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The Canadian Jewish news

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This Week

National

Morgan Freeman charms crowd at Hebrew U benefit. *Page 3*

Is our community beginning to implode due to high costs? *Guest Voice* *Page 30*

Seniors

Molly Beube, 90, wins ballroom dance contest. *Page 34*

Arts & Travel

Zebrina successfully harnesses fan base. *Page 41*

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Torah and first fruits

Youngsters in Israel highlight two of the central themes of Shavuot. Left, a young boy holds high a Torah scroll to commemorate the People of Israel receiving the Torah at Sinai. Above, a group of young girls hold baskets filled with harvested foods, recalling the obligation during the holiday to bring the first fruits of the spring to the kohanim. *[Israel Sun photos]*

To our readers

As our "rescue" deadline of May 31 approaches, there is a palpable increase in the momentum of support from those who – like us – desperately want to preserve *The CJN* in its printed form, as well as on the web.

There was the instant cry of "Yes!" from the *amcha*, which used every known means of communication to let us know.

There was the resounding "Yes!" from those who committed to assist financially – with no conditions, no enquiry as to why and when, no request for our immediate plans or budget.

Now, they have been joined, with the same definitive "Yes!" from the organized community and its leadership, who we know endorse our mission to "reflect the pulse of the Canadian Jewish community."

The leaders of the federations recognize how essential it is that *The CJN* continues to be part of our communal fabric. Richard Venn, chair and lay leader of those who make policy for UJA Federation of Greater Toronto, and David Cape, president of Montreal's Federation CJA, have both expressed their unremitting support for the success of our rescue efforts.

From the Atlantic region, I am told: "We won't exist as we are, without the essential glue which keeps us as part of the Canadian Jewish community."

The consul general of Israel to Ontario and Western Canada, DJ Schneeweiss, regards *The CJN* as the "communal town square."

Finally, in this week's edition, columnist Gil Troy exhorts those who can do so "to make the necessary investment to keep *The CJN* informing us, inspiring us, uniting us and riling us – in short, keeping us as an 'us.'"

How dare we not succeed, with all those – and countless other – imperatives?

We repeat the board's pledge to do everything within our power to succeed.

While we are still not at the top of the mountain, we feel that, unlike the Greek god Sisyphus, we dare not allow our load to slip from our fingers and plunge to the bottom.

Chag Samayach.

Donald Carr, President
The Canadian Jewish News

Naso
Candlelighting: 8:19
Havdalah: 9:23
Greater Toronto Area

Stephen Hawking boycotts Israeli conference – please see page 36

CANADA

Teen Convicted

WINNIPEG — A teen in Winnipeg who attacked a Jewish student in a racially motivated assault will be sentenced next month after his conviction on charges of assault with a weapon. The 17-year-old high schooler used a lighter to try to burn the hair of a 15-year-old female Jewish student at his high school in November 2011. The girl suffered no serious injuries. A school official said the attack was accompanied by racial comments. Law enforcement officials in Manitoba considered pressing hate crime charges, but eventually chose not to, the *Winnipeg Free Press* reported. The attacker, whose anonymity is protected under the Youth Criminal Justice Act, pleaded guilty and will be sentenced June 27.

Canadians Listed

TORONTO — Torontonian Judy Feld Carr has been named by the New York-based *Alegemeiner* newspaper as one of "The Top 100 People Positively Influencing Jewish Life" for her role in the secret rescue of Syrian Jews. Prime Minister Stephen Harper, musician and poet Leonard Cohen, and Harvard University professor Ruth Wisse are the other Canadians on the inaugural list.

WORLD

Divestment Vote

OBERLIN, Ohio — The Oberlin College Student Senate endorsed a resolution urging the college to divest from six firms that do business in the West Bank, east Jerusalem and Gaza. After a three-hour debate, the motion was approved "by majority" on May 6, the Oberlin College Students for a Free Palestine said. The six firms are Caterpillar, Hewlett-Packard, Group 4 Securicor, SodaStream, Elbit Systems and Veolia. Similar motions have passed this year at University of California campuses in Irvine, Berkeley and San Diego. The pro-Palestinian group at Oberlin said it will bring the resolution to the Oberlin College Board of Trustees, which sets the school's financial policies.

War Crimes Arrest

BERLIN — Hans Lipschis, one of the 10 most wanted Nazis, was arrested May 6 in Germany. Lipschis, 93, faces charges of complicity in murder as a former guard at the Auschwitz death camp. Prosecutors are preparing an indictment against Lipschis, a native of Lithuania who was an Auschwitz guard from 1941 until 1945. Lipschis reportedly moved to the United States in 1956, but was expelled in 1982 after it was found he lied about his Nazi past to gain entry into the country. He claims to have been a cook at the camp.

Councillor Sorry For 'Jewed Down' Remark

VANCOUVER — A city councillor in North Vancouver apologized for saying at a meeting that the city was being "Jewed down."

Rod Clark

Rod Clark apologized May 7 on *CTV News* after using the slur a night earlier during a council debate on tax revenue. "Unfortunately it was a very big mistake, I can't take it back, so I'm offering my sincerest and deep, heartfelt apologies to any and all who were offended," he said.

During the debate, Clark said he believed North Vancouver was owed by Port Metro Vancouver due to years of under-paying. "They're fighting us tooth and nail, and we're getting Jewed down completely on the taxes that are owed," he said.

After being confronted at the meeting, Clark defended his use of the slur, calling it a "commonly used term" with no "religious overtone."

In a statement before the apology, Darren Mackoff, regional director for the Centre for Israel and Jewish Affairs, said the remarks showed "cultural ignorance and an extreme lack of sensitivity... this age-old anti-semitic rhetoric is hurtful and inappropriate."

Mayor Darrel Mussatto said Clark's remarks were shocking, but it's unlikely he'll face formal discipline.

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Morgan Freeman honoured in Toronto

Friends of Hebrew U raises about $2M at gala

Andy Levy-Ajzenkopf
Staff Reporter

Morgan Freeman came, saw and charmed an audience at the Toronto Centre for the Arts gathered in support of the Hebrew University of Jerusalem.

The May 6 benefit gala, hosted by the Canadian Friends of Hebrew University (CFHU), raised some $2 million toward the university's Institute for Medical Research Israel-Canada (IMRIC).

Guests at the event included Dr. Josephine Ojiambo, Kenya's ambassador to the United Nations and a Hebrew U alumnus, and Dr. Amir Amedi, an IMRIC brain scientist, among others.

IMRIC conducts research into cancer and Alzheimer's disease and related brain disorders through joint research between Hebrew U and Canadian partner institutions such as McGill University, the Rick Hansen Foundation and the University of Toronto.

Freeman, who was interviewed on stage by longtime friend and collaborator, Canadian director Paul Saltzman – the two worked together on the 2008 documentary *Prom Night in Mississippi* – thanked the crowd and the university for promoting knowledge and education.

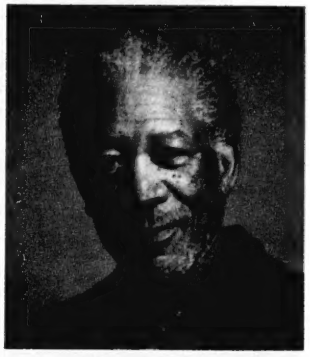
The event was emceed by CBC Radio host Jian Ghomeshi, who added levity to the proceedings by recalling his youthful days growing up Persian-Muslim in Thornhill, Ont., surrounded by Jewish friends and neighbours, and infusing his repartee with the crowd with anecdotes from his upbringing.

Freeman said his decision to appear and receive CFHU's Jake Eberts Key of Knowledge Award happened only because it wasn't the usual generic "lifetime achievement" recognition ceremony he's constantly asked to attend.

Instead, he said he felt that the award recognized the philanthropic work he's passionate about, namely in the area of education.

Also, the award was recently renamed for Montreal-born Eberts, who produced and financed *Driving Miss Daisy*, Freeman's breakout film, and who was another longtime friend of the actor.

Eberts' son, David, and Hebrew U president Menahem Ben Sasson co-presented the award to Freeman.



Morgan Freeman

Continued on page 32

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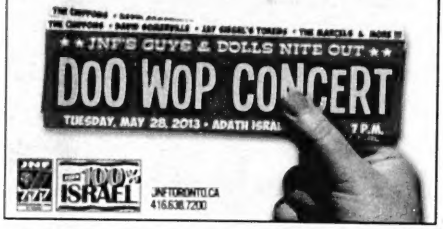

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Misguided, now exploited

From the editor's desk...

Vociferous yelps and howls of celebration could be heard last week among the smug and self-righteous anti-Israel plotters, the drivers, the polluting engine as it were, of the movement that advocates boycott, divestment and sanction (BDS) of Israel.

Their hateful campaign against the Jewish state scored an enormous propaganda coup when the noted British astrophysicist, Stephen Hawking, withdrew from the Israeli president's annual Facing Tomorrow Conference scheduled next month in Jerusalem. (Please see the related story on page 36).

President Shimon Peres has created a unique, apolitical, opportunity of open-minded, free-thinking exchanges of opinion from international scholars on urgently pressing concerns to the world community. According to the conference's website, "world leaders, international scholars, activists, poets and scientists, artists and clergy, entrepreneurs, economists and industrialists, as well as representatives of the next generation of leaders" come together for the sake of the world.

Some 5,000 people are expected to attend the conference.

Hawking, however, advised the organizers of the conference that he will not attend, "based upon advice from Palestinian academics that he should respect the boycott [of Israel]."

Not surprisingly, conference organizers were disappointed, upset, even indignant.

"The academic boycott against Israel is outrageous and improper, certainly from someone for whom the spirit of liberty lies at the basis of his human academic mission," conference chair Israel Maimon, said. And then Maimon added what should have been the trumping point against the boycotters of the Jewish state: "Israel is a democracy in which all individuals are free to express their opinions, whatever they may be. The imposition of a boycott is incompatible with open, democratic dialogue."

That Hawking does not see it this way is puzzling and disheartening. He has made a celebrity career and established an academic and popular reputation because of his vaunted ability to see far into the vast spaces of the universe. How ironic, how sad that he cannot see beyond his nose into the more confined, contentious spaces of this world.

Hawking states that his intention is "to respect the boycott" of Israel.

In light of his renown as a scientist, it is inconceivable that he would have arrived at his conclusion about the boycott without having looked at the empirical evidence about the boycott and its proponents.

If he did, if he had read the material by the BDS founders and proponents, how could he not have seen their true intention, namely, the elimination of the Jewish state? BDS is not a tactic leading to the negotiations table between Palestinians and Israelis. It is a tactic in the strategy to delegitimize and ultimately wipe out Israel.

Hawking has not been true to his scientific methods. Moreover, as so many others have pointed out, he has also been unfaithful to the principles of free, uninhibited examination and re-examination of ideas that are the scientist's living credo. They accused Hawking of the vilest hypocrisy.

Some, giving freer rein to the horses of their rage, pointed out with a sharp edge of anger, the irony that it is the very scholars, scientists and engineers whom Hawking is now boycotting who created the system that enables him to communicate with others.

"[Hawking's] whole computer-based communication system runs on a chip designed by Israel's Intel team. I suggest that if he truly wants to pull out of Israel, he should also pull out his Intel Core i7 from his tablet," wrote Nitsana Darshan-Leitner, director of Shurat HaDin – Israel Law Center, an organization dedicated to enforcing human rights.

Among the countless responses to Hawking's hurtful decision, perhaps the most poignant was written by an Israeli photojournalist Estoban Alterman.

Alterman, alas, also suffers from ALS, the disease that has stricken Hawking. Alterman photographed Hawking when the famous scientist visited Israel in 2006. He posted a moving cri de coeur to Hawking on Facebook.

"Your decision to join the academic boycott of Israel undermines the battle for scientific discovery and advancement that has the potential to find cures, or even simply remedies to give us our quality of life back, for our common disease, and those of others who suffer in their own ways.

"Israel's politics should be divorced from its genuine efforts to advance the cause of medicine and science."

Hawking's odious decision to boycott Israel is based upon ignorance of the facts of the dispute between the Palestinians and the Israelis.

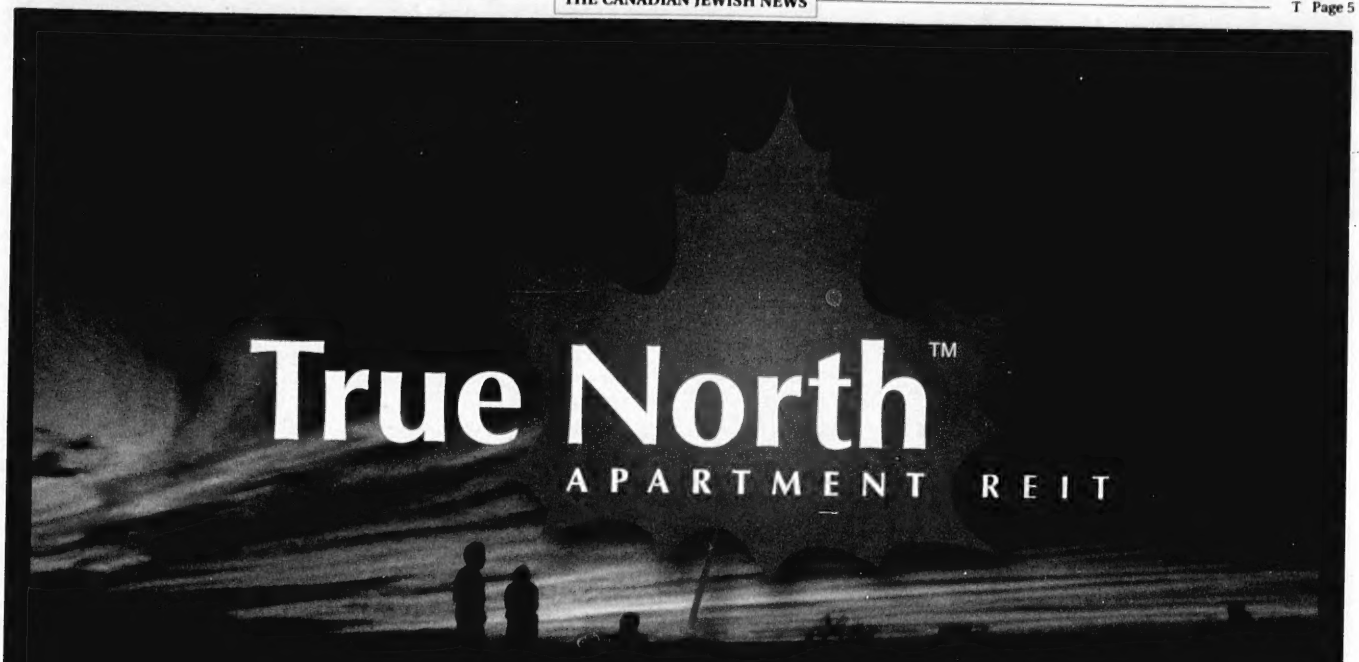
The BDS crowd may have celebrated last week. The rest of the world, however, lowered our eyes in sadness for the renowned scientist, his reputation sullied and diminished by the haters of Israel who exploited him and his earnest desire to help humanity solve its problems. In fact, he has merely pushed the solution to this conflict further out of reach.

– MBD

SeeJN

COMMUNITY LEADERS DELIVER INSPIRATIONAL TALKS

A Toronto centre for young Jewish adults, the House, ran its first JEDx: Inspiring Jewish Minds event on May 5, bringing together more than 230 young professionals for an evening of inspirational mini-talks delivered by community leaders Edward Sonshine, CEO of RioCan (not pictured); Ellis Jacob, CEO Cineplex, right, and Rabbi Rafi Lipner, director of the House and senior rabbi of Shaarei Tefillah, left. JEDx is based on the famous TED talk model – which brings together the world's fascinating thinkers and doers – but with a focus on sharing of Jewish values from leaders in our community to inspire our next generation. The next JEDx event is already in planning stages. To get involved or for more information, contact JEDx@thehousetoronto.com.



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Supplementary education gets funding boost

Frances Kraft
Staff Reporter

UJA Federation of Greater Toronto's Centre for Jewish Education has introduced a new initiative that aims to double the number of students in supplementary education programs over the next three years.

There are now an estimated 5,000 youngsters, age four to 17, currently enrolled in such programs.

The new initiative – called "WOW!" –was launched in collaboration with philanthropists Phyllis Flatt and Harold Wolfe, who are siblings.

The federation is matching their donation, but the donors have requested that the amount not be made public, according to Ed Segalowitz, executive director of the centre.

"We're providing significant funding as seed funding to help the organizations coming forward with business plans, to help them raise the bar for their own programming," Segalowitz told *The CJN*. "We're looking at innovative projects."

The initiative is for "those not choosing to take the day school route," he said. "We encourage kids to take day school options, but day school options are not for everybody. A significant number don't go to day school, and here's a way we're trying to reach out to them."

The centre is also "looking at how to address the issues" of day school affordability, Segalowitz said.

The first four beneficiaries of the WOW! program are City Shul, Neshama Congregation of York Region, PJ Library, and Torah High.

Torah High is using the grant to support new initiatives including online courses, night school and summer courses, and an Israel summer program.

Neshama and City Shul, both new congregations, are "reaching out and bringing Jewish education to part of the population that wasn't getting any," Segalowitz said.

He declined to provide details on PJ Library's use of the funding yet, saying only that it's "a significant opportunity for them and the community."

The federation portion of the new funding comes from the annual UJA campaign, Segalowitz said. "We are shifting resources within our supplementary education… We give grants to supplementary schools, and we still are."

As well, the centre recently introduced scholarships for supplementary schools for the 2013-14 school year.

The centre provides $10 million in day school tuition subsidies, and was providing about half a million dollars for supplementary Jewish education before the WOW! project was introduced.

Wolfe, the spokesperson for himself and Flatt, could not be reached at the time of writing, but Segalowitz said the pair had been "expressing interest in this field, and they wanted to do something to help the community, so it was a terrific match."

Phyllis Flatt and Harold Wolfe

Caterer's lawsuit against Lebovic Campus dismissed

Compiled by CJN Staff

The Joseph and Wolf Lebovic Jewish Community Campus has been awarded $50,000 in legal costs after a lawsuit for damages was dismissed by the Ontario Superior Court of Justice.

The lawsuit was brought by Everything Kosher Inc., a kosher caterer, for what it alleged was failure to honour a 10-year exclusive contract to provide food services.

In 2006, before the campus was completed, Everything Kosher responded to a proposal to provide food services to the campus. Negotiations continued, and draft contracts were exchanged until 2007. At that time, the caterer agreed to run the kitchen at the Anne and Max Tanenbaum Community Hebrew Academy (TanenbaumCHAT) for the school year.

The agreement stated that the TanenbaumCHAT contract was separate from any relationship the caterer had with the rest of the Lebovic Campus, but the caterer said it spent $68,000 to set up the TanenbaumCHAT kitchen, on the basis that it thought it had a 10-year contract.

The lawsuit was dismissed on the basis that there were no binding agreements in existence between Everything Kosher and the Lebovic Campus.

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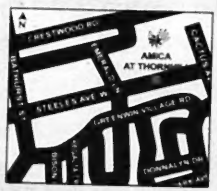

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The Canadian Jewish news

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Renewing our vows

It was on Shavuot that the newly liberated people of Israel accepted the Ten Commandments and were then commanded to teach them to their children for all generations through eternity.

Is it any wonder then, that from the very earliest days of Jewish communal living, the festival of Shavuot has always been tied to the education of our children? In bygone days in Europe, it was at this time of year that young children began their Jewish education. In contemporary times, around Shavuot, we celebrate the confirmations and graduations of our children.

It is appropriate, therefore, because of Shavuot, that we choose this time of year to remind our communal leaders of the urgent need to address the creeping, worrisome erosion of the most important of all infrastructures of Jewish communal life: Jewish education. It is not only the alarming, debilitating high cost of Jewish day school that imperils the Jewish future. It is the fact that too many of our children receive very little, if any, Jewish education at all.

But the word "Shavuot" also means vows or promises. It is thus also fitting, again precisely because of the Festival of Shavuot, that we think of the need to strengthen, maintain or repair the many intersecting sinews of the infrastructure of communal life in terms of renewing intra-communal vows.

Jewish community leaders, whether appointed or elected, lay or professional, have been entrusted to seek the well-being of our community. Their "vow" to the community, their obligation, is to do their utmost, to work diligently, fairly, honestly, without hidden or alternative agenda, *le shaym shamayim*, for the sake of advancing the causes for the entirety of the Jewish community. Community members, as well, have obligations for the well-being of communal life, to support one another, to be thoughtful toward the "widow, the orphan and the stranger," to use the biblical imagery for the vulnerable among us.

In the past few weeks, we have heard from thousands of people who have told us that they regard *The CJN* to be one of the key sinews of their Jewish communal life. They want the paper. Indeed, they *need* the paper to continue. For it is uniquely in the pages of *The CJN* where the diverse individuals, organizations, agencies, visitors, stalwarts, youngsters and oldsters of the community meet, where voices from many widely varying segments of our community have the opportunity to speak and be heard.

On page 1, *CJN* president Don Carr, writes that the lay leaders of UJA Federation of Greater Toronto and Federation CJA in Montreal "have both expressed their unremitting support for the success of our rescue efforts." The challenge to the community – leaders and members – is to recall the mutual intra-communal "vows" to secure the infrastructure that defines our community, two key pinions of which, education and *The CJN*, require immediate recommitment.

25 years ago in *The CJN*

Israel's hotel industry faced a crisis as tourism, and especially Jewish tourism, had declined sharply since the start of the first Palestinian intifadah the previous fall. A weak spring was expected to be followed by a bleak summer. Many small hotels had closed, and larger ones in Jerusalem were seeing occupancy rates of less than their 50 per cent break-even points.

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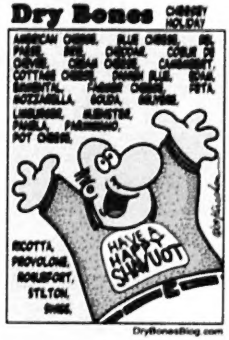
The Sharansky compromise

I read with interest Norma Baumel Joseph's thoughts on the so-called Sharansky compromise ("Compromise or sellout at the Kotel?" May 2). Her characterization of it as a sellout is accurate. When faced with headlines of women arrested for reciting *Kaddish*, there was a need for quick headlines of a resolution, but the proposed solution, even if it is ever implemented, makes the error of assuming Women of the Wall (WOW) to be egalitarian when, in fact, it seeks to operate within an interpretation of Halachah and rejects mixed egalitarian services. It is a women's-only prayer group that seeks a solution separate from what could be accepted as a reasonable compromise by Conservative and Reform groups. Joseph correctly is alarmed that WOW is being relegated to being non-Orthodox when, in fact, it is non-haredi. The compromise marginalizes WOW and further disenfranchises sincere women. While the proposal to upgrade the facilities at Robinson's Arch to be an acceptable prayer site for Reform and Conservative prayer services is certainly welcome, if it ever materializes, the proposal does nothing to address the legitimate concerns of WOW.



Melech Tanen
Thornhill, Ont.

• • •

Incomparable chutzpah

It is incomparable chutzpah for the deputy foreign minister of Syria to condemn Israel's destruction of a military installation near Damascus when his government continues to murder, poison and maim its own citizens. Predictably, when the Assad government falls, he will seek asylum in the United States.

Bert Raphael
Thornhill, Ont.

• • •

Survivor quotes *The CJN* in talks

I am 89 years old and have been reading your paper ever since you began publishing in Montreal. The paper is my most important information from the Jewish point of view. No other newspaper dares to publish the news that I am able to read only in *The CJN*! I am a regular speaker with the Montreal Holocaust Memorial Centre, giving testimony, talking and listening to non-Jewish students, and I have quoted articles from *The CJN* many times. Every page is interesting. It has the best information not only from Montreal, but from the whole country. Where can we read about the coming events in our community, such as at the Cummings Jewish Centre for Seniors? Where will we read about Jewish weddings or a new Jewish baby? Please do not stop publishing. I need your paper.

Leslie Vertes
Montreal

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

• • •

Will miss *The CJN*

It is with great sadness that I read your headline "*The CJN* to close," (April 25). I have been an avid reader (and subscriber) of your fine publication for 30-plus years. Not only is the editorial and news reporting first class, *The CJN* has been a touchstone and conduit for staying in touch with Jewish communities from coast to coast. Your masthead indicates that the total circulation is 41,083. I guess that's not a large audience overall, but it's probably 15 to 20 per cent of Canada's Jewish population, so that's significant.

I don't miss Woolco, A&W Root Beer or two-dollar Tuesdays, but I am definitely going to miss my *CJN* in my mailbox. I hope you are able to replicate it online. Thanks for the wonderful years of service.

Jeff Mouckley
Toronto

• • •

Save this precious gem

Regarding *The CJN* closing, say it isn't so! I'm distraught. *The CJN* has been my faithful companion for countless Shabbatot, keeping me up to date on current events and connected to a wide swath of the Jewish community, in Toronto and around the world. The articles are fascinating and the writing superb. I, and perhaps others, would gladly pay 10 times the current subscription rate. Please consider raising subscription fees or seeking private donations to save this precious gem!

Jeanette Harris
Toronto

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Shavuot and the meaning of covenant

David Hartman

In honour of the festival of Shavuot, I propose looking at two of our tradition's most important narratives – the binding of Isaac, the Akedah, and Abraham's argument with God regarding the fate of the inhabitants of Sodom – as a way of penetrating the meaning of our covenant with God.

These narratives constitute for me the two paradigmatic approaches to Jewish consciousness and character, and illuminate the true meaning of our covenantal relationship with the divine. As much as we commemorate the giving of the Torah itself on Shavuot, it is this covenantal bond that we celebrate and strive to understand.

In the Akedah, Isaac is not sacrificed by his father. Yet, the theological implications of a God who would issue such an order and that Abraham would seemingly obey, present us with one of the most morally and psychologically confounding episodes in the entire Bible. The Abraham of this story is a passive figure, quietly acquiescing to God's demands, in full acceptance of his role as a finite human, incapable of questioning or deciphering God's omniscience.

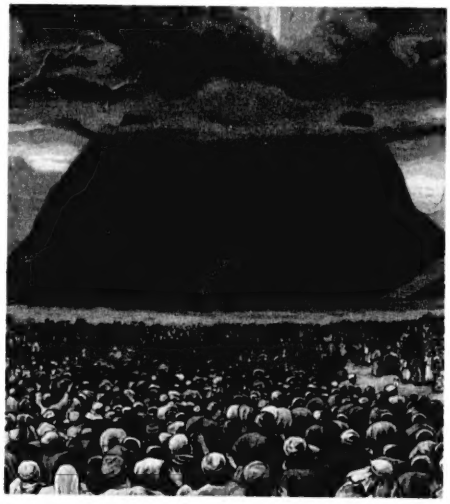
The Abraham of the Sodom narrative faces an entirely different set of circumstances. Upon considering the destruction of the city of Sodom, God asks Himself, "Can I hide from Abraham that which I am about to do?" (Genesis 18:17) This is the rhetorical question of a God who has conceived of Abraham as a full partner, and to whom He considers Himself accountable.

When God informs Abraham of his plan to destroy the city, Abraham responds, "What if there are 50 righteous people in the city?" He continues to challenge God, as the number of theoretically righteous dwindles, finally, to 10. In Abraham's final challenge to God: "Will the Judge of all the earth not act justly?" Abraham reveals himself not only as a man of faith, but as an empowered man of faith, for whom insistence on his own moral intuition is as vital as his belief in a monotheistic God.

The accounts of Sodom and the Akedah represent two very different religious anthropologies: how we relate to God is going to be determined by these two stories. Which story is constitutive of Judaism: the narrative of sacrificial self-surrender or the narrative of assertive moral challenge? These stories represent two distinct views of religion, two distinct views of living according to Halachah, two distinct views of what it means to stand before God in prayer.

The Abraham of the Akedah doesn't utter a single syllable of protest against a God who commands him to murder his beloved son. Yet, when confronted with God's plan for Sodom, Abraham articulates a highly developed argument. He tells God, "Far be it from You to do such a thing. To bring death upon the innocent as well as the guilty so the innocent and guilty fare alike." The text then continues:

"And the Lord answered, 'If I find within the city of Sodom 50 innocent ones, I will forgive the whole place for their sake.' Abraham spoke up saying, 'Here I venture to speak to my Lord. Who am I but dust and ashes, what if the 50 innocent should lack five, would you destroy the city for the five?' And He answered, 'I will not destroy it if I find 45 there,' and he spoke to him again and said, 'What if 40 should be found there?' and He said, 'I will not do it for the sake of the 40,' and he said, 'Let not my Lord be angry if I go on. What if 30 should be found there?'"



An artist's rendering prepared for the Providence Lithograph Company of the covenantal moment at Mount Sinai. ***[Wikimedia Commons]***

This is a shocking, some might say arrogant, display of temerity on Abraham's part. Yet, in the midst of his protest, Abraham remains humble: he acknowledges he's just dust and ashes.

On what basis did Abraham bring his moral challenge to God? We see from the text that God willingly invites him to continue. God understands that in questioning His justice, Abraham is offering a prayer. And God, in some way, loves this prayer. He loves man questioning His justice. The God in the story of Sodom is a God who feels responsible to Abraham.

"Can I hide from Abraham that which I am about to do?" is one of the most powerful verses in the Torah. In posing this rhetorical question, God, as the Creator of the world, gives up unilateral authority over history. In asking this question, God Himself articulates the essential model of covenantal morality: God can no longer act unilaterally. This is the covenant. And this, for me, is the paradigm for how to approach our understanding of a Jewish God.

It's important to remember that Abraham did not succeed in saving the city of Sodom. His argument with God – however theologically important – in the end, failed. What is valuable about this account, then, is Abraham's *process*. Abraham felt he had the legitimacy to ask Him not to do it. And God had to respond to his demands.

There are essentially two ways to view our relationship with God: one approach says, "I'm nothing; only in my relationship to God am I something." In the other approach, an individual's relationship to God makes him or her feel enhanced, enriched, empowered. Covenantal spirituality moves us toward self-expansion. It endows us with the ability to trust our own moral intuition, our own moral sensibility, our whole spiritual hunger.

One problem in the Jewish world today is that we no longer consider this kind of language Jewish. We've abdicated the language of personal moral agency to secular humanists. Yet giving strength to that inner moral voice is in itself not only very deeply religious, it is also deeply rooted in the tradition. It is fundamental to the God relationship that we not abandon our own moral integrity.

The Akedah is not constitutive of Judaism. It is a moment in a religious life, but it is just that: a moment. It is not the organizing framework for how to live. The Akedah is the moment when we come to the edge of the intelligible, when we meet suffering or tragedy, or any experience that we cannot make sense of with our rational minds. There *are* moments when the life of faith requires submission or silence. Sometimes even the empowered man meets a situation in which he's overwhelmed. The Akedah means we acknowledge – and allow a place for – resignation as a moment in the spiritual life.

My view of the Akedah as a moment of religious experience – rather than the apex of religious experience – is predicated on my understanding of revelation. The very concept of revelation indicates that God wants us, in some way, to understand the world. If we were incapable of understanding, why would God bother commanding us? Intelligibility is the sine qua non of any relationship. The very notion of revelation is that we *can* understand.

The Akedah represents the moments of darkness in the human experience, the moments when we stand before the divine in silence or resignation. But the defining metaphor for us must remain the image of Abraham standing before God – not in submission – but in empowerment. The Abraham that we look to must be the Abraham who is unafraid to argue with God: to demand that He act with justice, to beseech Him towards compassion. The measure of a human being – the very *genuineness* of a human being – is his or her capacity for compassion. This is the Abraham of the covenant.

The covenant has been the central motivating principle that has characterized my whole theology. From Abraham we learn that it is the very essence of the covenant to empower us, to allow us to trust our own moral convictions – and to trust our ability to act. The covenant tells us to stand on our own two feet and not to wait patiently for God to save us.

The true meaning and purpose of the covenant is that human beings, by entering into the reality and presence of God, access the ability to discover themselves and their abilities. The covenant is a relational concept that implies the divine empowerment of human beings to take responsibility for all facets of life. The covenant means we follow the talmudic precedent *Lo b'shamaim hi*, that the Torah is not in heaven. Man is called to take responsibility for the direction of history and not wait for a supernatural God to rescue him.

The covenant is not only about the empowerment of human beings, it is about the withdrawal of God's control. God's shift from exerting His singular will to the covenantal model is an important change in the way God relates to the universe. One can understand this shift as a manifestation of divine love. God initiates creation, revelation and the movement of history. He then calls upon human beings to complete the task.

The God of Creation steps back and says man must now take responsibility for life, and that the sacredness of human life must be the guiding principle. Creation establishes the intrinsic dignity of every single human being. The covenant that emerges from the creation narrative means we are called to enhance and enrich human life by creating social frameworks in which human dignity is expressed. The covenant that emerges from Revelation means God presents us with the normative founding moment for building an ordered moral world, and then withdraws. God steps back so that we can step forward.

But God has not abandoned us. He has empowered us, by opening history to human evaluation, judgment, and control.

This Shavuot, as we celebrate the giving of the Torah at Sinai, we should pause to consider the covenantal relationship that Sinai represents. Understanding our relationship with the divine begins with understanding our covenant with Him: a covenant that presents us with a world that is waiting to be shaped by human initiative and action.

Rabbi David Hartman was the founder of the Shalom Hartman Institute in Jerusalem. He died on February 10, 2013. This is an abridged version of an essay that was published on May 31, 2011.

The CJN helps make us who we are

It's awkward when a newspaper itself becomes the story. I initially intended to soldier along quietly, writing yet another column as part of the continuing Canadian Jewish conversation that I've been privileged to participate in for so many years as a monthly columnist for *The Canadian Jewish News*.

But a visit to the first-ever CIJA – Centre for Israel and Jewish Affairs – western regional conference in Vancouver changed my mind. I need to join the chorus of indignation lamenting the announced closing of this important publication.

Gil Troy

in Montreal

The sold-out conference was itself an extraordinary story. More than 300 people showed up at 8 a.m. on a beautiful May Sunday to spend 13 hours celebrating Israel, renewing their Zionist vision, fighting anti-Zionism and denouncing antisemitism. The passion and commitment, and that perfect balance of outrage against our enemies and optimism about our future, fuelled the conference, which culminated with an eloquent, affirming, pro-Israel, pro-Canada, and pro-democracy address by Foreign Affairs Minister John Baird.

Listening to Baird, I was once again struck by the tale of two Canadian JBs.

On one hand, Justin Bieber recently embarrassed himself by signing the Anne Frank house guestbook and giving this iconic Holocaust victim the self-congratulatory celebrity salute that if only she had lived, this "wonderful girl" would have been a "Belieber."

On the other hand, we have John Baird, who has helped change the stereotype of Canadian diplomats from pathologically nice appeasers to heroic knights standing on principle, no matter how unpopular it makes them at the United Nations, the Third World dictators' debating society.

Repeatedly, during this rich, interesting day, people approached me to say welcome and farewell. After introducing themselves, they said how sorry they were that *The CJN* was closing and that, in a sense, our relationship was ending. These conversations reaffirmed my belief that the Canadian Jewish community should not allow the *Canadian Jewish News* to close – for the Canadian Jewish community's sake.

The CJN's print edition is a tangible reminder, week after week, of our multidimensional community connection. Over the years, it has been a mainstay in so many Canadian homes, serving as a weekly agenda-setter and discussion-prompter politically, culturally, spiritually and intellectually. How many of us have started important conversations over the years about who we are and who we wish to be, by saying "Did you see this *CJN* article" or "Did you see that picture in *The CJN*"?

When Anthony Lewis, the great *New York Times* columnist, recently died, I saw his picture with his obituary. I was shocked. I had spent so many hours reading his columns, but I had never seen his picture. I nevertheless felt I had a deep, intimate relationship with him. Reading does that.

The strong reaction to *The CJN* closing announcement reflects that intimacy. *The CJN* is not a person, but many people's sadness has been downright funereal. *The CJN* has been a regular fixture in their homes for decades. For example, I always know where *The CJN* sits in my father-in-law's house. When I visit, I often pass that shelf, stop, take a look and continue – even if I already read the issue when it had arrived in my house cover-to-cover. *The CJN* is like that – it covers such a wide range of issues, reflecting our community's multidimensionality, that every time you pick it up, you see something else. You find a different gateway into our community.

In this virtual and individuated age, tangible expressions of our connections to each other are increasingly rare. We as a community should be able to afford to keep this priceless publication afloat, for our sake. We need a community sounding board. We need a community bulletin board. We need a town crier. We need a town hall. We need a publication to cover important events like CIJA's conference. We need more voices making sure our youth turn out to be like the noble JB, John Baird, not the superficial JB.

The Canadian Jewish News has served these functions and so many others with distinction over the years. I am not yet ready to eulogize this important publication. I challenge our leaders and our philanthropists not to be penny wise and pound foolish: make the necessary investment to keep *The Canadian Jewish News* informing us and inspiring us, uniting us and riling us – in short, keeping us an "us."

My 30 years in the rabbinate

March 1968, Parshat Tzav: I decided that I want to be a rabbi. The only problem is, there were no female rabbis yet!

I had never seen a female rabbi, nor could I imagine one. I had seen women go up to the bimah in my synagogue to light Shabbat candles, but nothing more. I didn't know even if women were allowed to be rabbis. I only knew that I wanted to be one.

I ascended to the bimah to deliver my dvar Torah and pushed aside the text the rabbi had prepared for me.

"Friends and family," I began in a clear voice, "I would like you to know that today is not the end of my Jewish life. Indeed it is only the beginning. I have decided..."

I took a huge breath and forged ahead, "... that I wish to become a rabbi."

The cantor began to cry. The president of the congregation literally fell off his chair. And the rabbi strode over to his podium, announcing, "Yes Elyse, that's very sweet. But what you mean is you want to be a rebbetzin." Since I was still standing at the cantor's podium, which had a microphone, I leaned closely into it and intoned, "No. I mean I want to be a rabbi. My husband can be the rebbetzin."

My mother was my role model. A deeply spiritual person, she worked all her adult life for the Reform Jewish movement in New York. Our Shabbat table was often graced with the most stimulating and active young Reform rabbis of their time. These rabbis and I had many heady discussions about all things critical to an impressionable teenager. We kept a kosher home and all the holidays were important to us. My family went to synagogue regularly and practised what they preached. I thought all Reform homes were like mine and had the same level of commitment. Imagine my surprise when I discovered this was not always the case. It made sense for me to go into the Reform rabbinate to replicate that commitment in others, to influence and lead other Jews to the richness I had inherited.

May 29, 1983: I walked down the aisle of Temple Emanuel in New York City and became a rabbi. Thirty years ago this month, my bat mitzvah dream came true. I don't regret a single day of those 30 years.

My story must sound like ancient history to today's confident, self-assured young Jewish women – the young women who wear tallitot in shul and chant Torah for their bat mitzvahs without a second thought. The girls who say, "I would like to be a rabbi," and no one laughs at them or directs them to marry a rabbi instead must find these stories amusing.

But would that these lucky young Jewish women understand more profoundly the paths that have been blazed for them, the glass ceilings that have been shattered for them, and the changes that have occurred for them. There is an ease that pervades their Jewish lives, a privilege and a sense of "I can do and be anything I like in the Jewish world" that belies just how much more work there is to be done. And it is they who must take on that work.

Rabbi Elyse Goldstein

in Toronto

I was a naive new young rabbi when I came to Toronto to serve as assistant rabbi at Holy Blossom Temple in 1983, fresh from seminary. Toronto wasn't quite ready for me, but being a New Yorker, I didn't give them much time! I am deeply grateful for my three years at Holy Blossom, my five years at Temple Beth David in Canton, Mass., and of course my 20 years back in Toronto at Kolel. And now I get to "reinvent" myself in my 30th year in the rabbinate.

It's propitious that my personal anniversary coincides with City Shul's one-year anniversary, because "everything old is new again." Something is deeply right about Judaism, and if something is wrong we can fix it with our passion, dedication, and generosity of spirit. I've been building and fixing and breaking and rebuilding for 30 years, and I am deeply grateful to those who have stood by me through it all, joined hands with me, opened their hearts to Torah with me, celebrated and cried with me. "Thirty is for strength" (Pirkei Avot, 4:22).

City Shul invites those who have been touched by Rabbi Goldstein through the years to celebrate with her on June 4 at 7:30 p.m. Space is limited; online registration required: cityshulcelebrate.eventbrite.ca.

The engineers of the Holocaust

"Always willing to serve you."

This cheerful slogan was the motto of Topf & Sons, a German company based in the eastern city of Erfurt.

Founded by master brewer Johann Andreas Topf (1816-1891) in 1878 as a manufacturer of incineration facilities, Topf & Sons would soon become the world's leading manufacturer of malting equipment for breweries. By the late 19th century, it was making grain and rice silos as well as steam boilers. In 1914, it introduced a new line of crematorium furnaces.

The global financial crisis of the 1930s nearly pushed the firm into insolvency. But the Nazi government's decision in 1937 to establish the Buchenwald concentration camp, located just 20 kilometres from Erfurt, saved Topf & Sons from oblivion.

Sheldon Kirshner in Germany

The camp, administered by the SS, had a problem. How could it efficiently dispose of the corpses of inmates who had contracted typhus and died in Buchenwald? A Topf engineer named Kurt Prufer, who was born and raised in Erfurt, had the answer. He had designed an incineration oven, bearing the Topf logo, that met the demands of the SS in every respect.

By the spring of 1941, Topf and its main competitor in Berlin, Heinrich Kori, which had participated in Germany's euthanasia program, had installed ovens in Dachau, Mauthausen and Auschwitz-Birkenau. The ovens were technologically advanced. They burned a maximum of bodies quickly, using a minimum of fuel and leaving behind as little odour and physical evidence as possible.

Topf also developed the ventilation and exhaust systems for the ovens, not to mention their accessories: the carts for loading corpses into the ovens and the fire hooks for moving body parts.

A family business run by owners Ludwig and Ernst-Wolfgang and employing 1,150 workers at its peak, Topf played a decisive role in the Holocaust, as a fairly new memorial and museum, The Engineers of the Final Solution: Topf & Sons, Builders of the Auschwitz Ovens, outlines in chilling detail.

Opened on Jan. 27, 2011 to coincide with the 66th anniversary of the liberation of Auschwitz by Red Army troops, it is housed in Topf's former administrative building, which is owned by a private investor today.

The museum, a devastating indictment of the role industry played in the Holocaust, attracted about 12,000 visitors last year, mainly students from Germany, Poland and Israel, said Rebekka Schubert, a member of the staff.

The exhibit, which leaves a powerful impact on a visitor, begins in a staircase with a visual and written history of the Topfs, a perfectly normal and upwardly mobile German family, and proceeds to the upper floors.

The joint office of Ludwig and Ernst-Wolfgang, however, is closed and off-limits to visitors.

All but two of the windows are papered over. One window exposed to the outside offers a view of Buchenwald's mountaintop clock tower in the far distance. Another window permits visitors to see the railway line on which freight trains transported equipment to extermination camps.

The exhibits in glass cases, which are fixed to the floor in spaces where engineers and draftsmen laboured to refine the machinery of death ordered by the architects of the Holocaust, are brutally clinical.

Documents, some of which were photocopied from Yad Vashem's collection, include correspondence between the SS and Topf.

In one letter, dated Aug.19, 1942, an SS officer summarizes discussions on the construction of four crematoria in Auschwitz. The language is precise and bureaucratic, as if the topic under consideration was, say, apples or oranges.

In another letter, written by Prufer on Jan. 29, 1943, he assures SS chieftain Heinrich Himmler that "despite the scale of the construction and difficulties in conjunction with the weather conditions and the procurement of materials, work has proceeded apace."

Although the Topf brothers clung to the convenient illusion that they had behaved honourably in discharging their duties, they were totally complicit in the mass murder of millions of Jews.

The Topfs, along with Prufer, joined the Nazi party in 1933, the year Adolf Hitler assumed power as Germany's chancellor. By all accounts, they were neither fanatical Nazis nor rabid antisemites, just hard-headed entrepreneurs eagerly cashing in on an unprecedented business opportunity.

The Topfs employed, among others, Communists and Germans of partial Jewish ancestry, apparently protecting them from persecution and deportation. But Topf was not forced to work for the Nazis and was wholly complicit in the implementation of the Holocaust.

To be sure, the Topfs fully understood what the ovens and ventilation and exhaust systems would be used for. After all, their employees installed, tested and maintained this equipment.

Prufer, who visited Auschwitz-Birkenau at least a dozen times, admitted under Russian interrogation in 1945 that "innocent human beings were being liquidated in Auschwitz gas chambers and that their corpses were incinerated."

Prufer went to great lengths to please the SS. He and his assistant, Fritz Sander, developed a four-storey "continuous-operation corpse incineration oven for mass use" that could have incinerated more Jews than believed possible. The project, though approved of by the SS, was not carried through to completion.

Although Prufer never denied his complicity, he exhibited no sense of guilt. He and his associates were sent to prison for 25 years. He died of a stroke in 1952.

The Topfs did not fare much better.

Ludwig, after learning that the U.S. occupation army planned to investigate him, committed suicide in 1945. "I was unfailingly decent, the opposite of a Nazi," he wrote in a farewell letter.

His brother, Ernst-Wolfgang, who was never imprisoned, founded a company specializing in the production of refuse incineration ovens, but it went bankrupt. He died in 1979.

At the end of World War II, Topf & Sons reinvented itself as a manufacturer of facilities for the food industry. The company was subsequently expropriated by the communist East German state. When the building fell into a state of disrepair, it was occupied by squatters. "It was just in ruins," said Schubert.

In 2003, after the site was declared a landmark of historical significance, it was bought by a developer and renovated.

Contemplating Topf & Sons' complicity in the extermination of six million Jews and the educational role the museum can now play, Schubert said, "My hope is that young people will recognize that everyone has a choice of choosing good over evil."

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ROMSPEN

Beth David votes to become egalitarian

Frances Kraft
Staff Reporter

Members of Toronto's Beth David B'nai Israel Beth Am Congregation have voted overwhelmingly in favour of declaring the synagogue egalitarian, including counting women in minyanim and permitting women to lead all services.

Women have been permitted to have Torah honours at the Conservative synagogue for 12 years.

Only three people voted against the declaration, and two abstained, out of an estimated 100 to 150 congregants at the annual general meeting May 6.

The public declaration brings the shul's practice in line with the majority of Conservative congregations worldwide, as well as with "a small but growing number" of modern Orthodox minyanim, Rabbi Philip Scheim, Beth David's spiritual leader, said at the meeting.

He said halachic arguments against women's ritual participation are "significantly weaker" than arguments permitting such involvements, and added that he would discuss the issue in more detail on Erev Shavuot, May 14.

Ettie Schimmer, Beth David's outgoing president, told *The CJN* that the new policy distinguishes the shul, a 900-family congregation affiliated with the United Synagogue of Conservative Judaism (USCJ), from some of the other large Conservative congregations in the city.

Beth Tzedec Congregation, a former USCJ member, began counting women in the minyan two years ago, but the majority of other large Conservative congregations in the city remain traditional.

Beth Tikvah Synagogue, which left USCJ this past winter, became Torah egalitarian last year, but does not count women in a minyan.

Shaar Shalom Synagogue, a USCJ affiliate, remains traditional, as do Adath Israel Congregation and Beth Emeth Bais Yehuda Synagogue, both of which left USCJ in 2008 to co-found the Canadian Council of Conservative Synagogues with Beth Tzedec and Beth Sholom Synagogue, which is also non-egalitarian.

Smaller USCJ affiliates Beit Rayim Synagogue, with 250 families, and B'nai Shalom Congregation of Halton-Peel, a 25-family congregation that meets in Oakville, are egalitarian.

Non-egalitarian synagogues reflect "a dynamic pluralism in Conservative Jewish life, where all views need not be our views," Rabbi Scheim said.

Beth David will remain "not fully egalitarian" by restricting kohen and levi entitlements – including the first two aliyot, and the *birkat kohanim* (priestly blessing) – to men, he said. Also, he added, women will continue to have the choice of whether or not to wear a tallit, depending on their comfort level.

Rabbi Philip Scheim

The Beth David vote reflected "a natural evolution" and formalized a practice that was quietly instituted at daily services over the past few years. The change came about because of the consistent presence in recent years of women saying *Kaddish* or davening on a daily or twice-daily basis, Rabbi Scheim said.

On days when there were fewer than 10 men to make up the traditional prayer quorum, those women "would be thrust into the role of nonentities, while the search for the ninth or 10th man unfolded," the rabbi said. "I could no longer countenance the insult that was implicit in our not including these women in the quorum count."

As well, he added in an impassioned speech, "in a day when women are so frequently oppressed, humiliated and abused in the name of our religion, the time for removal of barriers, where Halachah can permit such removal, has come."

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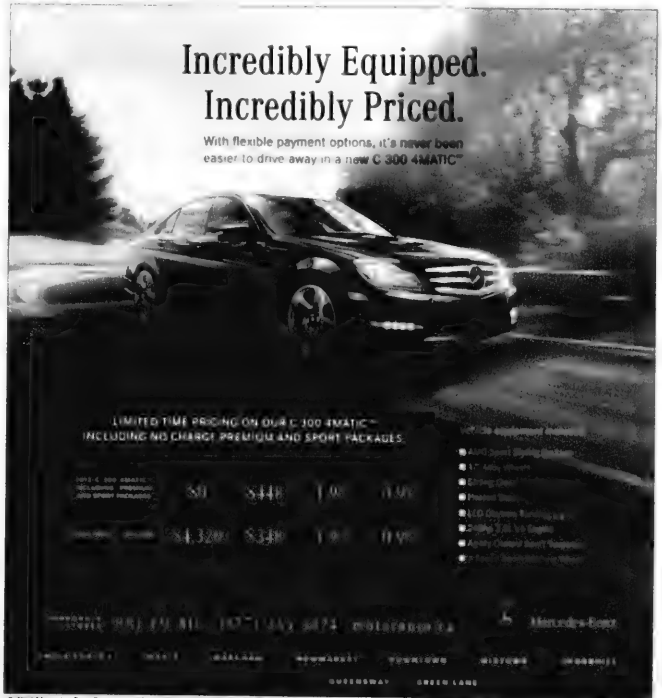
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A special monthly message for the Baycrest community

CommunityMatters

Celebrating our Jewish heritage at Baycrest

By Garry Foster, Chair, Baycrest Board of Directors & Dr. William E. Reichman, Baycrest President and Chief Executive Officer

Baycrest Health Sciences is proud to be among the world's leading innovators in aging and brain health, and to have had our Rotman Research Institute ranked as having the highest impact cognitive neurosciences program in the world in the area of memory and aging. That's a tremendous accomplishment that speaks to our commitment to innovation and to seeing opportunities where others see challenges.

But at the core of our work, and our reputation, is a strong link to our Jewish roots that dates back to 1918 when a group of visionary women founded the Jewish Home for the Aged in Toronto. Over the decades since, Baycrest has become a "gift to the world" from our Jewish community, a healthcare organization that embraces the moral mandate of Tikkun Olam (תיקון עולם), or "repairing a broken world."

Through your vision and philanthropic support, and sometimes through your generous donation of time, you have helped create today's Baycrest, an organization that has managed to balance first-rate geriatric and long-term care for our community with research, innovation and education that is creating a new old age for seniors around the world. By taking Baycrest's knowledge, products and services to a global marketplace, we are sharing your dreams well beyond Bathurst Street—while still preserving the community jewel we wrote about last month.

Perhaps no other healthcare organization has placed such emphasis on marrying arts and culture with its clinical, research and education programs. One needs only to walk through the halls of Baycrest to get a sense of how Jewish culture is embedded here—in our donated artwork, in our weekly musical performances, and in our therapy and support programs for residents and Holocaust survivors.

To celebrate Jewish Heritage Month, our Culture, Arts and Innovation department has organized a number of exhibitions open to the public throughout May. We see this as an opportunity to showcase our Jewish culture and traditions for residents and families, for staff and for the general public.

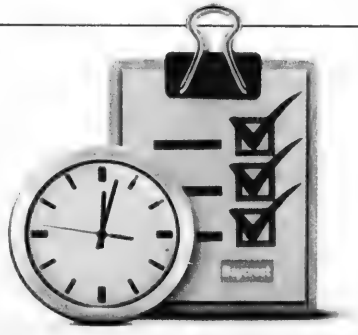
We encourage you to visit Baycrest this month to see some of these art and historical exhibits, which include photography, mixed media installations and guided museum tours. Through the eyes of our residents and artists, these exhibits bring to life Baycrest's history and culture in a way that words alone simply cannot convey.

Another example of an event that transcends simple explanation was our recent trip to Ottawa for the National Holocaust Remembrance Day ceremony at the Canadian War Museum. We both had the privilege of attending this moving and poignant event along with a Baycrest delegation that included survivors, children of survivors, and a number of staff. For Baycrest, National Holocaust Remembrance Day is a particularly significant event. Approximately 20 per cent of our clients and residents are Holocaust survivors, and we are strongly committed to remembrance and education to ensure such tragedies never recur.

Walt Disney said that "our heritage and ideals, our code and standards—the things we live by and teach our children—are preserved or diminished by how freely we exchange ideas." And in that spirit, we seek to share Baycrest's ideas with the world—to both preserve and honour our proud Jewish traditions.

We welcome your questions or comments by email at **community@baycrest.org**.

Jewish HERITAGE MONTH



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CIJA launches historic picture exhibit

Andy Levy-Ajzenkopf
Staff Reporter

Jews have been in Canada since the late 17th century, with some of the first being of Portuguese descent.

A touring picture exhibit assembled by the Centre for Israel and Jewish Affairs (CIJA) titled *Jews: A Canadian Story in Pictures* was launched last month at the Joseph and Minnie Wagman Centre of Baycrest Centre for Geriatric Care in Toronto. It runs until June 21.

The 16-panel pictographic display charts the history of Jews in Canada, with photos from the 1800s up until the 1960s.

"Since 1760, Jews have helped open Canada's frontier, build Canada's cities, fight in Canada's wars, and have made their mark on Canada's society," reads the introductory poster for the exhibit.

It adds: "The story of Canadian Jews is a story of immigrants, farmers, factory workers, soldiers, survivors, social activists, entrepreneurs and – yes – the occasional cowboy."

You read that right: Jewish cowboys. In one of the exhibit's more amusing and amazing pictures, viewers will see a 1930 photo of Curly Gurevitch, the "Cowboy from the Colony," and his horse, Rex.

The photos were culled from a number of sources, including the Jewish Public Library Archives, Canadian Jewish Congress' Charities Committee National Archives and the Jewish Historical Society of Southern Alberta.

It's a fascinating look at the earliest known images of Jewish settlers to Canada and the generations that followed, whether from war-torn Europe, survivors of the Holocaust or the Jewish exodus from Morocco in the 1950s and 1960s.

Judy Zelikovitz, CIJA's vice-president of university and local partner services, told *The CJN* this project is part of CIJA's efforts to educate the general public about the Jewish community's deep, historical roots in the country.

"One of our objectives is to let Canadians know that Jewish Canadians have been a part of the scene for generations and to talk about this history to other Canadians," she said.

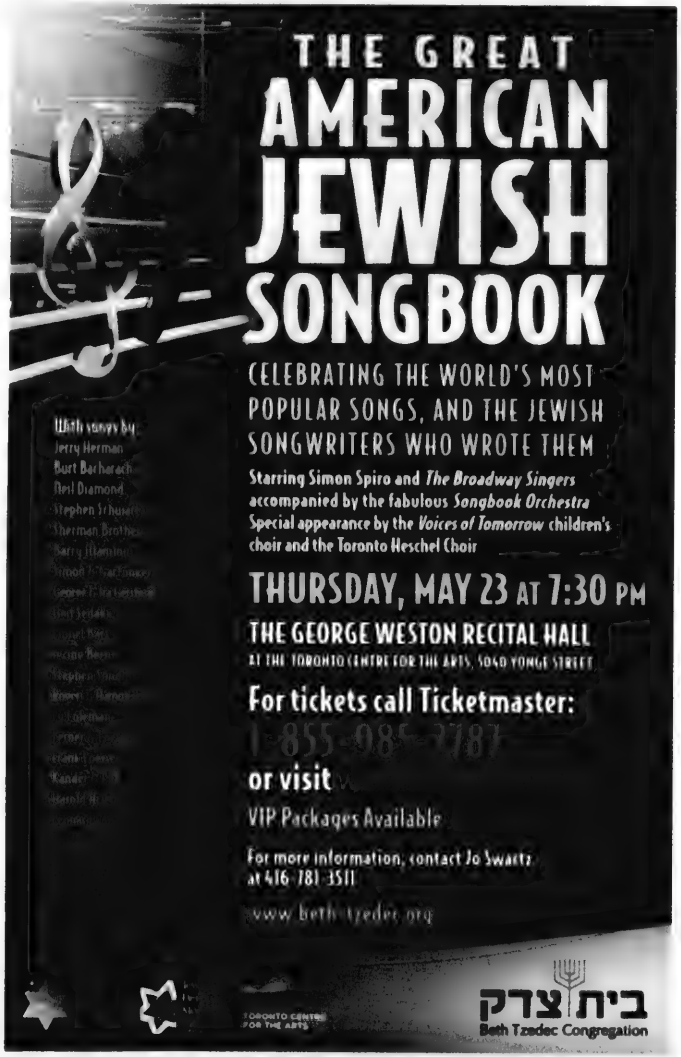
"Often, others look at our community as immigrants. And yes, at one time we were, and there continues to be an influx, but really we were also here from the very early days."

The exhibit comes with a written guide for educators to use as talking points for students who tour the display. There are also docents on hand to answer questions and explain the exhibit to visitors.

CIJA plans to take exhibit on tour across the country and has also produced a bilingual version of it for use in Quebec.

According to Zelikovitz, depending on where the exhibit is on display, it can also be tailored to address specific Jewish communities via "addendums" that will help focus on their own roles in Canadian Jewish history.

An unnamed man poses with Rex the Horse and cowboy Curly Gurevitch in Rumsey, Alta., 1930. ***[Jewish Historical Society of Southern Alberta, #751 photo]***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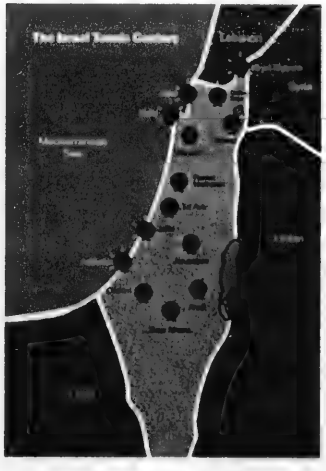

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Is Israel a sideshow in the new Mideast?

According to Reports

By PAUL MICHAELS

In his May 7 *Globe and Mail* opinion piece, "Israel's motive in hitting Syria was pure self-defence," the well-known Middle East analyst Barry Rubin argued that in (allegedly) attacking depots near Damascus containing advanced missiles intended for Hezbollah, Israel was carrying out a long-held policy: to prevent dangerous Iranian weapons from finding their way into Hezbollah's hands.

These air attacks were not Israel's way of intervening in Syria's civil war, or of doing the work for the United States that the Obama administration has been most reluctant to do itself.

While Israel has not officially acknowledged that it was responsible for the attacks, both the U.S. president and British Foreign Secretary William Hague said on the May 4 weekend following the air strikes that Israel had a right to defend itself.

Yet Rubin goes beyond the immediate issue of self-defence to mention a factor that has received very little attention in the media – the diminishing importance of Israel in the broader context of the upheavals wracking the Arab world, three-quarters of which, to one degree or another, have been affected by change, turmoil and instability over the past couple of years.

Rubin's take on this is as follows: "The Middle East is in a completely new era from that which prevailed in the half-century or so after 1950. The Arab-Israeli conflict, shrunk down to an Israel-Palestinian conflict, is an increasingly less important factor in regional politics. The revolution in Egypt, the civil war in Syria, the battles within Iraq and other such developments have nothing to do with conflict with Israel.

"Fearing Iran and revolutionary Islamists, the remaining old regimes – notably Saudi Arabia and the other Persian Gulf states – don't speak very much about Israel. Iraq has turned inward, dropping out of the conflict, too.

"The main battle in the Middle East is now overwhelmingly between Arab and Iranian revolutionary Islamists – who want to impose sharia-ruled states – and a variety of non-Islamists that include Arab and Kurdish nationalists, Christian communities, liberals and anti-Islamist conservatives."

On a related theme, Geneive Abdo, an author (*No God But God: Egypt and the Triumph of Islam*) and former foreign correspondent – she was the first to report from Iran following the 1979 revolution – has recently written a must-read 60-page report for the Brookings Institution of the changing Middle East landscape titled "The New Sectarianism: The Arab Uprising And The Birth Of The Shia-Sunni Divide."

Like Rubin, Abdo points to the reduction of attention that Israel receives in the Middle East itself which, according to her, is in the throes of an atavistic clash between Shia forces represented by Iran-Hezbollah-Alawite Syria on the one hand and Sunni forces represented by Egypt-Saudi Arabia-Qatar-Turkey on the other. The clash of these forces, the struggle for dominance if not supremacy is the main battle being waged now. And it is one in which the Israel-Palestinian dispute doesn't really figure.

Abdo's core messages deserve careful attention:

- The Shia-Sunni conflict "has raged off and on for centuries across the Middle East" and has been revived by the wave of uprisings in the region, especially by the Syrian conflict.
- While the Shia have attained power in Iraq (following the U.S. overthrow of Saddam Hussein in 2003), there is now a "growing Sunni bid for ascendency in both the religious and political realms."

Dry Bones

MOSQUES AROUND THE WORLD ARE BEING BLOWN TO SMITHEREENS
BOOM!
IN A GLOBAL WAR BETWEEN IRANIAN AND SUNNI EXTREMISTS,
BOOM!
21ST CENTURY ISLAMISM HAS TURNED "THE RELIGION OF PEACE"
BOOM!
INTO "THE RELIGION OF PIECES"!!
BOOM!

- The dominance of sectarian conflict together with the range of purely local, domestic crises across the Arab world is likely to supplant the Israel-Palestinian dispute "as the central mobilizing factor for Arab political life."
- More broadly, "the Shia-Sunni divide is well on its way to displacing the broader conflict between Muslims and the West as the primary challenge facing the Islamic societies of the Middle East for the foreseeable future."

With rapidly developing events rolling in the Middle East, it's a challenge to gain perspective on what they mean. Both Barry Rubin and Geneive Abdo help point the way.

Paul Michaels is director of research and senior media relations with the Centre for Israel and Jewish Affairs.

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Number of Quebec Jews down, census data indicates

Janice Arnold
Staff Reporter

MONTREAL — The Jewish population of Quebec has declined in the past decade, but not as precipitously as some have feared, according to data released by Statistics Canada.

Meanwhile, in Ontario, the number of people identifying as Jewish by religion is up.

The first results of the voluntary 2011 National Household Survey (NHS) released May 8 show 85,105 Jews by religion in Quebec. In the mandatory 2001 long-form census, the comparable figure was 89,915.

In Ontario, the numbers are up. In the Toronto-area alone, Jews number some 167,765, up from 164,510 in 2001, though in Ottawa, the number has declined slightly from 11,325 to 10,980.

According to the NHS, the total Jewish population in Ontario by religion is 195,535. However, only 173,780 Ontarians responded to the NHS as ethnically Jewish.

This discrepancy is difficult to understand, but Charles Shahar, research co-ordinator at Federation CJA, told *The CJN* some Jews don't identify religiously.

"The ethnicity variable is tricky to understand. Some people do not identify themselves as Jewish by religion, but may have had a Jewish ancestry, such as a Jewish grandmother," he wrote in an email.

"Don't forget respondents are allowed multiple ethnicities, but only one religion. Another explanation is that some people identify themselves culturally as Jews, but not religiously."

Aside from Toronto, the only other major metropolitan area with more Jews today than a decade ago is Vancouver, whose Jewish-by-religion population increased to 18,730 in 2011 from 17,275 in 2001.

In Canada as a whole, the number of Jews by religion is 329,500, which means the community has fallen below one per cent of the total population of 35 million.

The Stephen Harper government replaced the more detailed long-form census, which went to one in five households in Canada and had to be filled out by law, with the NHS two years ago, on the grounds of avoiding invasion of privacy.

The NHS was distributed to only 4.5 million households, of which 3.3 million responded.

For its purposes, the Montreal federation uses a blending of the religious and ethnic data to arrive at what it believes is the most inclusive way of counting Jews in Canada.

The growth of the Chassidim may have offset the decline in the Quebec Jewish population. The Tash community of Boisbriand is pictured here.

Shahar earlier projected that there are 88,500 Jews in Québec, the overwhelming majority in the Montreal area. The federation will now ask Statistics Canada to crunch the religious and ethnic figures, he said. Using the former as a base, all those who identify ethnically at least in part as Jews but profess a religion other than Judaism are eliminated from the count.

He expects that figure, which should be available by mid-June, could add as much as 3,500 to the 85,105, bringing it very close to his projection.

Blended figures for Ontario and the rest of Canada are also expected in June.

When the 2001 census data was tallied in the same way, Shahar arrived at a Quebec Jewish population of 94,670, or approximately 6,000 more than his projected total for this year.

Statistics Canada has not yet made available a breakdown by city, but Shahar estimates that the number of Jews in Quebec outside Montreal has continued to diminish. In 2001, there were about 1,500 living outside Montreal.

"I think the figures are fairly encouraging," Shahar said. "Montreal is still a solid community with a significant number of members."

He adds that the drop is not only, or even most significantly, due to Jews leaving Quebec. The community is aged, and mortality is a major factor, he said.

Between 1991 and 2001, there was an even greater drop off in the community's ranks, which he also believes was largely explained by mortality.

Meanwhile, the birth rate among Quebec Jews is quite low, except in the chassidic communities, whose high fertility has offset what might have been a greater decline.

Shahar has also observed a rising birth rate among Sephardim, "possibly due to an increased religiosity."

Whatever the true figure, one thing is certain, the Jewish population in Québec is declining in relation to Muslims, who now number 243,430.

Nationally, Muslims now number some 1,054,000 people, while 7,850,605 Canadians listed "no religious affiliation." The largest religious denomination is Roman Catholic, at 12,728,885.

With files from Andy Levy-Ajzenkopf

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Last local survivor of Warsaw Ghetto Uprising dies

Janice Arnold
Staff Reporter

Boruch Spiegel, who was one of the few surviving fighters in the Warsaw Ghetto Uprising 70 years ago, died May 9 at age 93.

It is not clear how many who took part in the lightly armed resistance in April 1943 are still alive, but Polish authorities believe that, with Spiegel's death, there may be only three survivors of the uprising in the world today.

Spiegel and his wife-to-be Chaike Belchatowska, who died in 2002, were among about 750 Jews who rose up against the Nazi forces in control of the ghetto, despite being vastly outnumbered and outgunned.

The attack, launched on April 19, was a desperate last stand after most of the nearly half a million inhabitants of the ghetto had been deported to the Treblinka extermination camp.

"We thought we would survive a day, a few days," Spiegel said in an interview on the uprising's 60th anniversary. "We didn't have enough weapons, we didn't have enough bullets. It was like fighting a well-equipped army with firecrackers, and none of us had military training. We were not brought up in our organization to handle guns. We didn't believe in it."

Despite knowing they could not defeat the Nazis, the resisters believed it was important to fight for their dignity and to prove that Jews were not passive.

Spiegel and his comrades felt they had won a moral victory when they saw the unnerved Germans running scared from these pitifully armed captives.

It took the Germans and their collaborators almost a month to contain the revolt, after which the ghetto was burned down, with most of the remaining inhabitants killed.

Spiegel and Belchatowska, both youth activists in the socialist Jewish Labour Bund, joined the underground Jewish Fighting Organization known by the Polish acronym ZOB, in January 1943. Formed the year before, the ZOB had begun smuggling in guns and ammunition.

Spiegel, the leader of a ZOB fighting unit, and Belchatowska were among about 50 other combatants who escaped the burning ghetto through the sewers and reached the forests outside Warsaw. They continued to fight the Germans with the partisans until the end of the war, including in the Warsaw revolt by Poles in 1944.

After the Soviet army drove the Germans from Poland, Spiegel and Belchatowska fled to Sweden, where they married and their son Chil, also known as Julius, who became the Brooklyn, N.Y., parks commissioner, was born.

In 1948, the family moved to Montreal, where the couple had a business making purses and other leather goods. Their second child, Mindy, who was born in Montreal, says her parents remained dedicated to social justice throughout their lives.

On the 60th anniversary of the uprising, Spiegel, accompanied by a granddaughter, was honoured by the Polish government at a ceremony in Warsaw. He was unable to attend the commemoration this year in Poland.

Mindy, a teacher, was a guest speaker at the 70th anniversary commemoration held at the Polish consulate on April 17.

"My parents believed in social justice and hoped to achieve it," she said. "But all their choices were taken away from them by the murderous Nazis. The only choice they did have was how to die. They chose to die as resisters. They didn't think they would survive. They went into battle expecting to not win anything, but to save human dignity, and to take as many Nazis with them as they could."

The family has asked that donations in Spiegel's memory be made to the Ghetto Fighters' House at Kibbutz Lohamei HaGeta'ot in Israel.

Mulroney backs Israel

Janice Arnold
Staff Reporter

MONTREAL — Former prime minister Brian Mulroney reiterated his long-standing support for Israel recently before an advocacy group, but also said, "This does not mean, however, that Israel should be immune from criticism. One can strongly disagree with policies of the government of Israel without being called an antisemite."

A prosperous Palestinian state beside a secure Israel "should be the objective of all who believe in justice, because this is the pathway to peace. And I am sure that one day relatively soon we shall see the initiation of a process that will produce precisely this result," said Mulroney, the honoree at a fundraising dinner May 9 for the Canadian Jewish Political Affairs Committee (CJPAC).

To read the full story, go to cjnews.com.

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Pro-Israel groups incensed by Radio-Canada's Mideast reporting

Janice Arnold
Staff Reporter

MONTREAL — Two pro-Israel groups have sent a strongly worded joint letter to Radio Canada complaining about its Middle East correspondent's use of the term "political prisoners" to describe terrorists held in Israeli jails.

HonestReporting Canada (HRC), which says it speaks on behalf of 30,000 members, and the Centre for Israel and Jewish Affairs (CIJA) wrote on May 8 to the French-language public broadcaster. It follows the ombudsman's decision which rebuked reporter Ginette Lamarche, but validated her reference to "political prisoners."

The groups tell Michel Cormier, Radio-Canada's head of news and information, that it is "imperative" that reporting on the Israeli-Palestinian conflict avoid words that "mislead, lend an 'appearance of bias' or give the impression of shaping the news rather than reporting it."

"Loaded" words like "apartheid" or "political prisoners" play into the hands of those who seek to undermine Israel's standing in the international community, they say.

"When the media fails to acknowledge its use of highly politicized sources, or indulges in politicized rhetoric, it leaves the realm of journalism and enters the world of political activism, wittingly or unwittingly," the letter reads.

"In concluding that it is 'reasonable' to employ the term 'political prisoner' to describe prisoners who have committed or planned acts of violence for political purposes, Radio-Canada has crossed this line."

They had complained to ombudsman Pierre Tourangeau about four instances since last autumn when Lamarche used the term.

"Nowhere in the Israeli penal code are opinions or political activities listed as crimes, and no one in Israel is deprived of liberty for these reasons," they pointed out.

Michel Cormier

In defending Lamarche's language, Radio-Canada largely relied on the definition of political prisoners used by "politically driven, anti-Israel organizations such as Canadians for Justice and Peace in the Middle East," they contend, rather than on the customary legal understanding.

"Radio-Canada also cited Israel's use of administrative detention as evidence of Israel's detention of 'political prisoners'. Yet, as we pointed out to Radio-Canada, Israel practises administrative detention –like Britain and the United States, for example – pursuant to articles 78 and 64 of the Fourth Geneva Convention of 1949," said HRC Quebec director Michelle Whiteman.

"Radio-Canada thus absurdly argues that the instrument of humanitarian law which permits the practice of administrative detention is evidence of its violation. This is nonsensical."

The ombudsman did rap Lamarche for neglecting to mention the nature of the crime committed by one prisoner, Abou Namiyeh, when reporting on the length of his sentence. It was the 10th rebuke the ombudsman has issued against her concerning her Middle East coverage, most of them following complaints by HRC or CIJA.

"If our publicly funded broadcaster would like to accuse Israel of harbouring political prisoners and ally itself with a political agenda, it should furnish evidence of this. It has not discharged its obligation. The continued use of the term, therefore, casts a long shadow of bias on Radio-Canada," the letter concludes.

The groups had not received a response to their letter at *The CJN*'s deadline.

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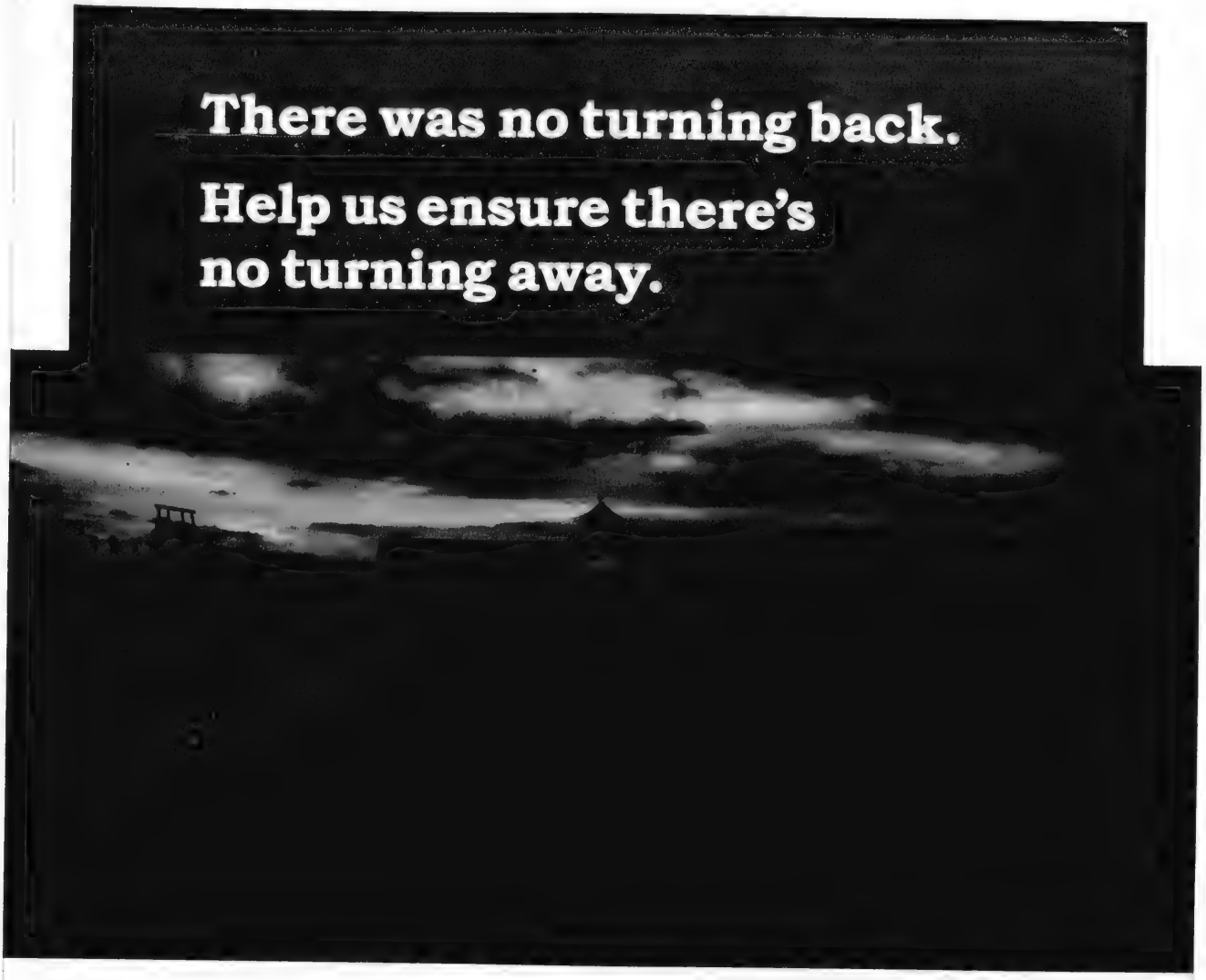

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POSTMEDIA

Gaza art exhibit stirs controversy in N.B.

Joel Jacobson
Atlantic Correspondent

Children's drawings anger Jews, non-Jews

HALIFAX — An exhibit in Fredericton purported to be of art by Palestinian children and showing alleged Israeli brutality has caused an uproar in New Brunswick.

The exhibit at a small gallery called the Charlotte Street Art Centre shows work supposedly created by Palestinian children. But critics of the exhibit say the pictures, depicting alleged Israeli "brutality," are far too sophisticated in their symbolism, detailing, colouring and motifs to have been done by children.

Those claims are vehemently denied by leaders of Canadians for Justice and Peace in the Middle East (CJPME), one of the groups that requested display space for the exhibit. A gallery spokesperson said CUPW in Fredericton and the Wilmot United Church were also involved in proposing the exhibition. No one from those organizations returned *The CJN*'s calls by press time.

The exhibit, titled *A Child's View from Gaza*, is being promoted as a set of 26 drawings by children in Gaza aged five to 14. Each drawing reflects a child's perspective of life in Gaza and the effect of Israel's 2009 Operation Cast Lead siege on the child's daily life. The drawings tell a story about children who are forced to witness horrors and how they process their experiences through art.

In an interview with *The CJN*, Charlotte Street Gallery board chair Nora Kelly said, "We're a small community organization interested in promoting local artists and their art and other exhibits on occasion, and we're not political. We have stayed out of the controversy."

She said the exhibit's opening, scheduled for late April, was delayed for a week while the board discussed the pros and cons before deciding to go ahead. It started April 26 and runs until May 26.

The showing came to Fredericton after a month in Moncton where there was, Kelly said, "no reaction whatsoever. When we spoke with [the Moncton exhibit organizers during the controversy in Fredericton], they had no idea what we were talking about."

The Moncton Jewish community is much larger than the one in Fredericton, so Kelly thought the lack of reaction was "very bizarre."

CJPME president Thomas Woodley, said that the exhibit "teaches about the Israel-Palestine conflict, but through the experiences and perspectives of the children. It's a great way to sensitize new audiences to the devastating reality faced by the Palestinians of Gaza."

The exhibit has drawn the ire of Jews and non-Jews.

Fredericton resident and retired university professor Israel Unger, a leader in the Jewish community, told *The CJN* the exhibit is imbalanced and promotes false impressions.

"Both Jews and non-Jews wrote to the Art Centre board objecting to the exhibit, suggesting this was bogus art (unsigned with no names of children attached or their biographies enclosed), which in many cases are more compelling than the art itself and that it was imbalanced. The board said it had done due diligence."

He added: "There is an active group in Fredericton that is intent on demonizing Israel, and the purpose of this art is to demonize."

In a May 9 article in the *Fredericton Gleaner*, Woodley disputed allegations that children had not produced the artworks.

"So far, not one identified academic expert on children's art — let alone a series of neutral experts — has gone on record questioning the drawings' authenticity. Anyone who had gone to the exhibition will find names and often ages on 16 of the 26 drawings," he said.

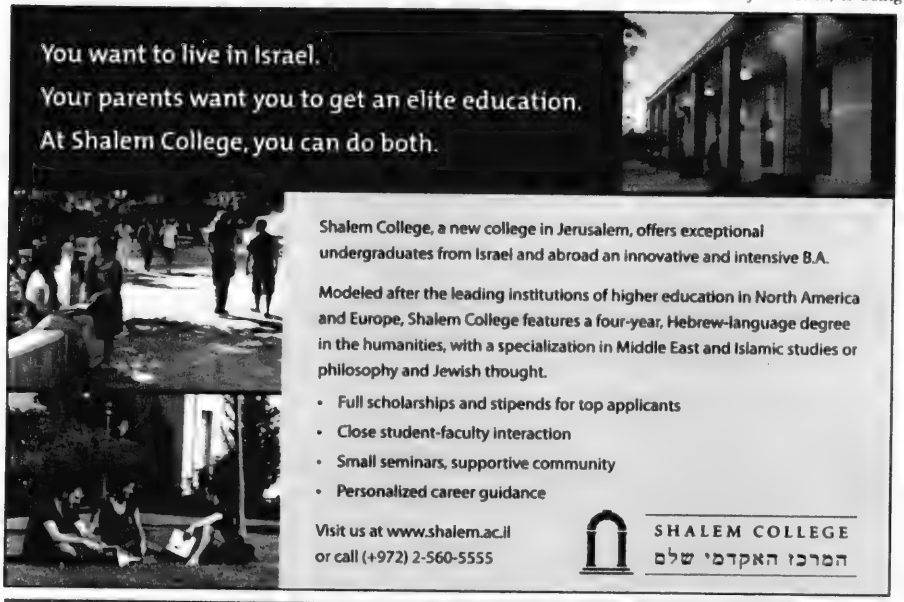
"Some children did not sign theirs, but as most parents know, children often don't sign their drawings. That's hardly proof they were done by adults."

Richard Blaquiere, a non-Jew, has been on two Holocaust-related missions to Germany, as well as trips to Poland and Israel, and says the trips changed his life.

"I became attracted to Israel, did a lot of reading and love the country and its people. I despise what's going on regarding anti-Israel sentiments," he said.

The exhibit's organizers "are vocal anti-Zionists and the exhibit is one more attempt by them to expand the demonization of Israel into the mainstream," Blaquiere, a retired history teacher, wrote in his weekly column in the *Woodstock Bugle*. "Israeli Apartheid Week held on many campuses, including the University of New Brunswick, and the racist boycott, divest and sanctions campaign gaining ground globally, are other examples of a dangerous demonization process that is ill-founded, ill-willed and just plain sick. True peace is rooted in justice, and justice is not what the enemies of Israel seek."

In Halifax, Mark David, the Atlantic representative of the Centre for Israel and Jewish Affairs, said his organization didn't ask for the exhibit to be closed, but rather that its promoters and hosts verify whether what they're showing is real.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קאָנווערסאָס, אָנוסים, קריפּטאָ־יהודן, מאַראָנען, באַהאַלטענע יידן– וווּ געפינט מען זיי אין פּאָרטוגאַל זענען זיי וויכטיק צו אונדז?

ענטפערס געפינען מיר אין אונדזער געשיכטע פֿון פּאָגראָמס, און איקווויזיציע. אָט די צוויי פּאָסיוויזמען האָבן געגעבן די יידן אין די קאַטולישע לענדער פֿון 14טן און 15טן יאָר הונדערטן יאָרן פֿאַרוואָס זיך צו באַהאַלטן. טויזענטער יידן האָבן זיך געשמדט אָבער טויזנטער האָבן אָנגענומען אַ מין פּסיכילאָגישער קאָמפּרומיס. זיי זענען נעוואָרן קאַטאָליקן אַרום נאָס אין יידן אין דער היים אין אָנגעהאַלטן ספּעציפֿיש יידיש מיטהגים וויי, למשל, ליגן אַ חיה טישטוך אַרום טיש אין לייכטן ליכט פֿרייטיק צונאַכט. אין איבערן גאַנצן וועלט געפינט מען היינט מענטשן וואָס האַלטן די מינהגים טיפֿער אָבער האָבן, אין מערסטן, פֿאַרגעסן זייער יידישן שטאָם.

אין אַמעריקאַנער געבוירען רב, באַרבערע אייזלאָן, וואָס שטאַמט פֿון איטאַליענישע אָנוסים, אַנטדעקט אויף היינט די באַהאַלטענע געשיכטע פֿון **די נאָפֿאָסי**, וואָס האָבן אָמאָל, מיט הונדערטער יאָרן צוריק, געלעבט אין יידישע שטעטלעך אין די טיף דורמיקע נעגענטן פֿון קאַלאַבריא און סיציליי. זי האַלט אז איר שליחות איז ארפצובליען אַ יידיש געפיל אין די אָנוסים און זיי צוריק ברענגן צו אָם ישראל.

א גרופּע מאַראָנער, אריבער 20,000, וואָס מען רופֿט די **זוחייסעס**, געפינען זיך אויפֿן אינזל מאיאָרקאַ.

די באַהאַלטענע יידן **פֿון ניזעוואַלייאַן** געפינט מען אין צפֿון מעקסיקאַ; אין מאַנטעריי. מע וואָגט אַז די זענען געקומען מיט די ספּאַניש קאָנקיסטאַדאָרן.

דער גובערנאַטאָר פֿון מאַנטעריי, לויז קאַרוואַהאַל, איז געווען אַן אָנוסי. שפּיאָנען פֿון אינקוויזיציע האָבן אים אַרעסטירט ווייל ער האָט עפֿענטלעך אָנגענהאַלטן יידישע מינהגים. זיין פֿלעמעניצע האָט מען פֿאַרברענט. קאַרוואַהאַל איז געשטאָרבן אין טפֿיסה.

פֿאַרוואָס איז אַ דעלט פֿול מיט אָנוסים וויכטיק צו אונדזער היינט און מאָרגן? דער אַמעריקאָנער שוואַרצאַליסט טשאַרלס קראוטהאַמער האָט געשריבן אַז מיר מוזן אָנאַרקענען די אָנוסים ווי יידן. ער האַלט אַז מיר שטייען ביים ברעג פֿון אַ דעמאָגראַפישער אומגליק וויייל היינטיק יידן מאַכן נישט געוג קינדער. אונדזער קיבוץ וועלט קלענער. אָן די אָנוסים, זאָגט קראוטהאַמער, וועט אם ישראל נישט וואָקסן.

אַ דריט פֿראַגע. טוען מיר געוג צו פֿאָרזיכערן אז די קינדער פֿון געמישטע חתונהת, אונדזערע אייניקלעך, וועלן נישט הערן די נייַ אָנוסים?

אויב איר האָט נאָך אַ קלוג אונדזער חינקל שרייבט דורך פּאָסט אדער בליץ- פּאָסט: info@cjnews.com

CHAT may go on archeological dig in Israel

The Anne and Max Tanenbaum Community Hebrew Academy of Toronto, or CHAT as it's called by most people, has been a pillar of Toronto's Jewish community for more than 50 years.

For most of those years, I have taught generations and their offspring at CHAT, and now have the privilege of teaching there longer than Moses wandered in the wilderness. Although Moses never set foot in the Promised Land, I have been fortunate enough to wander its halls for these last four decades. According to some, I may even have become what I teach – ancient history.

Ancient history has much to teach us, especially in our community whose tradition and beliefs are rooted in our history. Over the past century and a half, this history has been illuminated by archeology. Archeology has made our history and its background come alive.

The last half-century has increasingly seen scientific discoveries highlight archeological finds. The revolution in using science to cast light on archeology began shortly after World War II, when carbon dating was discovered as a result of atomic research conducted for the Manhattan Project, which produced the atomic bomb. One of carbon dating's first uses was in helping to date the newly discovered Dead Sea Scrolls, which I was fortunate in helping to bring to Toronto for an exhibit at the Royal Ontario Museum four years ago.

That exhibit presented a rare opportunity to combine archeology and our past by highlighting the special role that CHAT plays in our community. Unfortunately, CHAT did not get involved with the scrolls exhibit. Fortunately, there is a second chance to involve CHAT in an ongoing archeological project

Past Forward

Alex Gropper

that combines history and science in a unique program that will benefit our students as well as our community.

CHAT will shortly be opening a $10-million science wing at its Wallenberg campus, thanks to the generosity of the Guttman family and other donors. This presents a special opportunity to highlight our past, present and future in a unique project that will set the school apart from its growing number of secular competitors, while at the same time emphasizing the values that the school represents.

CHAT has been given a unique opportunity to be involved in a major archeological excavation in Israel. The project, for which the students would do research and write papers, would allow the school to highlight everything that it stands for, including love of Israel, an appreciation of our past and its contribution to human history, rigorous scholarship, and now a chance to use CHAT's new science centre in a special program that combines both the arts and the sciences.

Now is the time for the school to fully realize its potential by combining our past, present and future into a unique program that unites the arts with the sciences and rigorous scholarship with creativity, as it illuminates our glorious history with the tools of our future. It would be a shame to miss such an opportunity again.

Summer camp nostalgia, Pt. 1

Hello Muddah, hello Fadduh.
Here I am at Camp Granada.
Camp is very entertaining,
And they say we'll have some fun if it stops raining. **[http://bit.ly/jcamp01]**

Whether you grew up at Camp Massad, Camp Ramah... or Allan Sherman's fabled "Camp Granada," nothing can compare to those long summer days and bug-filled nights. As your kids count down the days and you finish ironing the labels, here's a look at some summer camp memories.

Dina Fuchs owes much to her summer camp. Her existence. Dina's parents met at a Jewish camp. And Dina continued her family's connection when she packed up at the tender age of seven. But things didn't start off too well: "To me, camp was like a Jewish juvenile detention center." Eventually, things changed and now she looks back fondly.

"My camp memories still sneak up on me once in awhile. One day, I was walking to my car after a rainstorm, and I caught a whiff of that sweet grass-soaked fragrance that lingers after a summer downpour. And in that instant, I was carried back to those sleepy mornings where I stood shivering in the dewy field at Camp Judaea – standing with my hands folded behind me, singing *Hatikvah*.'" **[http://bit.ly/jcamp02]**

If you ever spent a summer at camp and want to relive those long-ago joys (and traumas), then don't miss *The Girls of Summer* by Geraldine Sherman. Sherman was a camper at Camp Kawagama in the 1950s in northern Ontario. Her story begins as she and her childhood friends attend the funeral of their beloved camp director. With the help of the girls of Cabin 22, she looks at how a summer camp almost half a century away moulded who they became. Even the picture on the website of Sherman and the

Jewish & Digital

Mark Mietkiewicz

Kawagamite girls in their plaid shirts and broad grins will bring smiles and a touch of melancholy to anyone who's been there and done that. **[http://bit.ly/jcamp03]**

Understanding what camp really is like can be daunting for parents if they never experienced it themselves. If that describes you, and your kids are about to set off, then hitch a ride with Amy Baskin. As the mother of a child at Camp George in Parry Sound, Ontario, **[http://bit.ly/jcamp04]** she knows the drill. In Scenes from Summer Camp, she's written a sneak-peak tour for those who don't:

- The camp cabin is a social microcosm where lifelong friendships are forged and every night is a slumber party. Try to ignore the lingering odour of wet towels and grubby socks.
- On canoe trips, kids experience the wonder of time slowing down. After a hard day's paddle, a group of usually hyperkinetic 11-year-olds sit silently on a rock transfixed as a beaver swims back and forth gathering sticks for a dam.
- Kids think counsellors are like parents – only cool. **[http://bit.ly/jcamp05]**

Once their kids are off, their parents will fret until they get mail. Then they may fret even more. Eileen Goltz accumulated some choice letters from campers. After two weeks at camp, one postcard home started with, "My counsellor is a witch. I hate everyone in the cabin. But other than that, I'm having a great time." **[http://bit.ly/jcamp06]**

Highway@rogers.com.

Without Torah, we lose our freedom

Rabbi Martin Berman

On Shabbat afternoons between Passover and Shavuot – between *Zman Cherutaynu*, the season of our freedom and *Zman Matan Torataynu*, the season of the giving of our Torah – it's customary to study Pirkei Avot. Why? What is the connection between Pirkei Avot and the season we're just concluding?

We can begin to see the answer in the words of Rabbi Yehoshua ben Levi, who is quoted in the sixth chapter of Avot, a chapter that was added to give us the requisite six weeks of study. He explains the passage in Exodus 32:16: "'The tablets were God's work, and the writing was God's writing, incised upon the tablets.' Do not read the word as *charut* – incised but rather read it [with different vowels as] *cherut* – freedom, because the only free person is one who is occupied with Torah study."

The holiday of freedom – Passover – is not complete without the Torah and its study. For our sages, freedom was not chaos but order – the order of Torah. The Omer period, the counting the days between the beginning of Passover to the celebration of Shavuot, is the counting of the days leading to true freedom.

From the rabbinic perspective, Judaism is meaningless and the Jewish People are rudderless without Torah. That's why the opening of Avot is so important to take to heart. Moses received the Torah and transmitted it to Joshua. God gave the Torah, Moses received it, and in turn, he transmitted it to the next generation. There were three, and there are three, essential actions: giving, receiving and transmitting.

Unless there is someone to receive God's gift of Torah, it will simply fall to earth. As in football, the passer still needs the receiver. But the Torah cannot survive if it ends in one generation. The recipient must in turn transmit it to the next generation, which in turn must transmit it to the next.

Rabbinic Reflections

That's why we prepare for the holiday of Shavuot with the words of Pirkei Avot. For the rabbis cited there are part of the chain of transmission beginning with Moses at Sinai and – God willing – never concluding. We, too, must be part of that chain of transmission. When we study and teach, we fulfil that obligation. We forge the links of the chain – not a chain of bondage, but of freedom.

Masechet Avot of the Talmud or Pirkei Avot.

Without Torah, without receiving and transmitting it, we lose our freedom. We may not be slaves to others, but we're slaves to godlessness, we're slaves to our passions, and we're slaves to the momentary, the finite.

With Torah, we serve God, we rule ourselves and we join with the infinite.

Rabbi Berman is spiritual leader of Shaar Shalom Synagogue in Thornhill, Ont.

Bless the teachers

The holiday of Shavuot is the time we celebrate the giving and receiving of the Torah. We study all night and traditionally eat dairy foods to commemorate our close relationship with God, as described in the Song of Songs.

We are told to always have the words of Torah ready on our lips. When Jewish people get together, we speak of Torah. We share our ideas and our studies, we dispute and disagree, and we weave our thoughts in and around Torah. We are commanded to teach Torah to our children, and the Talmud tells us that they are our greatest teachers of Torah. In this way, we understand that the way of Torah is to be both teacher and student at all times.

The text relates to us that as Israel was offered the Torah, we responded with one voice: "*Na'aseh venishmah*" – we will do and we will understand. Somehow we knew that the way of Torah is counter-intuitive. Normally in today's world, we don't proceed with action until we've exhausted all the research and fully understand what we're doing. The way of Torah is to have our souls teach our bodies and to then reverse the process and have our bodies teach our souls. The understanding of Torah is to know that we exist in a materialistic world, but that there's a spiritual world beyond.

Midrashic Moments

Rachael Turkienicz

Starting with Moses at Sinai, we understand that each of us owes a blessing to those who have taught us their Torah and moulded us into teachers who then share our Torah. On Shavuot, we should take a moment to recognize those people in our lives who taught us the ways of Torah.

The Talmud relates a beautiful blessing that the disciples of Rabbi Ammi would say to him upon departing his academy and setting forth into the world. From the ancient texts come the moving words they spoke which can teach us to appreciate and express our gratitude:

May your heart meditate understanding,
Your mouth speak wisdom,
And your tongue be moved to song.
May your gaze scan what lies ahead,
Your eyes shine with light of Torah
Your face be radiant as the brightness of the firmament.
May your lips utter knowledge,
Your reins rejoice in uprightness,
And your steps hurry to hear the words of the Ancient of Days.

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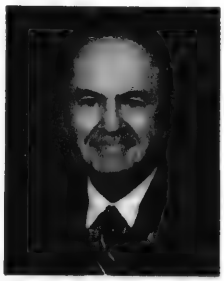

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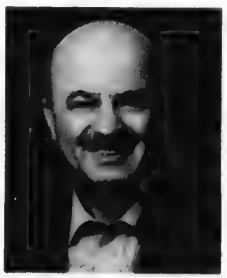

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BY THE CLOCK: Junior students in Grade 1 at the Joe Dwek Ohr HaEmet Sephardic School present clocks depicting A Day in the Life of a JGI Student at the school's annual educational exposition. The evening's theme was "Numbers of the World." With their clocks are, from left, Ashley Benlezrah, Rachel Assor, Eliana Bitton, Avigayil Bium and Tehila Elmaleh.

LEAFY SPIRIT: Robbins Hebrew Academy's middle school kicked off its recent Spirit Week with "Wear your favourite team jersey" day. Pictured celebrating the return of the Toronto Maple Leafs to the NHL playoffs are, back row from left, Melanie Rose, Rebecca Erlich, Samantha Charlat, Rachel Goldsmidt, Leah Kaiser, Talia Pearl and Sydney Cohn, and, front from left, Aaron Sadiz-Rosenthal and Zachary Erlichman.

WATCH FOR IT...
CJN'S PARTY SECTION
JUNE 6 ISSUE

Mazel Tov
מזל טוב

Happy 106th birthday to Chana Wallace. We love and treasure you forever.
Helene & Shelley Shifman and family, Les Spellman and family.

Mazel tov to Joshua Gibbons and Kara Mintzberg on their engagement. Proud grandparents are Betty Mintzberg from Vancouver and Lynn & Shirley Gillis from Cape Town.

Marilyn & Michael Shupak and Marlene Oilgisser & Bernie Goldhar are thrilled to announce the engagement of their children, Jennifer & Richard!

Happy 60th Birthday Bayla Katz
Love, your family and friends.

Welcome Baby Ephram! Love from great-grandparents Leon & Miriam, grandparents Ildi, Andy, Renie and Freddy, parents Michelle & David, and brother Samuel.

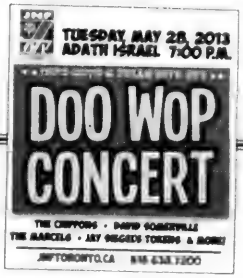
Sean & Marisa Wise (née Atlas) announce the birth of their son Edison Atlas Wise. Thrilled grandparents Arlene & Michael Atlas, and Beverley & Mel Wise.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

Social Networking @ The Canadian Jewish News for the :-) generation

What's New

By LILA SARICK



Deadline reminder: Due to upcoming holidays, deadlines will change. May 17 is the deadline for the issue of May 30. May 27 is the deadline for the issue of June 6. All deadlines are at noon. Phone 416-391-1836, ex. 269; fax 416-391-0829 or send an email to whatsnewcjn@gmail.com.

Tuesday, May 14

JEWISH EDUCATION

"The Challenges of Jewish Education" is the keynote presentation for Shavuot with speakers from Camp Ramah, the Toronto Heschel School, Leo Baeck Day School and Centre for Jewish Education, Beth Tikvah Synagogue, 10 p.m.

CHOOSE LIFE

"Judaism, Suicide and Assisted Suicide" is the topic at Shaar Shalom Synagogue's Leil Tikkun Shavuot. Services at 8 p.m.

Saturday, May 17

SCHOLAR-IN-RESIDENCE

Psychologist **Rabbi Eliezer Schnall** is the scholar-in-residence May 17-18 at B'nai Torah Synagogue. To reserve, call 416-226-3700, ext. 21, or email office@bnaitorah.ca.

Sunday, May 19

ISRAELI SHUK

Kehillat Shaarei Torah presents an Israeli shuk with crafts, vendors and food, 10 a.m.- 12:30 p.m., $5 per person/$20 family. 416-229-2600, ext. 3.

SCHOOL REUNION

Hillel Academy of Ottawa, class of 1963 is holding a reunion. ibmsubwaymilty@gmail.com.

Tuesday, May 21

CHUG HA-TANACH

Rabbi Jay Kelman leads the study of Chapter 15, Book of Psalms, 8 p.m., Beth David Synagogue.

FOOTNOTE

Adath Israel book and film club discusses the film *Footnote*. 8 p.m. $10/$15.

LUNCH AND LEARN

Avrum Rosensweig, founder of Ve'ahavta, is the speaker at Beth Tikvah's lunch and learn, 12:15 p.m. $20. RSVP 416-221-3433, ext. 352.

AMBASSADOR SPEAKS

Ambassador Alan Baker discusses the current challenges facing Israel, Shaarei Tefillah, 8 p.m. 416-787-1631.

Wednesday, May 22

PARENTS OF IDF SOLDIERS

Parents of Lone Soldiers meet at 7:30 p.m. in the Bathurst and Centre streets area. To RSVP, email perla@riesenbach.com or 416-482-1390.

FRIENDS OF YIDDISH

Friends of Yiddish hold their annual meeting, 7 p.m., Beth Tikvah Synagogue. RSVP by May 16 to 416-458-1440 or send an email to: yiddish18@yahoo.ca

EMUNAH WOMEN

Emunah Women of Toronto honour **Dalya Hakimi, Esther Burack** and **Esty Yeres.** Guest speaker will be Canada's ambassador to the UN, **Guillermo Enrique Rishchynski,** Shaarei Shomayim. For tickets, 416-636-0036 or email emunahcanada.org/toronto.htm.

JEWS FOR JUDAISM

Rabbi Michael Skobac holds a counter-missionary survival seminar for deaf Jews, 8 p.m., Toronto Zionist Council, 788 Marlee Ave. 416-789-0020 or toronto@jewsforjudaism.ca.

Continued on page 29

HOLY BLOSSOM TEMPLE
Musical Heritage Concert Series 2013

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1950 Bathurst Street, Toronto, Ontario

Continued from page 28

Thursday, May 23

SYNAGOGUE MUSIC

Tara Abrams discusses Jewish music tonight and May 30, 7:30 p.m., Temple Har Zion. 905-889-2252, ext. 5.

MAH-JONG AFTERNOON

Thornhill Study and Zion Branch of National Council of Jewish Women hold a mah-jong afternoon, noon-4 p.m., Council House, 4700 Bathurst St. $25. RSVP 416-633-5100.

JEWISH AMERICAN SONGS

Simon Spiro with the Broadway Singers and a 30-piece orchestra celebrate Jewish American songwriters, 7:30 p.m., Toronto Centre for the Arts. For tickets, 1-855-985-5000.

EZRA AND NEHEMIAH

Rabbi Wayne Allen discusses the prophets Ezra and Nehemiah, May 23 and May 30, 7:30 p.m., Beth David Synagogue.

OTHER NEWS

VOLUNTEERS NEEDED

Jewish Information Service is looking for a volunteer for the information desk at the Lipa Green Centre. Shift is 9 a.m.-1 p.m. Wednesdays, until October and then Mondays. Call **Barbara** 416-631-5843 or bbarak@ujafed.org.

Baycrest welcomes youths between the ages of 13 and 24 to join the summer volunteer program. Provide companionship and assist with creative arts, fitness, outings and administrative work. 416-785-2500, ext. 2572; www.baycrest.org/volunteer.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care 416-373-4100.

QUILTS OF ISRAEL

The Ailsa Craig Community Quilt Festival presents Quilts of Israel, Ailsa Craig Recreation Centre, 155 Annie Ada Shipley St., Ailsa Craig, Ont. There will be over 100 quilts from Israel and Israeli quilters teaching workshops. May 20-25. Visit: www.ailsacraigquiltfestival.ca.

RENT A SPARE ROOM

List your spare room or basement apartment with the Accommodation Registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

VENDORS WANTED

Na'amat Canada is looking for vendors for its Israel festival, June 2, York Hill Park, Thornhill. Call 416-636-5425 or www.israeldayfestival.com.

ISRAELI IDOLS PERFORM

Idan Amedi and **Roni Daloomi** (Israeli *Idol* winners) perform for Peace of Mind's Benefit concert for Israeli soldiers, May 28, Beth Tzedec, 8 p.m. For tickets, call 416-804-0144 or 416-500-0924.

JEWISH HERITAGE MONTH

Exhibits marking Jewish Heritage Month will be on display at Dufferin Clark Library, 1441 Clark Ave. W., Vaughan, and Bathurst Clark Resource Library, 900 Clark Ave. W., Vaughan.

GOLF TOURNAMENT

Beth Emeth's golf tournament, which supports the Out of the Cold program and the Kadima Educational Centre, will be held June 18 at the Mandarin Golf and Country Club. The day features kosher lunch and dinner, prizes and more. For tickets, call 416-633-3838 or www.beby.org/golf-tournment.html.

JF&CS GROUPS

All programs require registration and are open to all members of the community. To register, call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

Effective Parenting: A 4-session group for parents of children ages 2 to 11. Starts May 22.

When You're About to Separate, What to tell the Kids: A workshop for parents in the early stages of separation. May 23, 6:30 p.m., Lebovic JCC.

Supporting Self-Reliance in Teens with ADHD: A workshop for parents. May 28, 7 p.m.

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offefs self-help groups to bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors. Judith Wahl, executive director of the Advocacy Centre for the Elderly, speaks. Registration at 9:30 a.m., Shaarei Shomayim synagogue. RSVP 416-635-2900, ext. 458.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Hairdresser/barber, May 16, 10 a.m.-noon; Casino Rama, May 22; Dance with live music, May 26, 7 p.m. Bingo, June 5, 12:30 p.m. Tuesdays, fitness, 10 a.m.; Thursdays, line dancing, 10 a.m., social bridge, 12:30 p.m.

Bernard Betel Centre, 416-225-2112. May 21, **Ian Belfer** discusses "The Origin of the Jew," 10 a.m. May 22, North York Concert Orchestra performs at 7:30 p.m. May 23, **Judy Weiss** discusses "Dealing Positively with Family Issues," 1:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155.

Celebrate Jewish Music Week with jazz musician **Jordan Klapman.** May 23, 2 p.m. free.

New Horizons for Seniors. A discussion group led by a social worker meets May 27 and June 17, 1:30 p.m., Beth Tzedec.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Janna Nadler reviews *The Last Brother,* May 21, 1:30 p.m.

The film *Beaufort* is shown May 27, 12:45 p.m.

Mah-jong games, Monday afternoons; Yiddish conversation, Mondays, 1:30 p.m.; *Analyze This* with **Kevin Courrier** starts May 22; Four Great Operas with **Iain Scott** starts June 4; Provocative Female Artists with **Osnat Lippa** starts June 13; Folk dance, Wednesdays. 10 a.m., Duplicate bridge, Thursdays, 12:30 p.m.; Shalom Singers are looking for new members, Thursdays, 10 a.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Baruch Sienna teaches a course on "Reading Jewish," Thursdays starting May 23, 7:30 p.m. Ext. 154.

Music at the MNJCC. Women's Chorus, Mondays, 7:30 p.m.; Daytime choir, Tuesdays, 1 p.m. Klezmer Ensemble, Tuesdays, 7:30 p.m. MNJCC Community Choir performs June 5 and June 6, 8 p.m. For tickets, ext. 0.

Structure and Photo by **David Trautrimas** is in the gallery until May 21.

Downtown Tikkun Leil Shavuot, May 14, 8 p.m.-6 a.m. Special program for children and teens. Ext. 154.

Tickets on sale now for MNJCC 60th anniversary dance, June 13, 7:30 p.m. $36. Ext. 0

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m., Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. Call ext. 3037 to register, www.srcentre.ca.

Health Series: May 21, **Sue Merritt** discusses protecting your heart and brain from cardiovascular disease, 7:30 p.m.; June 4, **Dr. Rana Singh** provides an introduction to naturopathic medicine, 7:30 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 34

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Are we buckling under high cost of Jewish life?

It is time to do some serious thinking at all levels

Jerrold Landau

Guest Voice

Those of us who have been vocal in promoting fair funding for Ontario Jewish day schools must ask ourselves: how effective have we been? Although there have been small gains, such as a trickle of funding for special needs cases, and although UJA Federation of Greater Toronto allocates a greater percentage toward day school funding than any other Jewish federation in North America, tuition fees continue to rise beyond the rate of inflation, more parents are feeling excluded, and increasing numbers of those earning otherwise comfortable incomes are feeling their lifestyle being significantly constricted due to the cost of educating their children.

Although the tuition crisis is well known by our communal leaders, our efforts have not resulted in any significant effort or action on the federation's part to help solve the problem. This may be due to a lack of activism by the community at large on this issue. Some in the community are not supportive of the issue at all. Others who do not feel the pain themselves may not see the issue in the broader sense as a barometer of the health of our community. Vested political interests within the community's leadership may have also militated against stronger action to solve the problem. In any case, the tuition crisis remains and continues to eat away at the well-being of the community at large.

In this context, it's worthwhile to ponder whether the possible closure of *The CJN* – and we have no definitive news at this juncture that the closure will be reversed – is an isolated incident or is indicative of a small but growing trend within the Ontario Jewish community. Over the past years, we have witnessed the following:

- The closure of several full-service kosher restaurants in the GTA. As was noted by the proprietors of one of the long-standing restaurants that recently closed, those who are not fully committed to kashrut no longer necessarily choose a kosher restaurant as an option, whereas kashrut observers are feeling the increasing pinch of the tuition crisis have cut back on eating out.
- A Jewish community centre that has been torn down, but whose reconstruction has been delayed for many years.
- Empty pews in many of our larger synagogues. Some of this is due to an increased search for the spirituality and intimacy of smaller shtiblach. However, some of it very well may be due to families cutting back on expenses, including high synagogue dues, because they're burdened by the tuition crisis.
- A trend in some segments of the Orthodox community for the younger generation to balk at setting down roots in Toronto due to the high cost of living here. When this trend works in favour of Israel, it is commendable, but when it works in favour of Baltimore and Lakewood, N.J., it may be indicative of an unhealthy trend in the community.

This painting of a watchmaker in Vitebsk by Yuri Pen, 1914, captures a time in Jewish history when the cost of communal Jewish life was much easier to bear. ***[Wikimedia Commons]***

When factored together, we may have evidence that our community is beginning to buckle under the high cost of Jewish life, much of which is caused by the tuition crisis. Although our community is graced with many people of substantial means and the communal services, charitable causes and other trappings of a vibrant Jewish life seem to be running smoothly, it could be that we are witnessing a community that has seen its peak, and will slowly begin to implode under the extreme costs of Jewish living. This is not unique to Toronto. As a simple Internet search will verify, this concern has been noted in other communities as well.

It's time for our community to do some serious thinking at all levels on this subject.

Have we engaged the political process in the most appropriate way? Do we appreciate the current trends and challenges of the community, or are we stuck in the mindset of previous decades? Are we, as individuals and as a community, allocating too great a proportion of our charitable funds to causes outside the community or to non-Jewish causes within the community? Of course, we cannot think only of our own parochial issues, but perhaps we are slowly reaching the point where the shoemaker has no shoes and a correction in priorities is due.

Our community may be admirably fulfilling the adage of the sage, Hillel: "If I am only for myself, what am I?" However, it may be time to ask ourselves the second part of Hillel's famous iteration: "If I am not for myself, who will be for me?" And we should certainly ask, "If not now, when?"

Jerrold Landau lives in Toronto.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Feldman, Anne	April 25/13	541 Finch Ave. W
Vaisburd, Inna	April 27/13	Private
Josims, Semjons	April 29/13	Private
Citron, Estelle	April 29/13	1 Clark Ave
Burke, Pauline	April 29/13	484 Steeles Ave. W
Belianskaia, Frida	May 1/13	262 Ridley Blvd
Bricks, Irving	May 1/13	271 Ridley Blvd
Bistricz, Joe	May 2/13	1101 Steeles Ave. W
Gross, Arnold	May 2/13	4 Forest Laneway
Davis, Norman	May 1/13	3000 Bathurst St
Ander, Jack	May 2/13	111 Avenue Rd
Moldofsky, Rhoda	May 2/13	211 Torresdale Ave
Heimann, Gertrude	May 3/13	29 Stockdale Cr

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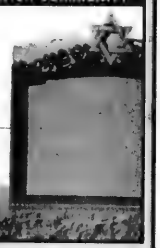

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Batia Gortler, Jeff & Susan and family, Elaine & Eliezer and family, and Judy & Eric and family

The unveiling of a monument to the memory of the late

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Sunday, May 19th at 11:00 a.m.
Pardes Shalom Cemetary

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UNITED CHESED OF TORONTO

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It's up to all of us to contribute what we can. We can't wait any longer. We won't wait any longer.

Your fellow Jew needs you!

To feed 100 people one night a week for a year will cost approximately $128,000.

We are already in discussion with a location and food suppliers; all we still need are the funds.

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To donate online, please visit us at **www.UnitedChesed.com**

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Donations will receive a tax deductible receipt.

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'I'm a big reader ... I read a lot about Jewish history'

Continued from page 3

Then David and Freeman embraced after an emotional speech during which the director's son broke down in tears while remembering his father.

"Once [Eberts' widow] Fiona and Paul came to me to tell me about the award, I started to learn about the university, what it does and what it's about," he said.

Speaking to *The CJN* after the gala, Freeman said he's yet to visit the university but would like to travel to Israel.

Asked when he plans to visit the Jewish state, Freeman said: "I don't plan. I'm an opportunist. There is no place I would not like to go that I have not been."

Asked how he felt when Ghomeshi praised him as a rare actor who is "resonant and relevant" to people of all ages and demographics, Freeman replied amusedly, "Holy s**t!

"Does he really think that? It did seem pretty sincere. I don't think of myself in those terms, at all. To think that someone else does is a little intimidating. It's like you've got another level to live up to."

Freeman also spoke about his days growing up in segregated Greenwood, Miss., where he joked that his family wouldn't even be qualified as dirt poor – "because we had no dirt" – and his eventual move to New York, where he started to interact with Jews for the first time.

Morgan Freeman received the Jake Eberts Key of Knowledge Award at a benefit gala hosted by Canadian Friends of Hebrew University. From left are Elan Divon, Paul Saltzman, David Eberts, Freeman, Menahem Ben Sasson and Canadian Friends of Hebrew University CEO Rami Kleinmann. ***[Photo courtesy CFHU]***

"Jews are white, so I wouldn't have known any" in Greenwood, he said.

"I'm a big reader, and I read a lot about Jewish history and seen a lot of movies, of course. So, it's not like I wasn't cognizant of Jewish history. Getting to know Jewish families, getting involved... you just learn that people are people. Loving. Kind. Thoughtful. Generous. All the things you think of yourself."

That Freeman agreed to take time from his packed schedule to be in Toronto for the event is in large part thanks to the tireless efforts of CFHU executive director Elan Divon, whose friendship with Saltzman gave access to the iconic actor.

Divon explained to *The CJN* that when his organization thought of how to promote Israel and the university and whom to award this year, they decided they wanted someone not Jewish who had massive appeal.

Divon suggested Freeman, both because of his celebrity status and also because of his "tremendous" philanthropic work in the fields of education and anti-racism, and set to work contacting Saltzman and tenaciously pursuing the Academy Award-winning actor.

The ceremony, Divon said, was "a tribute to an extraordinary actor and humanitarian. But it was also a tribute to all the educators, teachers and change makers of this world – people who get up every morning and believe they can make a difference.

"Yes, we raised a significant amount of money towards scientific and medical research at the Hebrew University, but our impact goes well beyond that," Divon said. "By bringing together a Hollywood icon, a Kenyan ambassador and an Israeli scientist, we were able to demonstrate the universality of education, and what we can achieve when we invest in human capital and young minds."

Along with proceeds from the event going toward funding the IMRIC, the Morgan Freeman Scholarship Fund will be established by Hebrew U to help international students studying in its public health and community medicine program.

THE SAM & SARAH KERZNER HOLOCAUST MEMORIAL INSTITUTE GUEST SCHOLAR WEEKEND

Beth Tzedec Congregation proudly welcomes back the dynamic and inspirational

Professor Stephen Berk

The Henry and Sally Schaffer Professor of Holocaust and Jewish Studies at Union College, New York

Three Anniversaries: Anguish, Affirmation and Atonement

Friday, May 24 Kabbalat Shabbat 6:30 PM

Dinner and lecture following:

"Jews on Trial: Anti-Semitism in Kiev and Atlanta— The Centenary of Menachem Mendel Beilis"

Join us first for a special *Friday Night Live* service with Cantors Simon Spiro and Sidney Ezer presenting a lively fusion of Sefardic and Ashkenazi melodies. Dinner by advance registration only.

Cost: $36 Adults; $18 Children (6-14). To register, please contact Avital at 416-781-3511 or info@beth-tzedec.org by **Tuesday, May 21.**

Shabbat, May 25 Shacharit 8:45 AM

Pulpit address: ***Assertion and Assassination— Rev. Martin Luther King, Jr. after 45 Years***

Prof. Berk will continue this talk with a question and answer session at a special kiddush following services.

Sunday, May 26 Breakfast 9:30 AM Lecture 10:00 AM

Yom Kippur +40: Atonement and Attack

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1700 Bathurst Street Toronto, ON
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Wig-stand creator Allan Cooper and Heather Hardie, the manager of volunteer services at Princess Margaret Hospital, attend a wig-stand judging contest.

Cancer victim's spouse creates wig-stand project

Cynthia Gasner
Special to The CJN

Allan Cooper initiated a wig-stand project to benefit cancer victims in memory of his late wife, Helen Louise, an educator and community volunteer.

She was diagnosed with lymphedema and inflammatory breast cancer in 2011 and died a year and half later.

Cooper, a retired lawyer who is a member of the Woodturners Guild of Ontario (WGO) and Toronto Woodturners Guild (TWG), said that while undergoing months of treatment for cancer, Helen lost hair and needed to wear a wig.

"My late wife had an interest in wood-turning and often attended the wood-turning meetings with me," he said.

He added that because of the treatments and care she received at Sunnybrook Health Sciences Centre's Odette Cancer Centre and the palliative care unit there, "she lived her life with dignity and without the pain from which she would otherwise have suffered.

"I made her a wood wig stand," Cooper said, "as the usual wig stand is made of light Styrofoam and falls over easily. And they are generally very unattractive."

He said women with cancer need something cheerful and beautiful to look at when they have to take off or put on their wigs.

"I therefore approached Richard Pikul, the then president of the WGO, and offered to sponsor a competition in our club, where cash prizes would be given and the wig stands would be made by the members. They would be donated to Sunnybrook for the use of cancer patients."

The success of the project led to a meeting with a representative of the Canadian Cancer Society at Sunnybrook. Wig stands were also donated to the "Look Good Feel Better" program at Princess Margaret Hospital.

The late Helen Louise Cooper was treated for lymphedema and inflammatory breast cancer at Sunnybrook Health Sciences Centre.

"The wig-stand competition has become an annual event which will make it more bearable for women who lose their hair due to chemotherapy," Cooper said.

" I hope this project will be taken on by other wood-turning chapters across Canada and the United States."

"The wig stands are beautiful and each has its own character. With the donation of a wig stand, each donor is assured that 100 per cent of his or her efforts are directly used by its recipient," Cooper said.

The wig stands are on display on the lower floor of the Odette Cancer Centre at Sunnybrook and at the "Look Good Feel Better" area at Princess Margaret Hospital.

For more information, call Cooper at 416-223-4445; Zain at 416-946-6596 or go to wig.salon@uhn.on.ca.

If silence is golden, then what is gossip?

Family Matters
by
John Syrtash
B. A. (Hon), LL B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 31 years

It may appear old-fashioned to object to Gossip. Everyone does it, right? It's fun. Life would lose its zest without the thrill of discussing someone else's misfortunes. So what if the Germans call it *schadenfreude* — a "pig's joy"?

In family law, lawyers are often paid to formulate incisive affidavits or prepare a witness to give oral evidence about someone other than their client. This evidence is filed as a public document in open Court. However, sometimes clients in family law cases use the opportunity not just to prove a point, but indeed to destroy the character of their opponent. Revealing a deficiency in the other party's parenting skills may strengthen their case.

But is it really necessary to generalize and imply or say that the same individual is a monster — a terrible father or mother? The father may owe the mother money, but does that make it okay for the mother to state that he has "defrauded me of my entire inheritance"? It may be crucial to show that your opponent earns more or spends more than he or she claims. But does that give you license to claim total dishonesty?

In Jewish law, Gossip (known as *loshon hora*) is one of the gravest sins. A Jew is normally forbidden by the Torah to say anything about a third party lest it destroy that person's reputation. But is this kind of evidence submitted in Court "Gossip" in the way most people in modern Canadian society understand the word? Obviously not. Notwithstanding Jewish law, people are usually free to say anything they wish in Court to try to prove their case, even if what they say may appear to be defamatory. Even in a Jewish Court, a witness is permitted to give honest evidence about direct observations (not hearsay) if what he has to say is relevant. So why should anyone be concerned with some quaint, antiquated notion of "Gossip?" We're not living in Puritanical times, ancient Israel or *Mea Shearim* (the very observant neighbourhood in Jewish Jerusalem.)

However, many Judges and responsible counsel in family law have become increasingly alarmed at the extent to which clients unnecessarily exaggerate or complain about their spouse's conduct in these affidavits or open Court. The late Master Cork was a Toronto judicial officer who for several years adjudicated many family law hearings. He often pleaded with lawyers to restrain their clients from attacking each other needlessly when giving evidence, especially when that evidence was submitted in writing. Children and other concerned parties often read this stuff during the dispute. This happens when a parent carelessly — or deliberately — leaves such written statements on the coffee table. Often years after the dispute is over, children or others will discover these damning allegations of duplicity, dishonesty, child neglect, abuse (physical, emotional and/or sexual), and depravity, which may be exaggerated or unnecessarily stated. Whether the statements are true or not, they are often calculated to be vindictively hurtful.

This practise is particularly reprehensible because it violates the unwritten rule that, in a visitation scenario, neither parent should speak ill of the other in the other's absence. So these statements do hurt — but they often hurt the wrong people. The pain children feel when seeing their parents rip into each other is sickening. Yet not only do many fighting parents appear oblivious to these concerns, their lawyers often fail to advise their clients to adopt a more restrained approach.

It gets "better". The parents then "recruit" their friends and relatives into their own camp. These "significant others" sign similar affidavits or give oral evidence to prove their allegations. The friends and family members, who may have previously been neutral, are now involved in hurling insults and derogatory statements, not because they want to, but because they were asked to. Unfortunately, it is sometimes necessary to obtain evidence from third parties that is relevant to a custody dispute. But unless the allegations are "documented" or focused with considerable detail on a truly serious allegation that a Judge must know about (such as child neglect), the process can be unnecessary and destructive. Some of the allegations that I have seen in such materials are more than a complete waste of time; they trivialize the entire Court system. An unsupported allegation is one made without proof, i.e. without documents like a police report or a medical report. A parent who hurls this type of allegation may not be able to persuade a Judge. More importantly, if the allegation is exaggerated, the Court will not be pleased: it is a criminal offense to bend the truth in an affidavit or in Court. It's called perjury.

Moreover, exaggerated statements will be considered Gossip — not evidence. Gossip can be damaging, both legally and spiritually. Restraint, on the other hand, can be a mitzvah. As incongruous as it may sound in a legal context — especially a custody case — the exercise of restraint may allow you and your counsel to prove a point without annihilating your "opponent." Restraint also garners the Court's respect and immeasurably enhances the client's credibility.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at: ***416-642-5410 • C 416-886-0359 • jsyrtash@gzlegal.com*** *Visit www.freemychild.com, www.spousalsupport.com; and www.garfinzeidenberg.com.*

Neither Garfin Zeidenberg LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion.

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'KOSHER' LABEL IN ADVERTISING

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"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

90-year-old wins ballroom dance contest

Cynthia Gasner
Special to The CJN

Community leader and actor Molly Beube will be 90 years old on June 9.

"My mother accomplished a great deal in her lifetime," says her son Neil, an investment adviser at BMO Nesbitt Burns. "I find it astounding."

He adds that she continues to be self-sufficient and active. Her biography confirms her talents and multi-interests.

Neil says that his mother loves ballroom dancing. "She recently won four firsts in the annual Maple Leaf Classic Dancesport Championship for contestants from across Canada."

Born in Toronto in 1923, Molly (Fruitman) became involved in community work and had an acting career in her early teens. She volunteered to serve Passover meals to patients in hospitals and helped preschool children at the University Settlement House and at camp.

During World War II, while still in her teens, she was a hostess at a canteen on St. George Street, sponsored by the National Council of Jewish Women, and she also performed and directed skits for the soldiers.

She became a regular performer on the *Harry Harris Jewish Hour* on CHML radio and was always available to perform at seniors centres in Yiddish and English.

She moved to Hamilton, Ont., when she married Harry Beube in 1947. Harry was an agent at the Great West Life Insurance Company.

While raising her three children and throughout her life, she headed many community initiatives.

When her children were young, she started the Showcase For Talent for schoolchildren in grades 1 to 6, to entertain the sick and handicapped in hospitals and other institutions.

She was active with the Canadian Cancer Society, the Alzheimer Society, UJA Federation of Greater Toronto's Women's Division, B'nai Brith, Hadassah-WIZO (now Canadian Hadassah-WIZO), the State of Israel Bonds Women's Division and other organizations.

In recognition of her community involvement, Beube has received numerous awards, including the Ontario Volunteer Service Award for her contributions in Hamilton.

Along with her many radio and television commercials and performances in live theatre, she used her acting, theatre, radio and television talents, along with her communications skills, to help various organizations fundraise.

Molly Beube

In an interview with *The CJN*, Beube spoke of the time in 1982 when the film star and Yiddish performer Molly Picon was scheduled to perform in Detroit for B'nai Brith Women's Council.

When Picon fell ill, recalls Beube, the event organizers asked her to replace the headliner. She says, "It turned out to be a great success."

Not turning away from a challenge, in 1973, she joined her husband's insurance business as an underwriter.

After Harry died in 1986, Beube began teaching a course in radio and television arts at Mohawk College in Hamilton.

Beube moved to Toronto in 2006, she says, "To be close to my family."

She enjoys golf, tennis, swimming, bridge and canasta. She loves to travel and says she enjoys cruises.

Speaking of her successes in many areas, she says, "In my entire life, I always said yes and then worried how I would do it."

Articulate and energetic, she adds, "When I look back and remember the years and how you spent it, it's finished, I've done it and it's over, so move on."

Beube has three sons: Douglas; Mitchell, who is married to Rosanne Stein, and Neil, who is married to Sadie Domb. Beube has two granddaughters, Annalise and Nava.

Beube will celebrate her 90th birthday with family and friends at a luncheon at the Adath Israel synagogue on June 2.

"We want to remember the many things she achieved in her lifetime," says Neil. "And, at the party, my mother will be doing some of her comedy."

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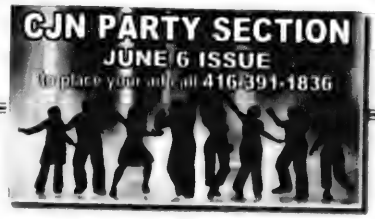

Families of Mavi Marmara victims to press on with lawsuits

ITA

JERUSALEM — Families of the Turkish nationals injured and killed during Israel's raid on the ship Mavi Marmara said they will sue Israeli soldiers and their commanders despite an agreement between Turkey and Israel.

Under the agreement, the families would receive up to 20 times the amount of compensation they are seeking in their civil lawsuits, Turkish Deputy Prime Minister Bülent Arınc told the Turkish daily *Zaman*, a report said on Sunday.

Two rounds of compensation talks have been held. A third round will be held to finalize the agreement, according to *Zaman*.

Turkey and Israel agreed to normalize ties after Prime Minister Benjamin Netanyahu apologized in March for Israel's May 2010 raid on the Mavi Marmara as it attempted to evade a maritime blockade of Gaza. Israel agreed to compensate the families of nine Turks killed in the ensuing violence when Israeli naval commandos boarded the ship.

Turkey withdrew its high-level diplomats from Israel and froze deals with Israel's military in the wake of the Mavi Marmara incident.

As part of Israel's agreement on compensation, it wants lawsuits against Israeli soldiers dropped, reports say.

An Istanbul court is holding a trial in absentia against four Israeli military commanders responsible for the raid on the ship. The charges against former chief of staff Gen. Gabi Ashkenazi and others reportedly include manslaughter and attempted manslaughter. They could be sentenced in absentia to life in prison.

If the trials are dropped in Turkey, the families and their lawyers said they would look to an international court such as the Strasbourg-based European Court of Human Rights, according to *Zaman*, claiming the Turkish judiciary did not properly perform its duties.

The cache of knives were only some of the weapons used by Mavi Marmara passengers against Israeli soldiers. They also used stun grenades and steel pipes when the Israeli naval commandos tried to get control of the boat. ***[Wikimedia Commons photo]***

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Hungary PM slammed for reaction against antisemitism

The Times of Israel

BUDAPEST, Hungary — Prime Minister Viktor Orban did not go far enough in condemning the antisemitism that has reared its head in Hungary, the World Jewish Congress said May 5, hours after Orban called for zero-tolerance of anti-Jewish activity at the opening address of the group's annual meeting in Budapest.

Orban spoke of his government's efforts to protect Jewish rights and Hungary's role in stopping antisemitism, on the heels of a march by far-rightists to protest the meeting the day before.

"We welcome that the prime minister made it clear that antisemitism is unacceptable and intolerable," a WJC spokesperson said. "However, the prime minister did not confront the true nature of the problem: the threat posed by the anti-semites in general and by the extreme-right Jobbik party in particular. We regret that Mr. Orban did not address any recent antisemitic or racist incidents in the country, nor did he provide sufficient reassurance that a clear line has been drawn between his government and the far-right fringe."

The day before, hundreds of people wearing black leather and bearing swastikas marched near the Jewish delegates gathered in Budapest, the first day of the WJC assembly. They held signs reading "Jews bought Hungary" and "We're the real Hungarians."

The WJC this year held its annual assembly outside of Israel for the first time, in a show of support to Hungarian Jewry, which suffered dozens of antisemitic attacks in 2012.

According to the Centre for Israel and Jewish Affairs (CIJA) whose delegation represented Canada's organized Jewish community, the WJC conference site was "heavily protected" by a massive police and security presence.

Speaking to the roughly 600 delegates and observers, Orban said many had come from places where antisemitism was a real threat, but that was not the case in Hungary.

"I ask you to help us prevent it from happening," he said. "Antisemitism is not a natural disaster, but the work of men."

Before his speech, French students distributed flyers calling on delegates to refrain from clapping for Orban, who, they said, had allowed antisemitic authors to be included in the Hungarian school curriculum.

The WJC responded to the speech by saying that Orban's policies did not match up with his statements.

"As the Jewish people have learned throughout history: Actions speak louder than words, no matter how well intended they are," the spokesperson said.

Earlier, the president of the World Jewish Congress, Ronald Lauder, defended Hungary by saying that "its good name was not smeared by the foreign press, but by extremists." There was one party, gaining increased power, which was hurting the country, he stated, referring to the extreme right-wing Jobbik party.

The Jobbik party, which holds some 12 per cent of the seats in parliament, openly calls for legislation against Jews, Gypsies and other ethnic minorities. It has pushed to create a list of Jews in positions of power, claiming they're a potential threat to the country; swastikas and other Nazi symbols can be found at its gatherings, and it has a semi-official military wing, which – despite being outlawed – continues to exist.

"Intolerance cannot be tolerated," Lauder stated. While Jews, Gypsies and other foreigners are the first to be targeted by extremists, they are never the only ones hurt. "All good people suffer, countries suffer."

"Rising antisemitism in Europe should concern all of us," and the Jews in Hungary are facing threats that are "ringing alarm bells around the world and especially in Israel," Israeli Minister Silvan Shalom told the congress, which he called "an impressive show of unity."

The punishment for antisemitism needs to be harsher, education against antisemitism needs to be more prominent, and the entire government needs to speak out against the Jobbik party and other extremists, Shalom said.

The CJN will have more in-depth analysis from Canadian delegates at the plenary and the situation in Hungary in an upcoming issue.

Timesofisrael.com

With files from Andy Levy-Ajzenkopf

Stephen Hawking criticized for joining Israel boycott

Cara Stern
Staff Reporter

World-renowned cosmologist and theoretical physicist Stephen Hawking is facing criticism after withdrawing from the Israeli Presidential Conference next month in support of an academic boycott of Israel.

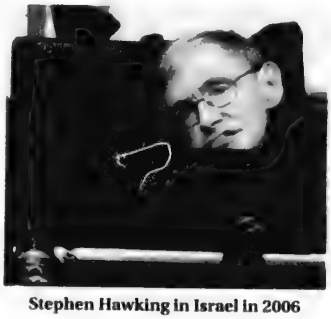
Hawking, who teaches at the University of Cambridge, was scheduled to attend the June 18-20 conference, but according to a university spokesperson, he sent a letter to Israeli President Shimon Peres on May 3 withdrawing "based on advice from Palestinian academics that he should respect the boycott."

Shurat HaDin – Israel Law Center has called the move "hypocritical for an individual who prides himself on his own intellectual accomplishment. His whole computer-based communication system runs on a chip designed by Israel's Intel team," director Nitsana Darshan-Leitner said in a statement. "I suggest that if he truly wants to pull out of Israel he should also pull out his Intel Core i7 [processor] from his tablet."

Hawking suffers from amyotrophic lateral sclerosis (ALS), a disease that has left him almost fully paralyzed and reliant on a computer to communicate.

He confirmed his withdrawal in a letter to Israeli President Shimon Peres on May 3. In it, he said he had initially accepted the invitation to express his opinion on the prospects for a peace settlement and because it would allow him to lecture on the West Bank.

"However, I have received a number of emails from Palestinian academics. They are unanimous that I should respect the boycott. In view of this, I must withdraw from the conference. Had I attended, I would have stated my opinion that the policy of the present Israeli government is likely to lead to disaster," he wrote.



Stephen Hawking in Israel in 2006

David Koschitzky, chair of the Centre for Israel and Jewish Affairs, called the move "both insulting to the Jewish community and anathema to the highest principles of academic freedom."

"In no other democracy in the world are academics targeted for boycott because of particular policy decisions of their government," he wrote. "Just as it would be unthinkable to boycott Canadian or American scholars because of opposition to the Afghanistan conflict, it is no less offensive to blacklist Israeli academics and institutions because of the Arab-Israeli conflict."

The university initially denied that Hawking supported the boycott movement and said his withdrawal was due to health concerns, but a spokesperson later confirmed in an email to *The CJN* that those previous statements were based on a misunderstanding.

The conference, which is in its fifth year, gathers world leaders and intellectuals for public discussions on a variety of subjects. Some 5,000 people from around the world, including executives of major global technology companies, academics, Nobel laureates, artists and past and present heads of state, have confirmed their attendance for this year.

The Jerusalem conference will feature speakers such as former British prime minister Tony Blair and former U.S. president Bill Clinton.

Conference chair Israel Maimon criticized Hawking's decision.

"The academic boycott against Israel is in our view outrageous and improper, certainly for someone for whom the spirit of liberty lies at the basis of his human and academic mission," Maimon said. "Israel is a democracy in which all individuals are free to express their opinions, whatever they may be. The imposition of a boycott is incompatible with open, democratic dialogue."

Hawking, head of the practical mathematics and physics department at Cambridge, last visited Israel in 2006 at the invitation of the British Embassy. He visited Israel three times prior to that as well, according to the *Guardian*.

With files from JTA.

West Bank construction frozen

JNS.org

JERUSALEM — Israeli Prime Minister Benjamin Netanyahu has quietly issued a freeze on Jewish construction in the West Bank, according to reports.

Army Radio reported that Netanyahu met with Housing Minister Uri Ariel and instructed him to halt the creation of new housing projects in the territory. Additionally, *Ha'aretz* reported that Netanyahu promised U.S. Secretary of State John Kerry that he would not issue new construction tenders there until mid-June.

Kerry has been trying to revive Israeli-Palestinian peace negotiations. Palestinian Authority President Mahmoud Abbas, meanwhile, has demanded an Israeli construction freeze as a precondition for the resumption of talks.

In 2009, Netanyahu issued a 10-month halt on Jewish construction in the West Bank as part of an effort by U.S. President Barack Obama to get the Palestinians back to the negotiating table.

But Abbas only agreed to negotiations shortly before the freeze was set to expire, and then backed out of negotiations when the freeze ended.

Netanyahu, who was visiting China last week, did not immediately comment on reports of a construction freeze.

Haredi youth mob Kotel in protest of women's prayer

Ben Sales
JTA

JERUSALEM — Haredi youths mobbed the Western Wall plaza by the thousands on Friday to protest Women of the Wall as they held their monthly prayer service.

The youth, many of them students from haredi yeshivot, had filled the Western Wall Plaza by 6:40 a.m., 20 minutes before Women of the Wall, a women's prayer group that holds monthly services at the Wall, began praying. Because haredi women had packed the women's section of the plaza earlier in the morning, Women of the Wall were forced to pray in the back section of the plaza, further away from the Wall itself.

The Women of the Wall service was the first since a ruling last month by a Jerusalem District Court judge that the group did not violate the law and deserved police protection rather than arrests.

Police were on hand Friday morning to protect the women, a reversal of scenes from months past, when women wearing prayer shawls to the monthly service would be arrested for breaking a law that outlawed any deviation from "local custom" at the wall. Police arrested three haredi protesters, and a police spokesman said more arrests may be in the offing as police review video.

One day before the service, Rabbi Aharon Leib Shteynman, a haredi leader, called on thousands of students to protest Women of the Wall.

A constant din of screaming came from the crowd as the service began, and shrieks erupted as a woman wearing a prayer shawl tried to push through the mob to reach the service. Police, sometimes holding hands, sometimes linking arms, held back the crowd as two officers, with difficulty, escorted the woman through.

"It's sad that they're using the Kotel to advance their interests," said an Orthodox graphic designer from Jerusalem, 29, who declined to give her name. "They want to change all of Israel. It's an insult to this place."

Women of the Wall's service has rarely, if ever, seen this many people come to protest. Many of the haredim said that they were there to pray, as haredim do daily at the Wall.

"I came to pray and to protest gentiles who masquerade as Jews," said Pini, 17, from Jerusalem, who would not give his last name. "I've taken hits here and I'll take more hits. They're making the Torah crooked. They want us to be like them."

Natan Sharansky, the chairman of the Jewish Agency who has been endeavouring to broker a modus vivendi at the Wall by expanding the prayer area, said the events of Friday morning underscored the need for such a solution.

In a statement, he described an "urgent need" for a solution that would "allow any Jew, group of Jews or Jewish community to pray at the Western Wall according to their own custom.

Sharansky praised the police for protecting those engaged in prayer from "rioters."

As the service went on, the crowd of haredi men tried to push through the police barricade several times – and almost succeeded before the officers pushed them back, sometimes manhandling a student or two along the way. As attempt after attempt to breach the police line failed, the men turned to throwing cups of water and coffee at police, journalists and – when they could – the women praying. One protester threw a chair.

At times, the haredi crowd would itself break out into song, singing about the failure of wicked plans and the dominion of God.

Throughout it all, Women of the Wall prayed a full service, trying to sing over the screams that would rise every time a song began. For the first time in at least months, men and women mixed at the service, with no divider to separate them.

"This is an embarrassment and a shame how some people are acting to people who just want to pray," said Bracha, 66, who participated in Women of the Wall's service, and also would not give her last name. "There's space for everybody. People need to relate with understanding to those who don't do the same thing as them."

For some supporters of Women of the Wall, Friday's conflict was about more than the right to pray freely at Judaism's holiest site.

"This is a struggle for democracy in Israel," said Lucas Lejderman, 30, a counsellor in the Conservative Jewish youth movement here.

Whether protesters will turn out in equal numbers when Women of the Wall meet next month is unclear. But as the crowd dispersed, the women sang *Hatikvah*, Israel's national anthem.

As if on cue, the handful of protesters who remained booed at the top of their lungs.

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Israel, China agree to expand trade

Gavriel Fiske
The Times of Israel

Israel and China signed a $400-million (all figures US) trade agreement last week, which expands the already existing financial protocols between the two countries.

Finance Ministry accountant-general Michal Abadi-Boiangiu signed the deal with officials from China's Finance Ministry, in the presence of Chinese Prime Minister Li Keqiang and Prime Minister Benjamin Netanyahu, who is on a five-day trip to China that began on Sunday.

"This is a very important agreement for expanding bilateral co-operation. China is a vast market and if we even slightly increase our market share here it will significantly help the Israeli economy," Netanyahu said.

Israeli-Chinese trade has amounted to some $8 billion each year, and the two countries were constantly working to increase that amount.

"The potential for bilateral trade is vast," Netanyahu said.

According to the Prime Minister's Office, "the protocol is a bilateral financial agreement that allows for the growth of Israeli exports to China by means of state guarantees in support of long-term export deals."

Since the signing of the initial financial protocols, Israel has exported a total of $771 million worth of goods and services to China, the Prime Minister's Office said.

Earlier, Netanyahu met with his Chinese counterpart at a formal ceremony in Beijing, complete with honour guard. During the meeting, the two leaders agreed to establish a joint team that will work to expand technological co-operation between the two countries.

Netanyahu also participated in a live video chat with millions of Chinese Internet users, hosted by the popular government-sponsored *Xinhua News Agency*.

Most of the questions revolved around Israeli-Chinese relations. Netanyahu, who visited China 15 years ago during his first term as prime minister in 1998, said he was impressed by the "development, progress and tremendous growth" he saw in China.

TimesofIsrael.com

Israeli Prime Minister Benjamin Netanyahu, left, shakes hands with China's Premier Li Keqiang after reviewing an honour guard at the Great Hall of the People in Beijing. ***[Flash90 photo]***

Dairy Treats owner looking to invest in Israel

Carolyn Blackman
Staff Reporter

After 30 years in the kosher restaurant business, Shlomo Esses, 51, is still looking forward.

Owner of Dairy Treats in North York, Café Sheli in Thornhill and Bistro Grande on Eglinton Avenue West, Esses previously owned Miami Grill in Thornhill and the downtown Oasis Café.

He opened Dairy Treats 30 years ago with his wife, Miriam, as a small café serving pastries and coffee so kosher consumers could have a light meal.

"Within five years, we expanded our menu to include salads, sandwiches and pizzas, and took over the space next door. We weren't just serving kosher patrons, we were a go-to restaurant for people in the area.

"In our first year of business, we handed out 3,000 chocolate chip cookies at the [UJA Federation of Greater Toronto's Walk for Israel.] We went out into the community, and people got to know us."

As a young and aggressive businessperson, he said, he was a pioneer in the school catering business, serving Associated Hebrew Schools, Anne and Max Tanenbaum Community Hebrew Academy of Toronto, and Eitz Chaim.

He cites high rent as the reason he closed Miami Grill, which operated in Thornhill for 15 years, and Oasis Café, which was open for 16 years. "Oasis Café, was more of a fast-food restaurant, and we're actively looking for a downtown location to replace it."

Esses is also getting in on the frozen yogurt craze, with Yogibar, in a storefront at the Spring Farm Plaza in Thornhill. "We offer cholov Yisroel yogurt, and it has become quite a hit."

Always looking for new opportunities, he said his dream is to invest in Israel. "I spent 10 years trying to purchase Burger Ranch, a chain of 80 stores, but the deal fell through. I was born in Israel, and I would love to have a business there."

His business is a family affair, he said. "My wife worked with me for seven years and now helps out, my children [he has a son and a daughter] have worked in the summer, and my father, Albert, has worked so I can be in different places."

The restaurant business is harder now than it was even a decade ago, he said, because of the competition. "Kosher restaurants are even harder to keep profitable because of the calendar year. We're closed Friday nights, Saturdays, and all Jewish holidays. That's a good chunk of the year that we're not doing business. It's difficult to pay rent when you're closed one-third of the year."

As well, he said, kosher food is much more available than it was years ago. "That makes for more competition."

His restaurants are profitable, he said, because he has limited expenses, and has always been innovative and open to change.

"My original intention for Dairy Treats was to serve coffee and croissants, but the people wanted more. I listened to them then, and I listen to them now. The challenge is to give them what they want and, at the same time, give them what they don't have."

The restaurant business is in his blood, he said. "I love the interaction with people, the challenge of being busy, and I get a rush whenever I see a lineup. Most importantly, I love food."

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Investment counsellor writes taut Holocaust book

Bill Gladstone
Special to The CJN

So many books, so little time.

In my years of reviewing books for *The CJN*, I have always endeavoured to focus not only on works from great international writers (Ozick, Englander, Stern, Roth, et al) but also on works from lesser-known writers from our own national community.

It's a sad fact that many meritorious Canadian works on Jewish themes and subjects receive little or no attention from the mainstream media. I have always believed that *The CJN* plays an important role in bringing these books to the attention of the reading public.

I've often felt amazed at the prolific creative talent that produces the wealth of books that continuously reach my desk. I feel as privileged as an avid angler standing with net in hand beside a bustling stream.

This column focuses on a book that has already gained significant media attention and is poised to get even more. Toronto investment counsellor Jenny Witterick has written a first novel that may really be going places. *My Mother's Secret* (iuniverse) is a tautly written Holocaust novel, based on a true story.

Not having the benefit of a major publisher or publicity campaign behind it, *My Mother's Secret* would normally qualify as one of those Canadian works in need of some good press, were it not for the fact that it has generated such good word-of-mouth that many good reviews have followed.

The book can be read in only two hours, but leaves an impression that could last a lifetime. At heart, the story is an uplifting and inspirational one, focusing on the human character and spirit, with just enough worldly documentary detail to give it realism and credibility.

The story is based on the remarkable deeds of two Polish Righteous Gentiles, Franciszka Halamajowa and her daughter, Helena, who risked their lives to hide two Jewish families and a German soldier during World War II. One family lived in a shed behind the house and the other in a tiny basement dug out beneath the kitchen table; the German soldier hid in a crawlspace in the attic.

Incredibly, as if the fictional Franciszka wasn't courting enough danger, she invites a German commander to dinner despite all of her forbidden hidden guests. "Wouldn't it be a great idea to let our neighbours think that we have friends in high places?" she explains to her incredulous daughter. According to Franciszka, she did what she did out of common decency and such actions should have been the rule and not the exception.

My Mother's Secret tells the story from the overlapping first-person points of view of Helena, a member of each of the hidden families, and the German soldier. The latter was only a teenager and not a true Nazi because he only fired his rifle to miss. He was the one on watch in the Jewish ghetto in the town of Sokal who pretended not to notice when one of the Jewish families escaped under the barbed wire.

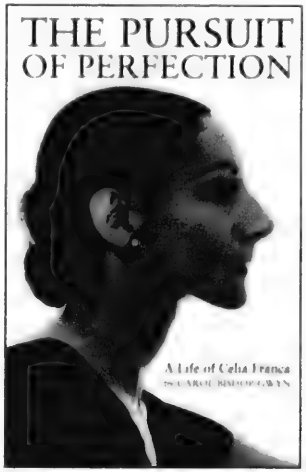
"People are like water in a pond, where you cannot see the bottom," one of the characters observes, but it might as well have been Witterick. "You think you know where it is shallow and where it is deep, but it's only when you have to dive in headfirst that you find out where it is truly deep."

Written as a young adult novel, *My Mother's Secret* will easily appeal to adults as well. It seems to bear some similarities to *Hana's Suitcase*, the incredibly successful young adult Holocaust novel published in Toronto about a decade ago that became an international best-seller. Witterick has received many speaking invitations, and will reportedly be speaking at Toronto's Mount Sinai Hospital in November and at the West London Synagogue for next year's Yom Hashoah commemoration.

The author is donating all proceeds from sale of the book on Indigo/Chapters to the Love of Reading Foundation.

• • •

Celia Franca Biography: It is not well known, nor does it figure much in a new biography of her, that Canadian ballerina Celia Franca was born into a Jewish working-class family in London in 1921. Carol Bishop-Gwyn's recent book *The Pursuit of Perfection: A Life of Celia Franca*, (Cormorant) tells the story of how the star dancer came to Toronto and became a major cultural star and the artistic director of the National Ballet of Canada. (She died in 2007 at age 85.)



The book actually has another significant Jewish connection, since it is partly based on an unfinished biography by the late Toronto writer Frank Rasky, a former writer for the *Toronto Star* and a staff writer with *The CJN*. Rasky conducted many taped interviews with Franca and all of the principles in her life.

"During her long life, Celia Franca was loved and loathed, a loyal friend and a dangerous enemy, arrogant and insecure, self-centred, and yet thoughtfully generous," Bishop-Gwyn writes. "This is the story of a woman who rarely stepped out of her role."

• • •

Ziedenberg's History: Pharmacist-turned-historian (with a university degree to prove it) Gerald Ziedenberg has published a new book, *Epic Trials in Jewish History. (Authorhouse)* The book tells the stories of 12 contentious legal cases, including those surrounding the Dreyfus affair, Leo Frank, Julius and Ethel Rosenberg, Adolf Eichmann, Jonathan Pollard, and a 19th-century blood libel and the Holocaust in the courtroom. Ziedenberg is also the author of *Blockade*, about Jewish immigration to British Mandate Palestine.

• • •

Friedland's Epic History: The University of Toronto Press has just put out a thick paperback version of Martin L. Friedland's highly impressive *The University of Toronto: A History*. Originally published in hardcover in 2002, the book is seen as the definitive account of Canada's leading university and a significant contribution to our nation's intellectual history. The new volume offers a revised introduction that covers new developments within the university over the last decade.

• • •

Tasty Reading: Montreal writer Bill Brownstein celebrates another sort of national institution with the recent *Schwartz's Hebrew Delicatessen: The Story*, (Vehicule Press) a tribute to the legendary deli ("*Charcuterie Hebraique*") on Montreal's St. Laurent Boulevard. Stuffed full of stories about smoked meat and smoked-meat lovers, the book falls neatly into the sliced-meat subgenre carved out a couple of years ago by David Sax's *Save the Deli*. Who knew that deli might also be savoured as a literary treat?

EYE ON ARTS

By BILL GLADSTONE

JEWISH MUSIC WEEK SWINGS WITH MUSIC OF MOE KOFFMAN AND MUCH MORE

A full roster of musical events has been programmed for this year's Jewish Music Week, which runs May 19 to 26 at a variety of venues in the Greater Toronto Area.

Highlights include a week of gala evening concerts, including the Swingin' Sounds of **Moe Koffman** with **Bernie Senensky** at the Rex Hotel on opening night, **Rocky Mountain Jewgrass** at the Pride of Israel Synagogue and "The Great American Jewish Songbook" featuring **Simon Spiro** along with the **Broadway Singers** at the Toronto Centre for the Arts.

The edgy all-female powerhouse ensemble **Divahn** presents an Eastern serenade, infusing traditional and original Middle Eastern Jewish songs with sophisticated harmonies and funky arrangements.

It all winds down with a double-bill concert with the award-winning **Jaffa Road** and **David Buchbinder's** explosive Jewish/Cuban musical mashup **Odessa/Havana** at the Lula Lounge.

Daytime events are also scheduled, including **Cantor Eyal Bitton's** wild look at Jewish rock stars, and jazz player **Ron Davis** playing selections from his CD *The Bestseller*. A community melaveh malka takes place at Beth Tzedec synagogue on Saturday, May 25, 10:15 p.m. For full details, visit www.jewishmusicweek.com.

• • •

Stars of David: Angelwalk Theatre and the Harold Green Jewish Theatre Company are joining forces on a production of the recent prize-winning musical *Stars of David*. Based on a book by **Abigail Pogrebin** and conceived by **Aaron Harnick**, *Stars of David* presents a snapshot of Jewish identity told through interviews with a score of well-known American Jews; the list includes **Steven Spielberg, Gloria Steinem, Leonard Nimoy, Ruth Bader Ginsburg, Joan Rivers, Aaron Sorkin, Tony Kushner** and **Fran Drescher**.

The music includes songs culled from a variety of hit shows, including *Shrek*, *Fiddler on the Roof*, *A Chorus Line*, *The Way We Were* and *Miss Saigon*.

Stars of David is one of several productions that are part of Angelwalk's recently announced upcoming 2013-14 season. The company is also mounting *Liza & Barbra – Together at Last*, a new production featuring **Jennifer Walls** and **Gabi Epstein** about... well, you know who. www.angelwalk.ca

• • •

Beth Tikvah Concert: Beth Tikvah Congregation bids farewell to **Rabbi Howard Markose** with The Reel Jewish Experience, a concert featuring songs from the Jewish cinema performed by **Gabi Epstein, Michele Tredger, Mitch Smolkin** and **Cantor Tibor Kovari** with a string orchestra and band. Three choirs (the **Beth Tikvah Choir, Kol Rina** and the **Toronto Jewish Men's Choir**) are also featured. $36. Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday, June 2, 8 p.m. 416-221-3433.

• • •

Literary Levee: Canadian Hadassah-WIZO, ATID chapter presents the Literary Levee 2013, an evening of food, mingling and a literary presentation by **Susan Glickman**, author of *The Tale Teller*. Reuben Cipin Healthy Living Community, Main floor Social Hall, 2 Neptune Dr. (south of Wilson, at Bathurst). Thursday, May 30, 6:30 p.m. $36 includes dinner; $100 patron, $150 benefactor; includes signed copy of book. Visit: http://bit.ly/10bJ76e or call 416-630-8373.

• • •

Arts in Brief

Jaffa Road performs during Jewish Music Week.

• Active Seniors & Boomers presents The Songs of Jewish Jazz. **Jordan Klapman** demonstrates how **Benny Goodman, Lena Horne, Nat King Cole, Cab Calloway, Xavier Cugat**, the **Andrews Sisters** and others adapted classical Jewish theatre to become great jazz and pop hits. With piano performances. Miles Nadal Jewish Community Centre, Thursday, May 23, 1:30 p.m. 416-924-6211, ext. 155.

• Ashkenaz Foundation, Koffler Centre of the Arts and Small World Music present the klezmer-jazz-world music band **Zebrina** with clarinettist **Ben Goldberg**. The Music Gallery, 197 John St. $15, $18. Thursday, May 23, 7:30 p.m.

• Standup comics **Nile Seguin** and **Rebecca Kohler** will each be recording sets of comedy at the LOT (Lower Ossington Theatre) Stand-Up Comedy Club. Tickets $15. Thursday, May 23, 8 p.m.; doors open 7 p.m. www.rebeccakohler.com, www.nileseguin.com

• Critic **Adam Nayman** continues his series on Four Controversial Directors with a look at the films of **Paul Verhoeven** (*Basic Instinct*, *Showgirls*). $12 drop-in, $6 for students. Miles Nadal JCC, Monday, May 27, 7 to 9 p.m. 416-924-6211, ext. 606.

• Shaarei Shomayim Congregation presents the first in a series of movie matinees with the screening of *The Jazz Singer* together with *The Al Jolson Story*. 470 Glencairn Ave., just east of Bathurst. Members free, guests $3. Tuesday, May 28, 1 p.m. 416-789-3213.

• Adath Israel presents a star-studded Doo Wop Concert featuring **Charlie Thomas' Drifters**, the **Diamonds' David Sommerville, Jay Siegel's Tokens**, the **Marcels, Kenny Vance** and the **Planotones, Kathy Young** and **Pure Gold**. $100, premium $250. 37 Southbourne Ave. Tuesday, May 28; doors open 6 p.m., concert starts 7 p.m. Funds raised will go toward the Ilanot Special Needs School in Jerusalem. 416-638-7200, ext. 130. jnftoronto.ca

Ballet bridges sculpting and dance

Cara Stern
Staff Reporter

Russian dance company Eifman Ballet will be making its debut Toronto performance on May 23 for a three-day run of *Rodin*.

The show captures the tumultuous relationship of sculptor Auguste Rodin and his mistress Camille Claudel, bridging the art of dance and sculpting. Choreographer Boris Eifman said he sees Rodin's work as somewhat analogous to the work of a ballet choreographer in that they both focus on the human body.

"For Rodin, the body was fixed in a moment, and a choreographer tries to move the body and tries to show the spectators the body in movement and in emotional process," Eifman said through translator Sergei Danilian, who represents the company in North America.

The ballet uses the language of the body to tell the story, which he said is a much more challenging endeavor than telling the story through words. But the biggest challenge, he said, is in understanding the soul of the artist and conveying it fairly.

Rodin's life story spoke to Eifman because both he and the artist have a lot in common in terms of the struggles and sacrifices made for their passion, he said, adding that deciphering Rodin's spirit has helped Eifman learn more about himself.

Using the dancers' bodies, Rodin's art is represented on stage, and Eifman said audiences familiar with Rodin's work should be able to recognize some of the sculptures.

"You need to move the bodies on stage with the music, the passion, the emotion," he said, adding that it's difficult to describe how the dancers convey the art. "The audience will see how it happens."

Eifman's theatre company was founded in St. Petersburg 36 years ago and his work has been performed all around the world. So far, *Rodin* has landed in New York City, Paris, Moscow, and two cities in California. The performance will stop in Chicago before its run in Toronto.

Eifman said he hopes audiences will leave the theatre feeling the high levels of emotion coveyed through the dance, as well as with a desire to start looking at Rodin's art in museums.

But also, "they can expect to see a very bright theatrical, spectacular performance full of energy, emotion, passion, and they also can see... the price artists pay for their art."

Rodin *is at the Sony Centre for the Performing Arts May 23-25. Tickets are available at sonycentre.ca*

The Eifman Ballet troupe performs *Rodin*

Zebrina pushes boundaries of jazz, klezmer, world music

Cara Stern
Staff Reporter

Since Zebrina's first album release in 2010, Jonathan Feldman has been connecting with his musical heroes.

Soon, he'll spend a weekend working with one of those heroes, clarinettist Ben Goldberg, recording Zebrina's sophomore album, *The Desert Speaks*.

"[Goldberg] is a hero in the world of klezmer music and maybe avant-garde klezmer music," Feldman said. "He is probably the most important player of our time."

Feldman, on keyboards, with his band, Peter Lutek on clarinet; Bret Higgins on electric bass; Joel Schwartz on electric guitar; Colin Kingsmore on drums, and Max Senitt on drums and percussion will perform with Goldberg at Toronto's Music Gallery on May 23, the day before they go into the studio to record the new album.

Having an acclaimed klezmer artist on the new album, to be released this fall, will add credibility to the band, Feldman said, although Zebrina has successfully built a fan base since its inception.

The band was started when Higgins met Feldman in 2007, both mature students at the time at the University of Toronto, and was later developed through a monthly residency at the local club, Gate 403, in 2009.

The path to Goldberg's involvement began shortly after the release of Zebrina's first album, *Trail of the Hunter-Gatherers*, when Feldman got in touch with avant-garde musician John Zorn. Feldman said he has been a fan of Zorn's since the mid-90s, when Feldman first heard Zorn's band, Masada.

"Here was this music that's identifiably Jewish... but the improv was completely avant-garde," Feldman said, describing Zorn as leading the most recent wave of klezmer music. "I had never conceived before of Jewish jazz... [but] that's how I started listening to klezmer."

Feldman gushed about his partnership with Zorn, who he said has been incredibly supportive and helpful, putting him in contact with other Jewish musicians and adding the band to his label, Tzadik Records.

"He's the most endearing guy to talk to, he calls me bubbelah," Feldman said. Oddly enough, although Zorn supports Zebrina and will distribute the new album once it's released, Zorn and Feldman have never met in person – their whole professional relationship has been conducted over the Internet and phone. Feldman described it as "something else to dream about," that is, one day meeting Zorn.

Feldman called the May 23 performance with Goldberg a once-in-a-lifetime opportunity, and one that Toronto klezmer fans shouldn't miss out on.

Zebrina performs monthly at Toronto's Tranzac club, which he said usually draws enough people to fill the venue – around 50 people – but the Music Gallery holds about triple that number.

Despite having built a fan base in Toronto, Feldman admitted that it's hard to stand out there, considering how many independent artists work in the city. Also, it's sometimes easier to draw a crowd in Europe where people are more interested in being exposed to new types of music – plus when he plays there, he's considered an international artist, and therefore a little more exotic, he said.

Still, he wouldn't describe his music as completely avant-garde. Instead, he called it a fusion of klezmer, jazz and world music that pushes the boundaries of the genres. Feldman grew up idolizing jazz artists like Miles Davis, but blending in klezmer sounds to other types of music adds another dimension – in particular, adding "*freygish* scales" to the mix of major and minor sounds, he said..

"Minor scales are sad, major scales are happy," he said, "but Jewish music, it's kind of a mix – the major third of the scale sound happy but the flat second of the scale sounds kind of sad."

That's the sound that draws him to that kind of music, he said. He described it as a reflection of Jewish history – happy but with a tinge of sadness in it.

"That's what makes it really meaningful to me to play that music," he said, adding that he's spent years dedicating himself to developing his sound. "All I do is play and compose music.

"I try to write new Jewish music. I try to tie myself back to Jewish roots," he said. "I'm going to listen to that music but not copy any of it at all, and I'll see what I can come up with it on my own.

"That's what a composer does, tries to move forward."

Zebrina will perform with Ben Goldberg on May 23 at the Music Gallery at 7:30 p.m. For more information, visit zebrina.org.

The band Zebrina includes, from left, Bret Higgins, Joel Schwartz, Jon Feldman, Colin Kingsmore and Max Senitt. (Peter Lutek joined the band after this photo was taken.) ***[Asli Alin photo]***

JUST CAN'T GET ENOUGH: Thousands of Israelis attended the launch of Depeche Mode's world tour at Tel Aviv's Ganei Hata'arucha on May 7. The British electronic music band worked the crowd up with old standards like *Enjoy the Silence* and songs from their new album *Delta Machine*. Frontman David Gahan flirted with the crowd, providing a religious atmosphere that had the audience jumping in ecstasy. ***[Israel Sun photo]***

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Boston attack rekindles Munich memories

Paul Lungen
Staff Reporter

When two bombs went off near the finish line at the Boston Marathon, Dan Alon immediately thought of another terrorist attack that marred a sporting event.

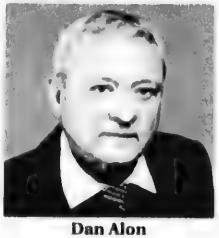
In 1972, Alon was a member of Israel's fencing team at the Munich Olympic Games. Along with another fencer, two marksmen and a speed walker, he was in apartment two in the athletes' residence when Palestinian Black September terrorists broke into apartments one and three, right next door, killed two Israelis and took the other nine hostage.

Their fate is well known: they were killed during a botched rescue attempt at a nearby airport.

Alon and the four others managed to escape. Now 68 and retired, Alon will be in Toronto on June 9 to tell his story at the Beth Tzedec Congregation at 7:30 p.m. He'll be part of an event sponsored by Canadian Magen David Adom (CMDA) for Israel, which supports the Israeli equivalent of the Red Cross. Renowned singer Michael Burgess will perform, and CMDA will make a special presentation to honour the Canadian team at this summer's Maccabiah Games in Israel.

Though Alon lived through the Munich terrorist attack, "Boston brought back all the [dark] memories," he said. "I still can't understand how can they do something like this."

A former fencing champion, Alon thought it was inconceivable that anyone would dare to mar an international event like the Olympics, whose hallmarks are goodwill and sportsmanship.


Dan Alon

Before the Munich attack, he had mingled with athletes from scores of countries, including those from Jordan, Egypt and Lebanon, with which Israel had no formal relations.

"We were discussing sports, never politics. We exchanged flags, pins and symbols," he recalled.

When the terrorists attacked, "it was a big shock that any human being could do that. Three thousand years ago, they stopped war and violence at the time of the Olympics."

Though decades have elapsed, he's still not sure why the athletes in his apartment were spared.

"It's a big dilemma, why they passed our apartment," he said. "We heard shooting and discussed what to do. We were surrounded on all sides by terrorists."

In the end, the athletes decided to make a run for it, one by one, through a garden. Their escape route was in the terrorists' line of sight, but they didn't shoot.

"I think it was luck, or destiny, or God's finger, something like that," he said.

"It was very tragic. There were very many dramatic moments from the time we heard the shooting and decided to escape and made the escape to seeing what would happen to our friends."

Alon was only about 30 yards away when the terrorists, who had negotiated for helicopters to take them to a nearby military airbase and from there to Cairo, pushed and pulled the Israeli athletes to the choppers and bound them there.

They were taken to a military airport, where rescue efforts failed miserably. In the mayhem that ensued, the terrorists murdered all the Israeli hostages.

Alon recalls the shock of learning of their deaths. It remained to the survivors to pack their belongings and return them to their families.

Together with their slain compatriots, they flew back to Israel. "We went the same time. We came back the same time," he said.

Thousands of Israelis were at the airport to meet the survivors and the slain.

Funerals took place on a Friday, Alon recalled, just before Rosh Hashanah. Almost immediately afterward, he attended a dinner on erev Rosh Hashanah.

"It was terrible. It was a very hard time in Israel."

Later, Israel set out to avenge the murders by killing those who had a part in the massacre. It was Stephen Spielberg's 2005 film *Munich* that prompted a renewed interest in the experiences of survivors. Alon and the others were approached and asked to recount their memories of the events.

Alon has written about it in his book, *Munich Memoir*, released last year.

As for Israel avenging the deaths, Alon said this: "I don't like killing each other, but if you can't bring them to trial, it's the only way to fight terror. What can you do?"

Toronto FC signs Israeli EPL veteran

Compiled by CJN Staff

Toronto FC announced last week that it had acquired Israeli international defender Tal Ben Haim on loan from the Queens Park Rangers of the English Premier League (EPL).

"Tal Ben Haim has been one of the top defenders in the EPL for nearly a decade. He captains his national team, and [Toronto FC head coach Ryan Nelsen] thinks the world of him," said Toronto FC president and general manager Kevin Payne. "He's exactly the sort of veteran defender we need."

Ben Haim, 31, joins Toronto FC after signing with the Queens Park Rangers in January. He made six appearances for the club in all competitions. He has made more than 300 appearances during nine seasons in England, eight of which have been in the EPL.

Ben Haim began his youth career with Maccabi Tel Aviv of the Israeli Premier League. He made his professional debut in April 2001 and was part of the club's Israeli Premier League title-winning side in 2002-03. Ben Haim was club captain in his final season in 2003-04.

Ben Haim signed with the EPL's Bolton Wanderers F.C. prior to the 2004-05 season and remained with the club for three seasons. He has also played for Chelsea F.C., Manchester City F.C. Sunderland F.C., Portsmouth F.C. and West Ham United F.C.

Ben Haim has earned 71 caps for the Israeli National team.

Hall of Fame inducts slain Olympian

Robert Gluck
JNS.org

COMMACK, N.Y. — Though the 11 Israeli Olympians killed by terrorists at the 1972 Munich Olympics weren't acknowledged at last summer's London Olympic, one of them, U.S.-born Israeli weightlifter David Berger, received his due on American soil this spring.

Berger was posthumously inducted last month into the National Jewish Sports Hall of Fame in Commack, N.Y.

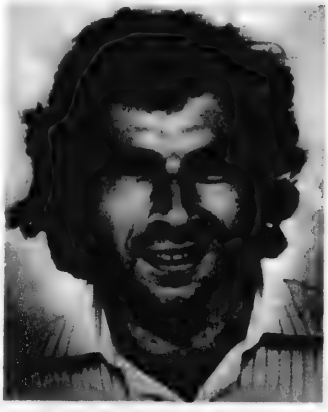
"This was the right time for this to happen," said Alan Freedman, associate executive director of the Suffolk Y Jewish Community Center and director of the National Jewish Sports Hall of Fame and Museum, located in the Suffolk Y, said of Berger's induction. "From the first year we dedicated the Hall to the memory of the Munich Eleven."

Despite online petitioning and other efforts by the global Jewish community, the International Olympic Committee did not honour Berger and the other Israelis with an official moment of silence at 2012 Olympic Games, which marked the 40th anniversary of their deaths.

According to Freedman, the objective of the hall of fame "is to foster Jewish identity through athletics."

"In a world where stereotype and prejudice have not yet been eradicated, the Hall of Fame reminds us of heroes of the courts and playing fields who have emerged from a people not commonly associated with sports," Freedman told *JNS.org*.

This year's inductees included Berger, Richard Bernstein (marathon runner), Bruce Cohen (lacrosse), Steve Blisky (basketball), Olympic gold medallist Aly Raisman (gymnast) and Boyd Melson (boxer).


David Berger

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70 UNIVERSITY ACCOMMODATION
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78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
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110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
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123 TIME SHARE FOR RENT
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125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
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145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
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160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
198 VACATION PROPERTIES EXCH./SHARE
199 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LANDLOTS FOR SALE
210 LANDLOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
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240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
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Jacob's Ladder Festival's story tent for young children *[Viva Sarah Press photo]*

Canadians headline Israeli music festival

Viva Sarah Press
CJN Israel Bureau

GINOSAR, Israel – In Israel, the month of May means it's time for the Jacob's Ladder Festival, an international music extravaganza.

The annual three-day festival, which this year took place at the beginning of May, features folk rock, country, indie pop, Irish and Celtic, blues, bluegrass and world music. Jacob's Ladder is one of the most anticipated weekends of the year.

"I came 10,000 miles to get here," bass player Freebo – who's known for his work with Bonnie Raitt – told *The CJN.* "It's a great festival. It's three days of this special vibe."

Jacob's Ladder takes place at Kibbutz Ginosar, just north of Tiberias. Organizers Menachem and Yehudit Vinegrad – who immigrated from England – launched the festival in 1978 for the English-speaking community but have seen their "baby" evolve over 37 years into a family event for everyone.

The atmosphere is relaxed. People are courteous. There's a no-smoking rule in place – unheard of in Israel – and people abide by it!

From the outset, the festival could be seen as just one of a growing number of musical happenings taking place across Israel. But even though there's more Hebrew than English now spoken at Jacob's Ladder, this event has a unique vibe.

"The atmosphere is like going abroad. We're proud of our prevalent Anglo-Saxon culture and behaviour. People who come into it see the example around them and act fittingly. If you go into a calm atmosphere, then you're calm," Yehudit Vinegrad said. "What we do at the festival is our contribution to Israeli society – it's for everyone."

The festival is all about music – concerts, impromptu jam sessions and workshops. There are also dance classes, a story tent for children, yoga and tai chi, swimming (in the Kinneret or swimming pool), a crafts fair, a food fair and a circus tent.

Even before the festival had finished, Yehudit said she had performers begging to be asked back and emails from those who didn't make the cut this year.

"There isn't a day that goes by that we don't get an email from someone who wants to appear at our festival," she said.

Canada's the Abrams Brothers are one of the festival's top acts. They made their fourth visit this year, and the band said they hope there will be a spot on the packed roster for them in years to come as well.

"We always keep a space on our schedule for Jacob's Ladder in Israel," John Abrams (vocals, guitar, mandolin, keyboard, percussion) told *The CJN.* "Whenever I'm asked what show is my most memorable, my answer is always the same – Jacob's Ladder in Israel."

James Abrams (vocals, violin) said, "This is one of the most unique festivals by far. It's also one of the few festivals we really hope to continue playing at."

This year's lineup included Israeli and international musicians. Israelis Maya Johanna, Shay Tochner and Yonatan Miller gave a spine-tingling tribute to folk-music giants. American guitarist Randall Williams wowed a workshop when he played guitar with his toes. And the Abrams Brothers had everyone up and dancing to their indie pop/ bluesgrass/ country beats – especially when they played their cover of Coldplay's *Viva la Vida.*

Other international artists taking part this year included Americans Freebo, Jason Feddy (who's also of the United Kingdom), Mikey Pauker and Marc Black.

There are actually two Jacob's Ladder festivals each year, but the spring event is the main happening.

And though the Vinegrads don't release attendance numbers, estimates put this year's crowd at about 5,000. Since hotel space is limited, most festival-goers pitch tents on the lawn space. There are eco-friendly port-a-toilets set up, as well as warm showers, barbecue areas and shaded spots.

The festival started as a small event of a few hundred, yet even though it has grown exponentially, it has maintained its special family atmosphere.

More news for young Jews @ heebonics.ca HEEBONICS

Possible assailants stay clear of krav maga instructor

David Even, left, teaches krav maga to Mickael Guirronet. *[Julie Soto photos]*

Cara Stern
Staff Reporter

David Even thinks every Jew could use krav maga. That's part of the reason he decided to teach teenagers at Bialik High School in Montreal and Academie Yavne in Côte Saint-Luc, Que., the basics of the self-defence system.

"I've travelled a lot in the world, and there's some places where it's better not to say you're Jewish," he said.

Learning krav maga gave him the confidence in his ability to handle a bad situation, and from the self-defence system, he also learned how to prevent some incidents, he said.

Even was born in Montreal but grew up in Amsterdam where he said there was a lot of antisemitism, "so I was motivated to learn how to defend myself and my family." That's the goal of his teaching – to help people learn not only to defend themselves but also the people around them.

He explained that krav maga isn't exactly a sport since there are no rules. Also, there aren't any divisions based on weight, since on the street you could find yourself defending against a person of any size, he said.

He began his training in Israel while on an ulpan program when he was living on Kibbutz Ma'agan Michael, 30 kilometres south of Haifa. There, he met a Dutch soldier who introduced Even to krav maga.

"Right away I loved it," he said. "I learned it very fast and I practised a lot."

He noted that one of the aspects of krav maga is that it's easy to learn. It's a matter of learning simple techniques and training yourself to make them instinctive.

"It's very efficient because it was created so that Jews without any weapons or arms, or any other resources for that matter, could defend themselves and learn the technique quickly," he said.

Krav maga takes self-defence techniques from martial arts such as jiu jitsu, judo, wrestling and others, and then melds them into an original form of self-defence.

"It's the best of everything but applied for real-life situations," Even said, adding that krav maga focuses on preventing injuries. "It's always better to be prepared and to prevent something from happening than healing it afterwards."

When Even returned to Amsterdam from Israel, he quickly found a use for his new skills, working as a security guard for a synagogue. He said he was not allowed to discuss times that he used krav maga, but he described Montreal, his home these days, as much more peaceful.

He said he encounters fewer incidents in Montreal in which he needs to use krav magna, which he partially attributed to the fact that he knows krav maga. "People will think twice to rob me or drunk people to push me," he said, explaining that they can see that he has trained based on his stance.

He started teaching just two years after he began his own training. Since there are no official belts or levels in krav maga, as long as he's confident that he could defend himself, he's confident he could teach others to do the same, he said.

Since there aren't specific levels, when testing his students, he focuses on running, strength and cardio techniques, as well as the ability to concentrate and remain calm in tense situations.

In addition to teaching teenagers, Even runs a small krav maga school for adults. There, he places a greater emphasis on training with weapons, rather than on posture and the non-verbal communication aspects of self-defence.

Ultimately, he said krav maga is perfect for those who want to stay in shape, but also wish to be prepared to use the technique to defend themselves. It's a great way to get out the stress and anger that might build throughout the day, and you learn efficient techniques, he said.

"Krav maga is real. It's not only used in the Israel army, but also everywhere in the world in professional organizations," he said. "If you want to be trained for real-life situations and have the exercise, krav maga would be the best."

For more information, email kravmagaforstudents@hotmail.com or visit www.facebook.com/kravmagaforstudents/.

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Guide dog fundraiser honours survivor

Carolyn Blackman
Staff Reporter

Gerda Frieberg, a Holocaust survivor and chair of the founding committee of the Toronto Holocaust Centre, will be honoured by the Canadian Friends of the Israel Guide Dog Center for the Blind at its fourth annual Evening of Miracles, May 27.

The centre, the only one accredited in the Middle East, provides guide dogs and companion dogs to adults and children who are blind or have other disabilities such as attention deficit disorder, brain damage or deafness.

Due to the lengthy process of breeding, raising and training a guide dog, blind Israelis – there are about 27,000 – currently have to wait about a year until they can gain the independence a guide dog provides.

Gerda Frieberg

Frieberg, who was born in Poland in 1925, and lost her entire family except her mother and sister in the Holocaust, said she supports the centre because her grandmother in Poland was almost blind, and she realizes now how difficult life was for her.

"When I heard about this organization, I knew it was a worthy cause," she said in an interview in her North York condominium.

"As well, when I hear about the courageous soldiers who have been blinded, I identify with them because I remember my grandmother. When I look at a sunset, I think about a blind person. I can't imagine living in darkness."

A speaker for the Holocaust Bureau, Frieberg, a mother, grandmother and great-grandmother, has travelled across the world speaking about the Holocaust, life in Poland during the war years and her family's experience.

"I first spoke when I was elected president of B'nai Brith Women in 1962. It was not a subject people wanted to hear, but it needed to be told."

She speaks, she said, because of a promise she made to Peppi Schiewitz, a young German girl she befriended in Oberalstadt concentration camp in 1942.

"Peppi lost hope, and when you lose hope, you lose everything. She committed suicide, but before she did, she insisted I tell our story. That is why I speak. I don't do it for honours; it is my mission. It is also my victory against the Nazis.

"I have never understood how they took innocent children. I always carry it with me. When I see children at a Jewish day school, I remember, and I cry."

Frieberg said that "the whole world is on my shoulders. Wherever there is a need, I am there. I am not better or smarter than anyone, but I am a survivor."

The fourth annual Evening of Miracles, at the MaRS Discovery District, Toronto General Hospital, features master of ceremonies Harvey Atkin and mezzo-soprano Laurie Rubin who has been blind from birth.

For more information, call 416-577-3600 or go to ca.israelguidedog.org.

NUTELLA MARBLED BANANA BREAD

2 eggs • 1/2 c dark brown sugar
1/2 c light brown sugar • 1/2 c oil
1/4 c melted butter • 1 tsp vanilla
1 3/4 c flour • 1 ts salt • 3/4 tsp baking soda
1/2 tsp baking powder • 1/4 tsp cinnamon
2 c (4) mashed ripe bananas • 3/4 c Nutella

Mix together eggs, sugars, oil, vanilla, and butter. In separate bowl mix flour, salt, soda, powder, cinnamon. Add to egg mixture; mix just until combined. Stir in bananas. Pour into greased 10" loaf pan. Slightly warm Nutella about 10 sec. at a time in microwave until smooth. Drop by tablespoons on top of bread. Swirl with knife. Bake 60-65 min. at 350°.

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

The government of France, which recently honoured Montreal educator Edmond Elbaz, appointing him an officer of the Ordre des Arts et des Lettres.

Exclusive to cjnews.com

The resignation of Manon Gauthier as chief executive officer of the Segal Centre for Performing Arts came as a shock even to those close to the scene. She will be leaving June 1.

Gauthier, who was appointed less than 3-1/2 years ago, announced her departure May 8.

The Montreal Holocaust Memorial Centre (MHMC) will shortly host *The Wartime Escape: Margret and H. A. Rey's Journey from France*, the true story of the creators of the fictional character Curious George.

The March to Jerusalem, a community walk organized by Federation CJA for 40 years, is not taking place this spring. However, the federation says it hopes it can be held later.

A British Jewish magazine devotes a section of its latest issue to the Montreal Jewish community, offering a glowing picture of its preservation of its traditions and contribution to the city as a whole.

The Josh committee 2

"However motherhood comes to you, it's still a miracle." – Valerie Harper (adoptive parent)

What do we know? We know *The CJN* is shutting down. (It won't. Too many people love it, and there is lots of investment money out there).

We know the Centre for Israel and Jewish Affairs (CIJA) is not a huge hit in our city. Some community members swear by it, but it seems that many are wondering where its leadership is on substantial Canadian issues such as the diminishing number of refugees allowed into Canada, antisemitism and anti-Roma sentiment in Hungary, and our government's punitive approach to lower crime statistics.

Urban Writer

Avrum Rosensweig

We also know the Jewish woman the community rescued from living in her car a few winters ago is about to go homeless again and needs a place to live. Please be in touch. It's *pa's nisht* – Yiddish for "wrong" – for a Jewish woman to be living on the street.

What don't we know? We don't know yet who the "forever family" of Josh – the Jewish 10-year-old I wrote about last month waiting to be adopted – will be. We do know the initial buzz around the first "Josh committee" article was substantial and 10 or so people called Jewish Family & Child (JF&CS), some of whom were rejected and others who dropped out, but we don't know why that buzz has fizzled.

We also don't know why more non-Jewish families, rather than Jewish families, are trying to adopt Josh, even though Josh is one of ours and gets stellar marks from his foster family. We do know JF&CS is working feverishly to figure out how to get us – the Jews of Toronto, Canada – to adopt this sweet, beautiful kid through advertising and information sessions. What we don't know is why there isn't a battle among our members to adopt Josh. Where is the urgency to help this child?

If, when you read the original article, you thought for a second, "I want to adopt Josh," but didn't act, this time please do. By doing so you have a remarkable opportunity to bring security to his life, a sense of "always." You can be certain that adopting Josh will be one of the greatest mitzvot you will ever do and will put a forever smile on the face of a 10-year-old kid, your 10-year-old kid. What can beat that?

I encourage you, therefore, with all my heart, to call JF&CS and speak to social worker Marsha Urowitz. Her number is 416-638-7800, ext. 6306. Ask Marsha what you can do to further the process of adoption. There are no guarantees, but we do know you won't succeed if you don't try. We know our community can accomplish most things when it wants to. We know adopting Josh is an unparallelled opportunity to do something holy for a child, for you and for the Jewish community. We know the process is not simple, but what is clear, is if you adopt Josh, you will have a special Jewish addition to your family forever, someone whom you can call son and who will care for you when you are old.

And we know that now it's your turn to embrace that boy, while he is in need of your warmth, direction, caring and love. That is a good thing. We just don't know yet how to make it happen. Call!!!

"His [Josh's] smile and big blue eyes are hard to resist." – Sheryl Ederman, Practice Team Manager, JF&CS.

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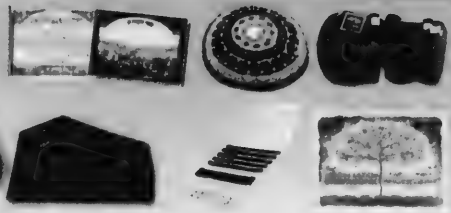

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The Canadian Jewish news

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Russia sends warships to Syria

The Times of Israel

JERUSALEM —Russia has sent at least 12 warships to patrol waters near its naval base in Tartous, Syria.

The move is considered aggressive by U.S. and European officials.

The deployment appears to be a warning to Israeli and western officials against military intervention in Syria's bloody civil war, in which more than 80,000 people have died.

Russia's increased presence in the region – which began raising eyebrows in the United States three months ago – represents one of its largest sustained naval deployments since the Cold War, the *Wall Street Journal* reported on May 16.

"It's a show of force. It's muscle flexing," a top U.S. official told the paper.

Russian news sources reported on May 16 that five warships had entered the Mediterranean Sea to bolster the country's new regional task force. The vessels were scheduled to dock in Limassol, Cyprus.

In March, Russian Defence Minister Sergei Shoigu announced that the naval task force was needed in order to protect Russian interests in the region.

In related developments, CIA director John Brennan arrived in Israel on May 16 and held consultations on the situation in Syria, amid fears that Israel could get drawn into the fighting there.

Brennan, whose visit was not announced ahead of time, went directly to the army headquarters in Tel Aviv for a meeting with Defence Minister Moshe Ya'alon, *Channel 10* reported. During the meeting, the two shared intelligence assessments, and Ya'alon reiterated Israel's refusal to let advanced weapons make their way from Syria to Hezbollah, vowing to continue carrying out strikes against arms shipments.

Continued on page 29

Israeli Prime Minister Benjamin Netanyahu, right, flew to Russia last week to meet with Russian President Vladimir Putin. Netanyahu asked Putin not to proceed with the delivery of a sophisticated anti-aircraft missile system to Syria. Putin refused Netanyahu's request. *[Israel Sun file photo]*

To our readers

Over the past three weeks, I have been assuring our readers of the hopes, aims, intentions and striving to "rescue" *The CJN*, intact, in print, on the web, in Toronto, in Montreal and available across Canada.

Even as the days and the weeks are flying by, we are making progress on the multiple, complex and concurrent requirements to make the "rescue" come true.

Each piece of this large jigsaw puzzle must be put into the right place. If it is wrong, the whole puzzle will be wrong. Until every last piece is properly connected, the picture is incomplete. We – and you - want the new *CJN* picture to be complete. To that end, I assure you that the board of directors continues to work without pause.

We hope to be able to make a final, positive announcement in the near future.

Donald Carr, President
The Canadian Jewish News

Beha'alotcha
Candlelighting: 8:26
Havdalah: 9:30
Greater Toronto Area

This edition of The CJN went to press on Friday, May 17.

CANADA

Jewish Mtl. Featured

MONTREAL — A British Jewish magazine has devoted a 12-page section of its latest issue to the Montreal Jewish community, offering a glowing picture of its preservation of its traditions and contribution to the city as a whole. *Jewish Renaissance: Quarterly Magazine of Jewish Culture*, published in London, trumpets on its front cover: "Jews of Montreal/Why such a vibrant culture?" The opening page is a reproduction of the late Montreal artist Sam Borenstein's colourful tableaux of the working-class areas.

WORLD

Jailed For Bomb Plot

ROME — A 22-year-old Moroccan man has been sentenced to more than five years in prison for planning terror attacks on Milan's main synagogue and Jewish school. The five-year, four-month sentence against Mohamed Jarmoune was handed down in Brescia on May 16. Italian media said the sentence was more than the four years asked by the public prosecutor. Jarmoune, who has lived in Italy since childhood, was arrested in Brescia in March 2012. Investigators found documents on his computer analyzing the security measures of Milan's main synagogue. He was also suspected of planning attacks and organizing terrorist groups through Internet social network sites.

1st Jewish Film Fest

LISBON — Hundreds of people were expected to attend Lisbon's first-ever Jewish film festival this week. The three-day festival, titled Judaica: 1st Exhibition of Cinema and Culture, was slated to open on May 22 at Lisbon's main art cinema, Cinema Sao Jorge, and includes 15 Jewish and Israeli documentaries and features, according to the *Jornal Digital* news site.

PQ Minister Raps Shul Parking Policy

MONTREAL — A Parti Québécois cabinet minister's criticism of relaxed parking regulations on Jewish holidays are "inappropriate" and "divisive", Quebec Liberal Leader Philippe Couillard said.

Couillard made the comment in a meeting with representatives of the ethnic media.

Bernard Drainville, minister of democratic institutions, criticized Montreal's longtime policy of tolerating parking violations, in this instance, on the two days of Shavuot. His point was that if parking rules are waived for each religion's holidays, it would lead to chaos and a fractured society, and he hinted such a policy is not in keeping with the Quebec "value" of public secularism.

"We cannot start saying we are going to change the highway code and the parking signs according to different religions... We will have parking signs for Jewish holidays, then... for Catholic holidays, and after that parking signs for Muslim holidays. It makes no sense. We cannot manage a society like that."

Montreal has allowed street parking for around shuls on Jewish holidays since 1984 without incident, said longtime Snowdon councillor Marvin Rotrand.

Drainville apparently only learned of the policy on May 15, the first day of Shavuot, from a TV report that showed city workers covering up no-parking signs.

Drainville, a former Radio-Canada TV journalist, elaborated on his views on the 98.5 FM radio program hosted by Benoît Dutrizac. Dutrizac was found to have breached the broadcasting industry's standards for "disparaging" remarks about Jews in 2011 related to Hampstead's anti-noise bylaws on the High Holidays.

The host cautioned the MNA on speaking about Jews. "They will send e-mails to intimidate you. I've experienced it, and I imagine you have also," he said.

Drainville responded: "From the moment that you are in the public space, and public regulations apply, you cannot come and say, 'I impose my personal beliefs on the rest of society, and I ask that the regulations governing the whole society be adjusted to my particular situation.'"

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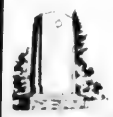

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Hungary must step-up antisemitism fight: WJC

Canadian Ambassador to Hungary Tamara Guttman and CIJA board member Moshe Ronen address Canadian delegation to WJC Plenary in Budapest.

Andy Levy-Ajzenkopf
Staff Reporter

The Canadian delegation that attended the World Jewish Congress (WJC) plenary in Budapest May 5 to 7 remains concerned about virulent racism in Hungary.

Based on what they saw and heard from Hungarian officials, Jewish Hungarians and Roma Hungarians (pejoratively known as Gypsies), members of the Centre for Israel and Jewish Affairs (CIJA) say there is an urgent need to stem the tide of antisemitism and antiziganism, prejudice against Roma people, now spreading through much of central Europe.

Hungary is home to some 100,000 Jews.

The WJC this year held its annual assembly outside of Israel for the first time, in a show of support for Hungarian Jewry, which suffered dozens of antisemitic attacks in 2012.

Speaking to *The CJN* after the plenary, Sara Saber Freedman and Moshe Ronen, CIJA's executive vice-president and board member respectively, both said they plan to mobilize more support for Hungarian Jews and Roma through Ottawa and by conducting cross-cultural outreach at home.

"Unfortunately, [the racism] happening in Hungary is not exclusive to Hungary," Saber Freedman said. She noted that Jobbik – Hungary's antisemitic, ultranationalist party that currently holds 17 per cent of the seats in Parliament and runs paramilitary organizations that terrorize Jews and Roma throughout the country – is not the only "noxious" party currently operating in Europe.

Others include Greece's Golden Dawn party and the Ukrainian ultranationalist party Svoboda.

Hungarian Prime Minister Viktor Orban addressed the plenary on May 5, calling for a ban on antisemitic displays and protests in his country and remarking on Hungary's rich Jewish history.

"What I understood Orban to say was that the Christian nation of Hungary has an obligation to 'be good' to minority communities," Saber Freedman said. "I contrasted that with the statement the French foreign minister [Alain Juppe] made after the attacks last year on the Jewish school in Toulouse. [Juppe] said an attack on a French Jew is an attack on the republic."

Continued on page 16

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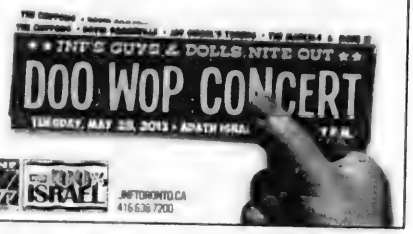

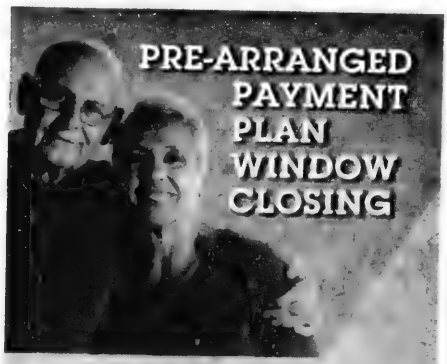

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Polemics as theology

Some three weeks ago, the Church of Scotland published what it called its "latest reflection on the questions that need to be faced as the political and humanitarian situation in the Holy Land continues to be a source of pain and concern for us all."

The 10-page document, *The Inheritance of Abraham? A Report on the 'Promised Land,'* is a brazen attack on the Jewish state as well as on the Jewish religion.

From the editor's desk...

The descriptive punctuation marks in the report's title – a question mark after Abraham and single quote marks around "promised land" are unsubtle clues to the report's nasty content. It was to be considered for adoption this week, May 23, by the full General Assembly of the church.

The purpose of the report is to refute any Jewish claim or sense of belonging to the Land of Israel, to disprove "that the Bible supports an essentially Jewish state [sic] of Israel."

The document offers three proofs:

• The passages of the Bible that speak of the land as an inheritance to Abraham and his descendants ["a territorial guarantee"] must be interpreted according to modern qualifications. One such qualification among the many one-sided ones that appear in the report is: "Do any of the Hebrew Bible accounts really sanction future occupation of the land and the driving out of the people already there?" *(Editor's note: The question pre-decides the answer.)*

• The behaviour of the Jews in Israel has disqualified them from claiming a right to build a Jewish state there because the land was given by God on trust of good behaviour. But the Zionists have not demonstrated good behaviour. "As long as Zionists think that Jewish people are serving God's special purpose and that abuses by the state [sic] of Israel, however wrong and regrettable, don't invalidate the Zionist project, they will believe themselves more entitled to the land than the Palestinian people." *(The government's policies disqualify the Jews.)*

• The promises and premises of the Hebrew Bible regarding the Jewish people and our relation to the Land of Israel have, in any event, been replaced, superceded by the promises and premises of the New Testament. The report is quite explicit in underscoring this point. "Jesus offered a radical critique of Jewish specialness and exclusivism, but the people of Nazareth were not ready for it. John's gospel speaks of Jesus being lifted up and drawing all people to himself. Jesus' 'cleansing' of the Temple means not just that the Temple needs to be reformed, but that the Temple is finished." *(That is to say, that Judaism is finished, no longer relevant.)*

To make sure the readers do not gloss over this point, the report restates it: "If Jesus is indeed the Yes to all of God's promises, the promise of Abraham about land is fulfilled through the impact of Jesus, not by restoration of land to the Jewish people. Jesus gave a new direction and message for the people of God, one which did not require a special area of land for them." *(The Church of Scotland reintroduces the replacement theology of medieval times – Judaism has fallen away, displaced and replaced – that has been discredited by most of Christianity.)*

Written in the temperate tones of ecclesiastical catechism and homiletics, the report is rife with the code words of the past four decades that have been the catch phrases of every individual who wants to see Israel eliminated: colonial, imperial, ethnic cleansing, occupation, violation of human rights, exclusivist, apartheid.

Thus, the church authors will likely be comforted to know that their conclusions about a Jewish claim to the Land of Israel were echoed the very same week as their report's release by Sheikh Yusuf Qaradawi, president of the International Union of Muslim Scholars. Qaradawi, a leading Muslim Brotherhood theorist, paid a four-day visit to Gaza on May 7 in which much of what he said could have leapt from the pages of the church's report.

Much like former Palestinian Authority president Yasser Arafat, Hamas leader Ismail Haniyah, Iranian President Mahmoud Ahmadinejad, and other haters of Israel and Jews, Qaradawi denied that there is any Jewish connection to the Land of Israel. The Jews are foreigners, Qaradawi fulminated, who forcefully seized land that did not belong to them. Or, as it was phrased in the Church of Scotland's report, quoting Clarence Wagner, "Was Al Nakba [the disaster, the Palestinian term for the founding of Israel] a miracle – driving people from their ancestral land and property with no right of reclaim?"

The church's document is simply polemics disguised as theology, distortion disguised as fact, prejudice disguised as probity and hate disguised as love. If the report is ratified this week, a great darkness will envelope relations between world Jewry and the church. That it holds the same views concerning Jews and the Land as those held by Hamas, the Muslim Brotherhood and Islamic terrorists is deplorable. That it reverts to bygone homiletics of hatred toward Jews and our God is disgusting.

– *MBD*

SeeJN

GALA CELEBRATES LOCAL COUPLES AND ISRAELI HOSPITAL

The Canadian Friends of the Meir Medical Center held their annual gala at the Sephardi Kehila Centre in Vaughan, Ont., last month. Four Toronto couples were honoured with medals of merit by the Israeli hospital for their work, commitment and service. From left are DJ Schneeweiss, consul general of Israel to Ontario and Western Canada; Anna and Leslie Dan, medal of merit recipients; Kathleen Wynne, premier of Ontario; Arlene Perly-Rae and MP Bob Rae, medal of merit recipients; Daliah Raif, national director of the Canadian Friends Of Meir Medical Center; Sam and Gemma Primucci, medal of merit recipients; Toby and Saul Feldberg, medal of merit recipients, and Arie Raif, vice-chairman and CEO of Canadian Friends of Meir Medical Center.

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York anti-Israel group's club status revoked

Cara Stern
Staff Reporter

York University has revoked the club status of Students Against Israeli Apartheid (SAIA) until January 2014 because of a rally it held that violated the school's noise rules.

The afternoon rally took place March 27 in York's Vari Hall and "disrupted academic activities," university spokesperson Joanne Rider said.

The university has also banned York alumnus and SAIA activist Hammam Farah from campus for trespassing, according to a statement from the group, although Rider said she couldn't comment on information about individuals due to privacy concerns.

The rally took place less than one week after the York Federation of Students (YFS), which represents the school's undergraduate population of more than 45,000, passed a resolution endorsing the boycott, divestment and sanctions (BDS) movement against Israel.

In its statement, SAIA called the university's ban an "unprecedented attack on academic freedom and freedom of speech on the York University campus."

It added that the ban is part of a "neoliberal agenda, where the university becomes more like a factory, pumping out unthinking and unquestioning student-robots who keep their mouths shut."

Rider countered that the university encourages freedom of expression and debate of controversial issues, and values diverse perspectives.

However, such expression can't compromise or disrupt classes or other academic activities, she added.

Geoffrey Aharon, alumni consultant-elect for Hasbara at York, said he arrived at the rally at around 2:15 p.m., part way through the demonstration that he estimated ran from about 2 to 3:45 p.m., while on his way to class.

"It was quite a scene," he said. "There were people shouting, people waving flags."

He said he noticed that the protesters had a loudspeaker, which he understood to be against York's rules, since it would disrupt nearby classes. He said he sought out security to ask them to shut down the rally, but they said they would follow up at a later date.

The atmosphere was so hostile, and he was so disturbed that so many students were "chanting for hate rather than peace" and that York security refused to shut down the demonstration, that he missed his class in order to video the event as evidence for the university.

Aharon commended York for enforcing its own rules. "It's important they [SAIA] actually feel the consequences of their choices to disturb the university and show a lack of respect to the students," Aharon said.

Students Against Israeli Apartheid at the March rally that resulted in the group losing its club status until January 2014. *[Geoffrey Aharon photo]*

Jeremy Halpern, president-elect of Hasbara at York, said he was particularly upset that the rally took place on the second day of Passover, when many Jewish students were absent.

"SAIA at York go on about people hearing only one perspective, but they hold this rally on a Jewish holiday. I feel it's pretty two-faced," he said.

SAIA's statement called on the university to rescind its trespass order against Farah and said that revoking the club's status would not stop its campus activism.

Neither SAIA nor the YFS responded to *The CJN*'s requests for comment by deadline.

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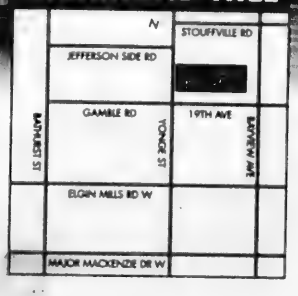

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Syrian encroachment

The signs were many and ominous last week that the blood-soaked storms in Syria may soon become darker, bloodier, and spread farther.

Israeli Prime Minister Benjamin Netanyahu travelled to Russia May 14 to meet with Russian President Vladimir Putin. Netanyahu was accompanied by the director of Israel's military intelligence, Maj. Gen. Aviv Kochavi, and National Security Council chief Yaakov Amidror. The subject was Syria.

The publicly announced purpose of the Israelis' visit was to dissuade Putin from completing a 2010 arms deal with Syria in which the Russians are to deliver sophisticated S-300 anti-aircraft missile batteries to Syria. According to media reports, the Israeli security team shared information with their Russian counterparts regarding the Syrian civil war and, in particular, of Iran and Hezbollah's involvement in the fighting. More than 80,000 people are said to have been killed in the conflict.

The introduction of the Russian anti-aircraft system onto Syrian territory would impair Israel's range of movement. And if Syria attempted to transfer the S-300 batteries to Hezbollah in Lebanon, Israel would act to prevent it. The deployment of the batteries in Syria would also make it very difficult if not impossible for western allies to impose a no-fly zone over Syrian skies.

Russia's Foreign Minister Sergey Lavrov responded to Netanyahu's' request by saying that Moscow would not sign any new deals with Syria, but would honour "in full" the existing contracts.

A day after Netanyahu's visit, Israel Radio reported that Tehran and Damascus were discussing the opening by Hezbollah of a new front against Israel from Syrian territory, i.e., the Golan Heights. Confirming the Israeli report was a small news item in the Lebanese daily *al-Akhbar* that Iran had "reached a final decision" to turn the Golan Heights into a new front for "anyone who wants to fight Israel."

Then, one day after the Israel Radio report concerning Iran's purported plans for the Golan Heights, CIA director John Brennan made an unannounced visit to Israel. According to *The Times of Israel*, Brennan met with Israel's defence minister, Moshe Ya'alon, at Defence Ministry headquarters. Here too, the subject was Syria, and likely Iran as well. Ya'alon undoubtedly updated Brennan on the talks earlier in the week between Netanyahu and Putin.

There are increasing concerns that Israel could become drawn into the Syrian maelstrom. Indeed that may now be Iran's plan. Tehran seems to want the Syrian maelstrom to spill over onto the neighboring borders of countries opposed to their Bashar Assad, especially Israel, and perhaps even Turkey and Jordan too. Adding fresh worries to the situation, Russia, as in Cold War days of old, seems intent on thwarting western intervention against the Assad regime.

It is imperative that the West be ready to prevent Syria's war from encroaching beyond Syria.

25 years ago in *The CJN*

The Canadian Council of Churches – comprising 16 churches, including the Catholic church and all major Protestant denominations – formulated a statement sympathetic to the Palestinians that cast doubt on Israel's treatment of Christians. The statement came from the group's triennial assembly and was sent to member churches for consideration.

Dry Bones CONFERRING

THE TWO GREAT PARTS OF OUR ANCIENT FAMILY ARE NOW
THE JEWS OF NORTH AMERICA AND THE PEOPLE OF ISRAEL
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Indigent survivors

Our community has so many worthwhile causes and great charities. However, many don't really fulfil the obligation of tzedakah. It's important to build shuls and community centres and to help our students, who are facing difficult times at post-secondary institutes. In fact, it is obligatory. However, these do not qualify as tzedakah. Tzedakah is meant to remind each of us to look after and not to forget the needy among us – the disabled, the ill, the mentally ill, the widowed, orphaned, the elderly and the poor.

It is truly wonderful that we build and that we take care of so many diverse needs in our community and in Israel. But it's morally unacceptable to ignore the plight of indigent Holocaust survivors. The Holocaust survivors will not be around much longer. We have a very short window to do right by them. I believe it is incumbent on each of us to make assisting the remaining Holocaust survivors our community's number 1 priority. We must put pressure on federations to do more to assist needy Holocaust survivors around the world. One such organization already exists, the Survivor Mitzvah Project, whose mandate is to provide for the financial needs of indigent Holocaust survivors living in the former Soviet Union.

Kathy Schneider
Toronto

• • •

Mother in Auschwitz at 14

My mother was only a young child of 14 years when she was taken and imprisoned in the Nazi death camp of Auschwitz and witnessed her parents, brothers and sisters being murdered as she smelled the stench of human flesh coming from the giant smokestacks ("One less witness," April 04).

As a young child here in Montreal, I was told the terrible stories of antisemitism in Europe when I asked my mother, "Why don't I have grandparents and all my neighbourhood friends do have grandparents?" I was told that these friends were lucky to have all their relatives in Canada during the Holocaust. As I got older, my mom did tell me how many amazing relatives – grandparents, aunts, uncles and cousins – that I would have had, from both my dad and my mom's side, if European Jews had not been hated by the Nazis.

Harry Grunstein
Montreal

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

• • •

CJN support (1)

Several years ago, I sent a donation for what I felt was a very worthy Jewish cause. Weeks later, I started receiving *The CJN*. What has impressed my wife and me over the years has been the quality of the articles and reporting found therein. It is refreshing to be able to read the pro-Israel side of the Israeli-Palestinian conflict. I do hope that you may find your way out of the financial wilderness to continue to publish. You will always have our support.

David E. McCaldon
Burlington, Ont.

• • •

CJN support (2)

I will be saddened if *The CJN* ceases publication. It will be a tremendous loss to the growing Jewish community in Canada. I am originally from the United Kingdom, and I felt the *Jewish Chronicle* was the lifeblood of the community there. I see from your recent item on the demographics of world Jewry that the U.K. Jewish population is decreasing. I realize the digital age is hitting us, especially those who are mature in years, but surely in Canada there are Jews who are altruistic enough to invest in a not-for-profit written Jewish media, especially in this time of worldwide increase in antisemitism.

Allan S. Krett
Toronto

• • •

CJN support (3)

I am so very sorry to read that you are closing. What a shame! *The CJN* is the only newspaper we read. This is not only a loss for this generation, but also for the generations to come. *The CJN* is an integral part of the Canadian Jewish community. Please reconsider! I know this is a financial decision, but there are bigger issues here, such as what our children will read as they are growing up. And honestly, reading online is a poor, sad, sorry substitute for the real thing. Please consider our future generations! Don't stop print publishing!

Maxine Isaacs
Thornhill, Ont.

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A tale of two anthems

For the 70th anniversary of the Warsaw Ghetto Uprising

Eli Rubenstein

"From all the tragic experiences of the war and the Holocaust, there is one lesson to be learned: that is there is nothing more valuable than human life. Nobody, in any situation, has the right to take it away.

"To this day, the world had not drawn conclusions from this horrible crime, which was done in the very heart of Europe in the 20th century.

"The words 'war never more' still don't mean much, but we have to remember and we have to repeat to ourselves that human life is holy. Perhaps the people will hear.

"After us our children will come here, and our children's children, and they will keep repeating, 'War never more,' because human life is holy."

Thus spoke Simcha "Kazik" Rotem, the last surviving leader of the Warsaw Ghetto Uprising, on April 19, the 70th Anniversary of the uprising. His remarks were delivered in front of the imposing monument to the heroes of the uprising, opposite the Museum of the History of the Polish Jews, which was being officially opened on this auspicious anniversary.

Seventy years ago, near this very spot, a small band of Jewish fighters launched their doomed, month-long revolt against the might of the German army – 13,000 Jews were killed in the ghetto during the uprising, some 6,000 of that number were burned alive or died from other causes.

The evening before Rotem's talk, the Israel Symphony Orchestra, conducted by Zubin Mehta at Warsaw's national opera house, Opera Narodowa, performed a number of pieces, beginning with the Polish and Israeli national anthems, and followed, perhaps surprisingly, by three pieces by German composer Ludwig Van Beethoven.

As I heard the national anthems, my mind drifted back to those dark days of the ghetto, illuminated only by the acts of physical and spiritual resistance carried out by those who, to this day, stand as a singular model of courage and heroism.

I recalled that Jewish fighters hung Polish and Jewish flags on the rooftops of the buildings in Muranowska Square when the Nazis began their ferocious assault on the ghetto.

And then I recalled the words from Leib Langfuss, the rabbinical judge of the Polish town of Makow-Mazowiecki, who had been deported to Auschwitz in 1942 where he was forced into being a *Sonderkommando*. Miraculously he kept a written diary of his experiences, which came to an abrupt halt when he was executed in November 1944 for taking part in the rebellion that destroyed Crematorium No. 4 in Birkenau.

On one occasion, Langfuss describes a group of Polish and Jewish prisoners being led to the slaughter. A Polish girl left the group and asked the *Sonderkommando* prisoners to tell her people that she and her comrades had died a hero's death. The Poles sang their national anthem, while the Jews sang *Hatikvah*. "A terrible and cruel fate has ordained that the lyrical sounds of these different anthems mingle in this accursed corner of the globe," Langfuss observed.

Now, almost three-quarters of a century later, the same two anthems were being heard, but not as the last breaths of emaciated prisoners on the way to their demise, but played by a full symphony orchestra – from Israel no less! – joined by thousands of Poles and Jews of Polish origin, in a free and democratic Poland.

Simcha "Kazik" Rotem, the last surviving leader of the 1943 Warsaw Ghetto Uprising (and a participant in the 1944 Polish Uprising) is escorted to the podium on April 19th, 2013 at the 70th Anniversary of the Ghetto Uprising ceremony, in front of the Rapoport Monument in Warsaw. He was awarded the Grand Cross of the Polonia Restituta by Polish President Bronislaw Komorowski. *[Adam Guz Photo]*

In a country where every Jew was once condemned to death, and every Pole's life was at risk (in the words of Wladyslaw Bartoszewski, co-founder of Zegota, the council to aid Jews, and one of the Righteous Among Nations), where even giving a Jew a piece of bread might prove to be a death sentence for a Pole and his or her entire family, Jews and Poles had gathered in the elegant space of the Polish opera house, celebrating their once glorious past, and pledging to work to build a better future.

Indeed, the lyrical sounds of their different anthems mingled together – no longer part of a "terrible and cruel fate," but within a mutual pledge for harmony, brotherhood and respect for each other and all humanity.

And what did the orchestra choose to play? Beethoven. Surely, they could have chosen something else. Chopin. Mendelsohn. Perhaps the evening's organizers did this purposely. In many places under Nazi rule, Jews were prohibited from playing the music of German composers, lest they "contaminate" the great German masterpieces. In other instances, Jews were forced to play music when the inmates arrived in Auschwitz (or other camps), or during their executions.

But now Beethoven was being played freely in the same place where it was once prohibited, and not to deceive or drown out the death cries of prisoners, but to the delight of two peoples once accosted by the same brutal foe.

I found an even deeper lesson, however. After the demise of Nazi Germany, a natural response might have been to despise everything about Germany – its art, its literature and its music. Thus, by playing Beethoven on the anniversary of the uprising against his descendants, we are asserting that no nation is inherently good or evil, or necessarily better or worse than another, that what happened in Germany should not blind us to all the good that came before and might still be possible. We condemn Nazi Germany in the strongest possible terms, but in this same judgment, we utterly refute Hitler's legacy by not sentencing all of Germany or all Germans – prior to and since the Holocaust – to eternal ostracism.

That evening in the Warsaw opera house, the works of Beethoven, and all the music being heard, were not being used as an instrument of division, domination or humiliation. Nor were they being listened to only or primarily for their esthetic beauty and value. The music's essential function that evening was the sacred memorialization of loss, and the bridging of national and cultural divides through the healing power of the arts. True art can soar above time, space and origin, touching those whose hearts sincerely yearn for transcendence and inspiration, the potential for which lies in every human being and society.

That evening and the next day, we saw remarkable expressions of Polish and Jewish unity. This does not erase the difficult moments in our history, the antisemitism that has afflicted relations between our people, in varying degrees, over the centuries and has not yet been entirely overcome in Poland or almost anywhere else in the world.

But the events in Warsaw were a cause for hope and optimism – that given the right conditions, and perhaps enough historical developments over time, Polish-Jewish relations may be entering its golden age.

In that atmosphere I was reminded of the words of the most famous Jewish victim of Nazi Germany, Anne Frank: "I still believe, in spite of everything, that people are truly good at heart."

Who could not feel that way, at least for the moment, when surrounded by so many people of good will? And who could not feel some measure of comfort, given that Anne Frank herself predicted that such a time would come, when she wrote: "I hear the approaching thunder that, one day, will destroy us too. I feel the suffering of millions. And yet, when I look up at the sky, I somehow feel that this cruelty too shall end, and that peace and tranquillity will return once again."

In the end, despite all the travails of the human experience, there is a core of human decency that inevitably will rise up against evil, time and time again, and throw off the shackles of injustice. It might take more than 12 years and a world war, as it did with Nazi Germany, or it might take more than seven decades, as it did with Soviet communism, but the human desire for freedom, justice and brotherhood will ultimately prevail.

That is what I felt standing in the former ruins of the Warsaw Ghetto, as our two peoples stood side by side, singing *Hatikvah* (*The Hope*) and *Jeszcze Polska nie zgin ła* (*Poland Is Not Yet Lost*), proclaiming in word and music, a path to a brighter future.

Eli Rubenstein is national director of the March of the Living and the March of Remembrance and Hope, programs funded by Jewish Federations of Canada - UIA.

It's time for true leaders

Cyclical futility rules the Palestinian-Israeli conflict, the core of the larger Arab-Israeli impasse. If leaders of both sides continue to ignore the need for good-faith paradigm shifts, there's no hope for a peaceful future between Israel and all its Arab neighbours.

Many Israelis simply don't care. They believe relations with our neighbours no longer have an impact on their future, that what happens in Judea and Samaria won't affect them.

They're wrong. Continued inaction will lead to collective comeuppance. And it will be ugly – not only for the Arabs.

A case study: in January, the Shin Bet (Israel's General Security Services) published its annual report for 2012. The data it provided shows a significant rise in Palestinian terrorist acts in the West Bank during 2012, but also that not a single Israeli was killed during that year by terrorist actions originating from those territories, not in Israel proper and not in the areas administered/occupied/liberated (choose whichever term you prefer) by the Israel Defence Forces in 1967. In fact, no Israeli had been killed by actions originating in the West Bank since September 2011.

That run came to an abrupt end on April 30, when Evyatar Borovsky, a 32-year-old father of five from Yitzhar, was stabbed to death while waiting for a lift from a friend at the Tapuah junction, situated in the heart of Samaria. He had recently sold his car and planned to purchase a new one the next day.

His murderer was Salam As'ad Zaghal, a Palestinian from Shweikeh, a town in the district of Tulkarem.

According to reports published after the incident, Borovsky grew up in Kfar Hassidim, an Orthodox moshav not far from Haifa. He became more fervently religious after studying at a yeshiva in Safed. To his parents chagrin, he moved to Yitzhar, a settlement in Samaria known for its residents' militancy. Evyatar and his wife, Tzofia, lived in prefab housing for several years, but had recently moved into a more spacious permanent home. Their kids are aged one to seven.

Yair Lootsteen in Jerusalem

Evyatar was an actor who was also studying to become a medical clown. He hoped to bring his new talent into uncharted waters – to expose haredi hospital patients to the special therapeutic benefits of his hoped-for vocation.

After repeatedly stabbing Borovsky, Zaghal grabbed the latter's pistol and shot rounds at border police in the vicinity, until the pistol jammed. Fortunately, he didn't hit anyone. He was arrested after being shot and was hospitalized with moderate to serious injuries.

Later reports noted that Zaghal, a 24-year-old with ties to Fatah, was released a couple of months ago after spending 3-1/2 years in Israeli prisons. He hadn't found work since his release.

Reuters interviewed members of Zaghal's family and discovered his brother had been convicted of spying for Israel by a Palestinian court and had been sentenced to 10 years in prison, but his sentence was reduced dramatically because the family was destitute. Apparently, Zaghal, who acted alone, stabbed Borovsky to clear the blemish on his family's name, placed there by his brother's alleged collaboration with Israel.

Ali Zaghel, the murderer's father, told *Reuters* his son's attack "was destiny, and we take pride in him as a family. What he did is a duty for all Palestinians living with the aggression of the army and settlers."

Soon after Borovsky's slaying, settlers across the West Bank took out their rage on other Palestinians. Trees and fields were torched, vehicles were vandalized and buses and cars driving near settlements were stoned. In one incident, several young Palestinian schoolgirls on a field trip were injured when their bus was stoned.

A new outpost, named Evyatar, was established near the Tapuah junction where the murder occurred, only to be dismantled by the IDF. A handful of settlers were arrested.

This cycle of violence is unrelenting.

U.S. President Barack Obama has tasked his secretary of state, John Kerry, with resolving what appears to be an unsolvable conflict. And while Israel's "new" justice minister, Tzipi Livni, demanded and got the job of re-igniting negotiations between Israel and the Palestinians, the latter appear fixed to inflexible positions.

It's time for true leaders and real leadership. I'm not certain either Israeli Prime Minister Benjamin Netanyahu or Palestinian Authority President Mahmoud Abbas have the necessary courage or the earnest desire to break this inexorable cycle of violence. If they don't, we'll all continue paying an ever-increasing price.

Looking back on 15 years of columns about Israel

For more than 15 years, beginning in January 1998, I've had the honour and privilege of writing a monthly column in *The Canadian Jewish News*, with the objective of presenting an informative view from Israel. Canada's Jewish community is not the biggest in the world, but you certainly punch well above your weight in terms of upholding Jewish values, support for Israel and ensuring continuity. As a result, you deserve and need a reliable source for information and analysis, and *The CJN* has been that platform.

I do not know what Mordechai Ben-Dat, *The CJN*'s indispensable editor, had in mind when he asked me to contribute, but I saw my mission as providing a fresh view not tied to any political or ideological interest – in other words, to "tell it like it is." Israel is unimaginably complex, both inside and out, but so much of what is provided for external consumption is stripped of the details beyond recognition.

Our politics and society have an infinite number of angles – right, left and centre; religious, secular, haredi; socialist and capitalist, with many stops in between. In the chaos, different coalitions form, split, and reform – in 15 years, we have had six governments consisting of at least a dozen different parties. From the outside, and even from within, it is hard to tell the players without a scorecard.

None of this should be surprising – Israel is an entirely unique experiment in changing history. For 2,000 years, the Jewish People have been scattered among dozens of communities around the world, each with its own traditions, culture and structure. Suddenly, we need to find a way to recombine these different threads back into a single garment in order to live together. The restoration of Hebrew as the common language is, in itself, a miracle, as is the fact that we have more than six million Jewish Israelis who speak it – an auspicious number and a ten-fold increase since 1948.

Since we live with this on a daily basis, many Israelis erase the context, pressing their own agendas, stripping away the complexities and seeking support from the Diaspora Jewish community. I hope that in my columns covering many of these issues, I have managed to provide insights and make sense out of the confusion.

However, for much of the world, Israel's complexities are reduced to "settlements" and "occupation," particularly as presented in the mass media (the CBC is unfortunately no exception). Yes, the battles to define Israel's borders and relations with the Palestinian Arabs are important, but these can only be understood in the wider context, history and realities of the Middle East.

When this history is presented as having started in 1967, and the deeply ingrained combination of incitement and terror are erased, nothing sensible can possibly emerge. Similarly, would-be advisers who erase Syria, Egypt, Jordan, and Lebanon (now largely Hezbollahstan) from the map, as well as Iraq, Iran and the rest, in order to focus exclusively on the "powerless Palestinians," have zero credibility.

Gerald Steinberg in Jerusalem

And then there's the political war to delegitimize Israel, exploiting and distorting terms such as "human rights," "international law," "apartheid" and "war crimes" beyond recognition. This war is a direct extension of the military attacks and terrorism that have been used to try to erase Israel from the map from its first day and is often led by radical groups using moral-sounding names related to peace and human rights.

As a columnist at *The CJN*, I have tried to analyze the complexities honestly and without ideological spin. And looking forward, the issues are only going to become more complex, both internally and around our borders. Unfortunately, journalists and academics who become instant experts on Israel can be expected to continue to confuse and distort, aided and abetted by the demonization machine.

In this environment, *The Canadian Jewish News* has made an indispensable contribution – everyone involved can look back in pride at a job well done.

And looking forward, I have no doubt that a new framework will be found to fill this vital function.

Levi Strauss sparked sartorial revolution

On May 20, 1873, two visionary Jewish immigrants in San Francisco, Levi Strauss and Jacob Davis, received patent 139,121 from the United States Patent and Trademark Office.

It would revolutionize the clothing industry, add a new dimension to the casual wear industry and herald the arrival of denim blue jeans in America, and later, the world.

The story actually began when Davis, a Latvian tailor who lived in western Canada until he immigrated to the United States, came up with the bright idea of using copper rivets to strengthen work pants at the two points of stress, the pocket corner and the base of the fly.

Sheldon Kirshner in Germany

But since he did not have the funds to apply for a patent, he turned to his German-born supplier, the proprietor of Levi Strauss & Company, a wholesale house dealing in textiles and work clothes, and suggested they go into business together.

The patent made them both rich beyond their dreams. Strauss opened a jeans factory and Davis supervised the operation.

Their legacy, the stuff of entrepreneurial vision and grit, is recounted in the Levi Strauss Museum in Buttenheim, a small town in southern Germany where he was born and raised.

Buttenheim, with a population of about 3,000, is situated in the Regnitz Valley between the towns of Bamberg and Nuremberg. Set amid the pastoral countryside of Upper Franconia, which is part of Bavaria, it's a quiet, nondescript place with a castle and two breweries, a 15-minute drive from Bamberg, a UNESCO World Heritage site.

The museum honouring Buttenheim's most famous son is housed in a two-storey renovated half-timbered building at 33 Marktstrasse. It was opened 13 years ago.

The audio tour starts on the ground level, where the Strauss family lived. Exhibits trace the arc of his life from Buttenheim to San Francisco, and a gift shop on the bottom floor dispenses jeans, shirts, jerseys, belts and mugs.

The tour continues on the upper floor, with a display of jeans and a rather loud musical video clip celebrating the connection between modern American culture and jeans.

Strauss, whose original first name was Loeb, was born on Feb. 26, 1829, the youngest child of Hirsch and Rebecca. Hirsch was a cattle dealer, a trade that attracted a disproportionate number of Jews, and then an itinerant hawker of drapery.

There was a small Jewish community in Buttenheim whose origins date back to the mid-15th century.

With Hirsch's death in 1846, the family was thrown into the slough of poverty, prompting Rebecca to travel to Bamberg to apply for immigration papers.

Having received the required documents on June 4, 1847, the family – Strauss, his mother and two sisters – travelled 600 kilometres to the port of Bremenhaven to board a ship for the voyage to America, to which Rebecca's sons, Jonas and Louis, had already immigrated.

The crossing to New York City took six weeks. Sanitary conditions aboard the vessel were appalling. There was neither heating nor ventilation. Passengers slept on mattresses made of straw and dried seaweed. Some died before reaching the Promised Land.

In New York City, they were met by Jonas and Louis, who had set up a dry goods business in Little Germany, which was later known as the Lower East Side.

Levi Strauss as a young entrepreneur in San Francisco.

Blessed with an adventurous spirit, Levi Strauss went to St. Louis to sell his brothers' supplies.

In 1853, he became an American citizen.

At this point, Strauss was appointed by his brothers to open a West Coast branch of the family business in California, which was booming thanks to the Gold Rush.

He sold apparel, bedding, combs and purses as well as canvas for tents used by prospectors.

And he grew prosperous.

Meanwhile, the tailor from Latvia, Jacob Davis, had begun making work trousers reinforced by metal points. He decided to patent the new process, but needed a partner who was flush with cash. Strauss, from whom he had bought fabric, was the man.

The chronology of these developments are explored at length by the museum through interesting exhibits.

Strauss, a bachelor, died on Sept. 26, 1902 in San Francisco at the age of 73. He left his empire to his four nephews, Abraham, Jacob, Louis and Sigmund Stern, the sons of his sister, Fanny, and her husband, David Stern.

The 1906 earthquake destroyed the headquarters of Strauss' company, but it was rebuilt and continued to grow as jeans, widely regarded as a symbol of freedom and independence, became increasingly popular in North America.

Originally, jeans were purchased mainly by miners, railroad workers, cowboys and lumberjacks, but after World War II, they were bought by young people, too.

By all accounts, James Dean, in the film *Rebel Without a Cause*, greatly popularized jeans, which, in the 1950s, came to represent youth rebellion.

In the stultified Soviet Union, and in eastern European satellite states allied with Moscow, jeans would epitomize freedom of expression.

These days, jeans are worn by, among others, stylish men and women around the globe.

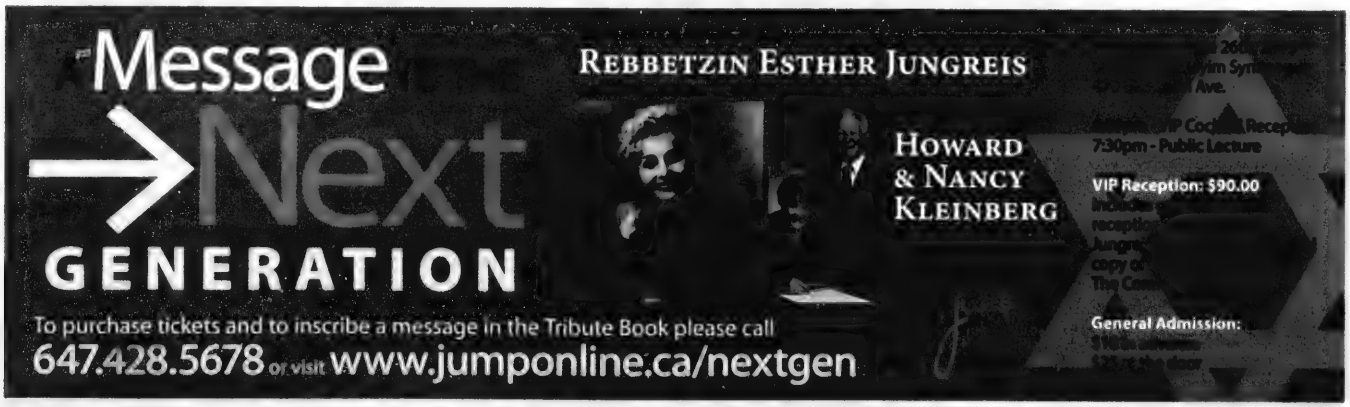
For the past 20 years, the iconic Levi Strauss brand – which employs about 20,000 workers in the United States and abroad – has faced competition from cheaper brands.

Yet jeans, whether manufactured by Levi Strauss & Company or Ralph Lauren, remain remarkably popular in the international marketplace.

Who could have known that a poor Jewish boy from an obscure speck of a town in Germany would spark such a sartorial revolution?

[Sheldon Kirshner photo]

Levi Strauss' home in Buttenheim, Germany.



Beit Rayim installs new spiritual leader

Rabbi Chezi Zionce

Frances Kraft
Staff Reporter

Beit Rayim Synagogue will celebrate its 36th anniversary, dedicate its new worship space and formally install Rabbi Chezi Zionce at Shabbat services May 25.

Rabbi Zionce became spiritual leader of the 250-family, egalitarian Conservative shul last July. The synagogue has been in its new home, at the Joseph and Wolf Lebovic Jewish Community Campus, since December. It is in rented space at the Schwartz-Reisman Centre.

The weekend will feature guest speaker Rabbi Saul Grife, of Philadelphia, Pa., who will install Rabbi Zionce.

The weekend also marks the anniversary of the Jewish community in Richmond Hill, Rabbi Zionce told *The CJN*.

The original grassroots congregation was called the Richmond Hill Jewish Community, , according to a history on the shul's website. It later changed its name to Shaareh Haim Congregation. In 1992, the synagogue fell victim to a recession, which forced the synagogue to close its doors that summer.

A small group started anew for the High Holidays, a few months later, at a local community centre. That was the beginning of Beit Rayim.

The shul's new Aron Kodesh will be dedicated in memory of founding Rabbi Sol Tanenzapf and the bimah in memory of Ester Bard, the wife of Beit Rayim's Cantor Eli Bard.

Rabbi Tanenzapf served the congregation until his death in 2006. He was followed by Rabbi David Eligberg.

Rabbi Zionce, a Toronto native who previously served congregations in Naples, Fla., and Charleston, S.C., said the new location is "wonderful. I really view it as being in the heart of the new Jewish community… It's a tremendous energy-booster for our congregation."

He added that Beit Rayim is "a young congregation [with] the largest supplementary Hebrew school in one location." The school has 189 students.

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Palestinian terrorist deported to Lebanon

Paul Lungen
Staff Reporter

Mahmoud Mohammad Issa Mohammad, a Palestinian terrorist who lived in Canada for 26 years, was deported to Lebanon over the May 11 weekend.

A gunman for the Popular Front for the Liberation of Palestine (PFLP), Mohammad had successfully avoided deportation for decades, despite losing almost all of his legal battles. In 1988, an immigration adjudicator ordered him removed, setting in motion a seemingly never-ending string of appeals and judicial reviews.

His claim for refugee status was rejected because of his involvement with a terrorist organization.

In recent years, Mohammad, 70, argued that health concerns and the dangers he faced if sent to Lebanon should preclude his departure from Canada.

In 1968, Mohammad and a second PFLP gunman attacked an El Al airplane at the Athens airport. Armed with automatic rifles and incendiary grenades, Mohammad raked the airliner with gunfire and hurled grenades. One passenger was killed.

Arrested at the scene, Mohammad was sentenced to 17 years in jail. He was freed after serving two years when Palestinian terrorists hijacked a Greek airliner and threatened to kill the passengers.

Mahmoud Mohammad Issa Mohammad
[File photo]

Mohammad moved to Canada in 1987. On his application for a visa, he declared he had never been convicted of any offence.

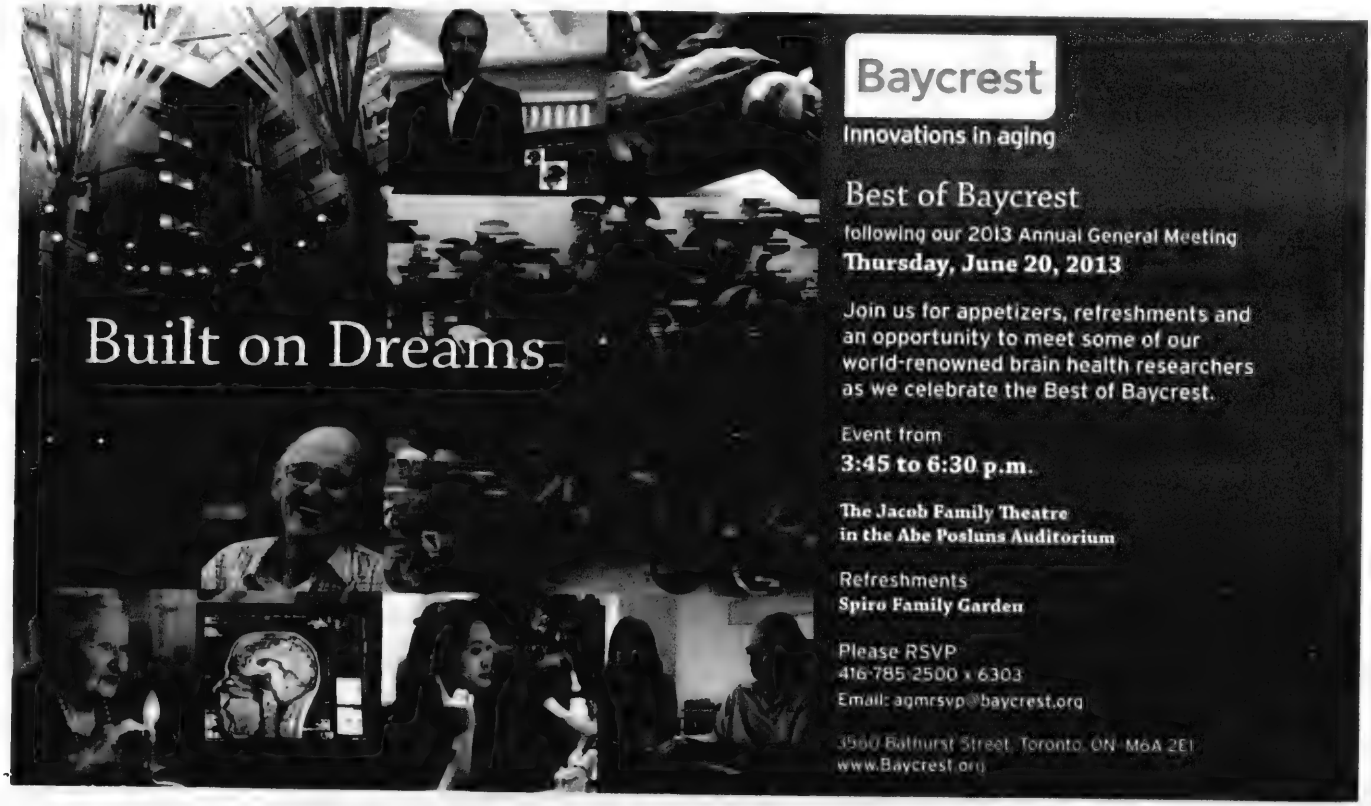
Last weekend, however, his legal battles ended when he was deported to Lebanon on a flight chartered by the Canada Border Services Agency.

Subsequently, Citizenship and Immigration Minister Jason Kenney stated, "This convicted terrorist was able to use numerous and repetitive appeals and loopholes under Canada's old, broken immigration system to remain in Canada for 25 years. Fortunately, since 2006, the government has acted to strengthen the integrity of Canada's immigration system. The introduction of biometrics, reforms to Canada's asylum system, and the Faster Removal of Foreign Criminals Act, among many other measures, all help to avoid another convicted terrorist like Mr. Mohammad being able to remain in Canada for so long."

Kenney added: "Canada's immigration and refugee determination system is one of the most generous in the world. However, its integrity can only be maintained by ensuring that individuals like Mr. Mohammad, whose heinous crimes and misrepresentations mean they are not legally admissible to Canada, are identified and removed," the minister stated.

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), applauded Mohammad's deportation. "It is a relief that, although long delayed, justice was ultimately not denied in this case," he stated.

"This particular file, which stems back to the 1980s, underscores the imperative of the government's recent efforts to strengthen the efficiency and responsiveness of our immigration and refugee system. For just as it is critical that we provide swift and compassionate support to legitimate refugees, it is likewise essential that we prevent Canada from being used as a safe haven for terrorists."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Hillel recognizes Toronto student leaders

Sammy Hudes
Special to The CJN

Hillel of Greater Toronto hosted its 17th annual student awards ceremony on May 13 at the Schwartz/Reisman Centre, celebrating the achievements over the 2012-13 academic year of various groups and individuals from across Toronto's campuses.

The format of this year's awards night recognized two forms of success; those who demonstrated excellence in leadership during the past year, in addition those who completed one of Hillel's nine different internship and fellowship programs, said Rabbi Aaron Katchen, Hillel of Greater Toronto's associate executive director.

The excellence in leadership awards included both individual and group categories, given to various students and Hillel-affiliated groups that have helped to promote Hillel's goals.

"We noticed a real theme of leadership come out of this year, as far as interaction with the students," Katchen said. "It's not that these are the best, but they exemplify and they help us tell our story of what is Hillel and what is the impact of Hillel on the students, and on the wider community."

Zac Kaye, director of Hillel of Greater Toronto, who will be retiring next month after 18 years. (*Sammy Hudes photo*)

Group recipients of the award included new Jewish sorority Alpha Kappa Nu, York Students for Israel, the Women's Leadership Network, the University of Toronto's outgoing Hillel student board, and the Toronto Jewish Grad Network.

This year's edition also featured the inaugural Zac Kaye Rising Leadership Award, which was created to honour the imminent retirement of Hillel of Greater Toronto's executive director.

The award was given to eight students not necessarily on Hillel's executive board, but who have shown leadership potential in their first year of involvement with Hillel, Katchen said.

Hillel's Partner Award was given to seven different groups and individuals whose work with Hillel has helped to advance the mission of Jewish students.

One of the recipients was Ruth Johnson, not in attendance, who was one of two York Federation of Students board members that voted in March against the successful resolution to endorse the boycott, divestment and sanctions campaign against Israel.

Another winner was Doron Mardirossian, president of the Armenian Student Association at Ryerson University, who had supported a motion for the Ryerson Students' Union to stay neutral in issues of world politics.

"It's very important to us not to operate in isolation," said Kaye, who called it a "priority" to foster relationships with other groups on campus.

"We're not living in a ghetto, in the Hillel lounge at York or in the building at U of T," he said.

"We're out there. One way to counter [anti-Israel sentiments] is to build those relationships and to share with different faith groups and people from different ethnic groups."

Other award categories included the Founding Friend of Campus Award; the Alumni Award, won by author Sidura Ludwig; and the Israel Advocacy Award.

Prior to the award presentations, the evening kicked off with an art gallery exhibit, featuring the Judaism-themed artwork of those who had completed Hillel's Julie M. Gallery Emerging Jewish Artist Fellowship.

Such programs were funded in large part by an Ontario Trillium Foundation grant of $106,000 over two years, according to Jennifer Diamond, director of Hillel's York Region initiative. Diamond said the grant was awarded to Hillel to help expand its presence in York Region where so many of its students live.

The programs, such as the Hillel's engagement internships, were particularly beneficial for the participants, Katchen said.

"Here we've given a group of students a high level of education and training, given them confidence in their identity whether it's around Israel or Judaism, to then be able to go out and talk about it with other people," Katchen said.

"It's not about going out and being the rabbi on campus. It's about them authentically understanding who they are, why this matters to them, and why it should matter to somebody else."

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Canadian Roma grateful for community support

Continued from page 3

CIJA wanted to hear Orban address the plenary in a similar vein, Saber Freedman said. "We really felt Orban's speech left a lot to be desired."

But Orban has also spoken in the past of preserving Hungary as one of the last "strongholds of Christianity" and hasn't distanced himself from his friend and Fidesze party co-founder, Zsolt Bayer, a noted anti-semitic and anti-Roma writer and pundit.

Ronen said the WJC conference site was "heavily protected" by a massive police and security presence.

Saber Freedman said CIJA's plans now include research into whether the Canadian Criminal Code, specifically the laws related to incitement to violence and hate speech, might serve as a template for amending Hungarian law to help curb hate crimes.

"That's the direction the European communities are working on… trying to control these extremist parties," she said.

Additionally, Saber Freedman noted that a talk at the plenary given by a Hungarian Roma community representative made it clear that "there is a strong partnership" between the Roma and the Jewish communities, stemming from shared xenophobic incidents.

Asked whether CIJA plans to work with the Roma community in Canada, Saber Freedman said it was "too early to say. Once we've done our debriefing, we'll look at what the appropriate next steps are."

Gina Csanyi-Robah, executive director of the Roma Community Centre in Toronto, said "words cannot express" how thankful her community is for the Canadian Jewish community's ongoing support.

Gina Csanyi-Robah

"We have had such intertwined histories in Europe, that we are natural allies. We have a common enemy, hate. People that have not been targets of this murderous hatred will never understand the fear that hides within our [communities'] hearts," she told *The CJN*.

Csanyi-Robah added that she hopes her community can become "even one-tenth" as organized as the Jewish community one day.

"It is way too easy to conquer us when we remain oppressed and divided, and [Roma] communities around Europe are in chaos while under attack," she said.

In the wake of what was heard at the WJC plenary, North American Jewish organizations are watching Orban's government closely. Last Tuesday, the heads of several major North American Jewish groups, including WJC and the Jewish Federations of North America, called on U.S. Secretary of State John Kerry to confront Hungarian officials about the "alarming rise of anti-Semitism in Hungary."

"Given the growth of hatred against Jews and other minorities (particularly the Roma) in Hungary, we urge you to keep the issue of intolerance and discrimination squarely on the US-Hungarian bilateral agenda," the organization leaders urged. "We also encourage you to raise the matter personally in your direct dealings with Hungarian officials."

The letter came just two days after the leadership of the Hungarian Jewish community's umbrella federation, the Mazsihisz, resigned over accusations that local Jewish leaders had failed to challenge Orban's statements on anti-Semitism at the WJC plenary.

Canadian Foreign Minister John Baird phoned WJC President Ronald Lauder, CIJA reported, and in a 10-minute conversation, Baird congratulated Lauder for his work and for WJC's activities.

Recent reforms to Canada's immigration system have made it harder for Hungarian Jews and Roma to seek asylum in Canada.

Jason Kenney, Canada's minister of citizenship, immigration and multiculturalism, has long proclaimed that Hungarian Roma have been abusing Canada's immigration system for years.

CIJA CEO Shimon Fogel said he will meet with Baird this week to discuss the situation in Hungary. CIJA also sent a formal letter to Kenney to press the government on the issue.

Hungary has recorded a growing list of human rights infractions since the early 2000s. On Jan. 28, the European Court of Human Rights (ECHR) ruled that Hungary violated the European Convention on Human Rights by segregating Roma schoolchildren into special needs schools without grounds. And a 2011 United Nations High Commissioner for Refugees Canada report detailed cases of forced sterilization of Roma women in Hungary, the Czech Republic and Slovakia between 2000 and 2011 and called for increased state accountability in honouring the UN Convention on the Elimination of All Forms of Discrimination Against Women.

Meanwhile the Jobbik party openly calls for legislation against Jews, Roma and other ethnic minorities; it has pushed to create a list of Jews in positions of power, claiming they're a potential threat to the country; Swastikas and other Nazi symbols can be found at its gatherings, and its semi-official military wing – despite being outlawed – continues to exist.

With files from Timesoflsrael.com and JTA.

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KEYNOTE SPEAKER

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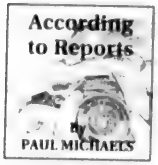
Who is truly 'rabid' when it comes to Israel?

It takes an accomplished writer to cover, in under 800 words, as much terrain as concisely and effectively as Robert Fulford did in his May 11 *National Post* column "The 'rabid' rage of Israel's enemies."

As he's shown time and again, Fulford is indeed just that rare sort of wordsmith and thinker.



In this case, he asked what gives with the *Toronto Star*'s Haroon Siddiqui calling Stephen Harper's pro-Israel position "rabid." After all, as Fulford notes, Harper is quite cool and calm, including about Israel. Siddiqui is anything but. As Fulford put it, Siddiqui exemplifies a type for whom "a furious opposition to Israel has become a sacred duty." Accordingly, obsessing about and bashing Israel to the exclusion of any other foreign policy issue provides "intellectual comfort and self-satisfaction."

Labelling someone who defends Israel as the Middle East's only liberal democracy (however imperfect) as "rabid" is, at bottom, really just a statement about the labeller.

Yet Fulford aims far beyond Siddiqui to encompass a surprising amount of detail concerning the pervasive, toxic intellectual climate today in major western and other circles concerning Israel. This includes everything from the UN to academia, to boycott movements and protests against Israel, whether from groups like Canadians for Justice and Peace in the Middle East or from individuals such as, sadly, famed physicist Stephen Hawking. Recently, Hawking unthinkingly caved in to anti-Israel pressure from what he called "Palestinian academics" in deciding to boycott this year's President's Conference in Jerusalem.

Needless to say, it's best just to read Fulford's column in full. For the moment, however, let the following passage from his piece about the obsessive singling out of, and ganging up on, Israel serve as a reminder of what else awaits the reader: "In North America or Europe, holding this position demonstrates an absurd thoughtlessness. It implies that we should punish Israel, the only real democracy in the Middle East, while ignoring Syria, Iran, North Korea, China, and many other despotic states. This is a remarkable but widespread form of blindness."

• • •

On the subject of Hawking, Fulford pointed out that the physicist had no second thoughts visiting dictatorships such as Iran and China.

In an article for the *Jerusalem Post*'s May 12 magazine, well-known Harvard University law professor Alan Dershowitz expanded on this very issue: "The only logical conclusion that can be derived from Stephen Hawking's decision to join the academic boycott of Israel, coupled with his enthusiastic visits to Iran and China, is that he actively endorses and supports the repression practised by the Iranian mullahs and the Chinese party bosses. Why else would he single out the world's only Jewish state for his academic boycott?

"Prior to the cancellation of his academic talk in Israel, it might have been argued that his visits to Iran and China reflected not support for the regimes but rather a neutral approach to academics, or a refusal to participate in academic boycotts. No longer can this justification work. The only possible justification for distinguishing between Israel on the one hand and Iran and China on the other hand would be if Israel's actions were worse than those of Iran and China. Only a knave or a fool would believe that to be so."

The contrast couldn't be starker, as Dershowitz explains. Israel's academies not only encourage free debate, but political dissent thrives. Just the opposite prevails in Iran's "repressive theocracy": "Dissenters are not given tenure; they are murdered, after first being tortured." The academic situation in China is better than in Iran, yet there is no real freedom of thought and dissidents are persecuted.

Nonetheless, Hawking "limited his boycott to the democratic nation state of the Jewish people."

Dershowitz argues that in singling out Israel, "[t]he burden is now on Stephen Hawking to justify… what looks like a double standard, hypocrisy and bigotry."

As with Fulford's column, do yourself a favour and read Dershowitz's article in full. They fittingly go together.

Paul Michaels is director of research and senior media relations with the Centre for Israel and Jewish Affairs.

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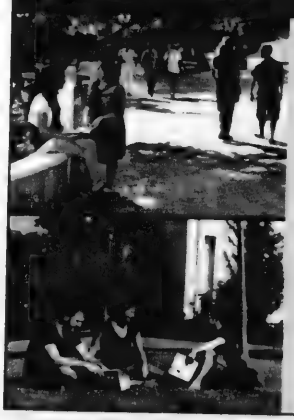

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TBR slams JDL over Geller invite

JTA

The Toronto Board of Rabbis criticized the Jewish Defence League of Canada for inviting Islam critic Pamela Geller to speak in the city.

The statement was issued just prior to Geller's speaking engagement May 13 sponsored by the group. She spoke at the Toronto Zionist Centre without incident.

Rabbi Mendel Kaplan of Chabad@Flamingo in Thornhill had uninvited Geller to speak at his synagogue following intervention by York Regional Police, forcing the change of venue.

The 50-member rabbis' board said Geller, a blogger and vocal critic of radical Islam, "is known for her extreme criticism of Muslims in language that is intended to shock and ridicule."

The group said that it's "a strong supporter of freedom of speech for all, including Ms. Geller," but added "there was no sense in inviting her here to Toronto to speak before a Jewish audience."

The board, which represents multidenominational rabbis, said it found Geller's views "distasteful." "We dissociate ourselves from the actions of the radical fringe Jewish group that extended the invitation," the board said. "We call for more events here in Toronto that will build up friendship and understanding between local Jews and Muslims."

During her speech, Geller blasted the rabbinical board for not contacting her or citing any quotes in her writings.

"Shame on you. Shame on you," she said of the board to applause.

"They're guilty of 'lashon hara,' the evil gossip that is a lie."

Rabbi Kaplan had backed out of his agreement to host Geller after a visit by the York Regional Police hate crimes unit, who pointed out that as one of eight volunteer police chaplains, Rabbi Kaplan's "connection to Ms. Geller's event posed a concern, as it would put our organization in conflict with our long-held position of inclusivity."

Rwandan committed to genocide education

Addresses CIJA conference in Vancouver

Lauren Kramer
Pacific Correspondent

VANCOUVER — Eloge Butera has seen some ghastly things in his life – things no one should ever have to experience or witness.

The 29-year-old Rwanda native, who immigrated to Canada in 2002, saw people being hacked to death right in front of him, as well as rape and other brutal acts of violence in the genocide against Tutsis in Rwanda.

Eloge Butera

Between April and July of 1994, Hutu extremists murdered more than one million Tutsis in Rwanda, among them Butera's father, grandfather and entire family units of his relatives.

"We were left with broken families, broken memories," he said. As the first-born son, his family made it their priority to cobble together their savings and send Butera to Canada where he could continue the family name, safe from political violence.

He spoke at the Centre for Israel and Jewish Affairs conference last month in Vancouver in his capacity as an honorary witness to the Truth and Reconciliation Commission of Canada, which is investigating the legacy of the Indian Residential Schools.

"Part of my job is educating fellow Canadians on this sinister history that's made so many of our First Nations communities vulnerable to abuse and injustices," he said. "The way we've learned our history of racism visited on the First Nations has been fraught with problems for many years, and it's encouraging that Canada is finally moving forward and taking positives steps on that front."

Butera, who is scheduled to graduate from McGill University's Faculty of Law this fall, has been involved in Jewish communities across the country since he first arrived in 2002. Initially, while studying in Winnipeg, he was connected to the Winnipeg Jewish Federation, where he spoke about genocide and met survivors of the Holocaust. "Through that work I met some of the people who have become my lifelong mentors," he said.

Later, when he moved east to Ottawa and Montreal, he continued his involvement and work in the Jewish community. "The Jewish community became my community," he explained.

Butera shared with conference attendees his experience of coming to Canada as a new immigrant and being adopted by the Jewish communities in Montreal and Winnipeg.

"I spoke about the kinds of bonds that get created when you take time to listen, hear people's stories and connect our shared humanity on a deeper level," he said.

Among his mentors is Mont-Royal Liberal MP Irwin Cotler, who was the minister of justice when Butera first met him in Winnipeg. The two became better acquainted when Butera moved to Montreal to study law.

"I'm very lucky to have had the opportunity to work with him over this past year," Butera said. "Prof. Cotler has committed his life to pursuing justice in human rights and has been my inspiration, role model and an important guide for a number of years. I continue to learn from him and rely on his wisdom on a daily basis."

Butera has also been a champion of human rights, using his experience to lecture and build awareness about genocide. Since coming to Canada he has visited Poland on the March of Remembrance and Hope and worked with the Montreal and Vancouver Holocaust Education centres on various educational programs. He was involved with peace education programs with the Israeli Mission in Montreal and took leadership roles in Hillel and Jewish Law Students.

He's received many accolades for his work, including being chosen by the Quebec government as "Young Volunteer of the Year" last year, receiving the Claude-Masson Award to mark his involvement in community life and being honoured with a Sauvé Scholarship in 2009.

Married to a Canadian now, Butera considers this country his home and says his memories of Rwanda are complicated. He's been back twice since he first left and plans to visit as much as possible. "But I don't yet know about living there," he admitted.

Correction

In the column "Welcoming women into religious leadership" by Daniel Held (May 9), we inadvertently changed his language in the concluding paragraph. Held wrote: "Kohl Finegold and Shaar Hashomayim are blazing the trail of the future." We apologize for any inconvenience that may have resulted.

–The editor

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CCCS HIGH SCHOOL AWARDS

Canadian Council of Conservative Synagogues, this year, awarded three Israel scholarships to students who graduated from attending the High School for two or three years.

Pictured are **Eric Gossin**, President of CCCS, **Mark Kochuck**, from the Beth Emeth Synagogue, recipient of a $2,000 scholarship, and **Cantor A. Eliezer Kirshblum**, Educational Director of the program.

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Educators can monitor students with new app

David Lazarus
Staff Reporter

MONTREAL — Two former Bialik High School staffers have created a new mobile app they feel promises to revolutionize the way school educators and administrators monitor students.

Now being piloted at Herzliah High School, the hope is that it will be used there full time come the start of the next school year at the end of August.

That would pave the way for other schools in Montreal and elsewhere to use it.

Called the TEAM Student Tracker, the application, with only a few clicks of an app "button" on a smartphone, tablet, desktop or laptop, allows school staff to share or obtain information about students on a real-time and up-to-the-minute basis. It's also bilingual and exceedingly user-friendly.

Its creators say the app eliminates the need for school staffers to wade through student files in databases and the possibility that relevant information on a student in those files will linger there without being noticed.

"We really saw this as a perceived need," said Brenda Fayerman, who was Bialik's information technology director for 20 years.

Judy Stein, a Bialik science teacher and director of academics for three decades, agreed. "[The old system] was very inefficient," she said. "Not every teacher filled out forms, and they couldn't always get feedback. It became very hard to manage a large group of students and a large group of staff."

Last September, after leaving Bialik, Fayerman and Stein realized that schools needed a program that would make student information – such as work habits and behaviour – "inputable" and retrievable by educators moment-to-moment, while exploiting the latest mobile technology.

Fayerman and Stein formed the company EdTech JSBF Inc. Then they approached the Centre local de development (CLD) de Québec, a provincial agency that advises wannabe entrepreneurs, and then CloudHorizon, a company that develops mobile applications, to create their app.

With only a few button taps, the app pages open to a series of drop-down menus that allow educators and administrators to either put in or take out information – both positive and negative – about a given student.

The main opening buttons are "observation," "intervention" and "history," which gives access to information about a given student, including anything from a student improving – or struggling – in class, to an incident in the hallway.

Two former Bialik High School staffers, Judy Stein, left, and Brenda Fayerman display their TEAM Student Tracker mobile app on an iPad.

The "history" button, where entries are highlighted in green, red and blue respectively, indicate "good," "bad" and "intervention."

Stein and Fayerman stressed that one of the main purposes of their application is to enable a "team approach" to monitor and track students. There is no limit to the number of possible users.

Recently, Stein and Fayerman unveiled the app at a technology conference in Niagara Falls, Ont., to great interest. The next phase will be to market their app to schools everywhere. For more information, email b.fayerman@edtechjsbf.com, j.stein@edtechjsbf.com or visit www.edtechjsbf.com.

Summer camp nostalgia , Pt. 2

Jewish & Digital

Mark Mietkiewicz

Last week we began our look at the mystique of summer camp by quoting from Allan Sherman's classic song *Camp Granada*, in which he pleads for freedom but then decides to give camp a second chance – and stay a second day. **[http://bit.ly/jcamp10]**

Sherman has nothing on Rabbi Joshua Hammerman. The rabbi pulled out some of his own genuine camp letters from when he was 10. Here's one: "Dear Folks, I REALLY am sad now. I need more food because I haven't had anything to eat. My swimming teacher is making me jump into the water, but I don't want to. I'm scared of putting my clothes into the laundry because I'll lose them and they'll come back different colours. Send ear plugs."

But then Rabbi Hammerman continues, "What's funny is that I actually loved camp – even that first year – because I discovered there what children have been discovering about summer camp for decades and what Jews have known for millennia: when you leave home, you can reinvent yourself." He then draws the parallel of how Abraham had to leave his home in order to found a new faith. And later, when Jews were sent into exile in Babylon, they were forced to examine themselves and create new national institutions. **[http://bit.ly/jcamp11]**

And which Jewish activity has the greatest impact on campers? After interviewing professional and lay leaders, researchers think they found the answer: Shabbat. Brian Greene of Camp Ramah in California agrees. "Beginning Friday afternoon, the camp is cleaned and campers prepare themselves to put on their best. Our campers prepare 'Shabbat-o-grams,'" wishing each other a good Shabbat. "Our children are inspired by that and look for ways to take it home." **[http://bit.ly/jcamp12]**

As a half-Israeli growing up in the United States, Adam Davidson really felt the challenge when he found himself at a teen army camp in Israel. "What was tough about this was that I was really a nobody there… I mean, we were always, for no apparent reason, running like crazy from one tree to another tree, or up some mountain. Every few minutes there was something you could be the best at. And I was never the best." However, thanks to some quick thinking, Adam's self-described "geek status" was transformed one evening. Listen to his lovely adventure. And then listen to the accompany radio documentaries, Notes on Camp. **[http://bit.ly/jcamp13]**

For Rebecca Ets-Hokin, recollections of camp include not-so-delicious summer camp meals. "My dining hall memories include rubbery scrambled eggs, warm Kool-Aid and unappetizing stews." Although the food has improved considerably since then, its seems Ets-Hokin feels no generation should be deprived of the classics. So she collected recipes for campers' favourites such as Max's Meat Loaf, Tomato Sauce and Garlic Mashed Potatoes. **[http://bit.ly/jcamp14]**

How to wash all that down? Bug juice, of course. Phyllis Wilson's classic summertime beverage calls for flavoured drink mix, sugar and "red food colouring if you feel a little sadistic… Serve with *fleishig* sandwiches, either on a picnic table under a shelter (day camp) or at long wooden tables with benches in a room with a screen door leading to a flag circle (overnight camp)." **[http://bit.ly/jcamp15]**

To all campers and former campers, have a marvellous and safe summer!

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The value of the mechitzah

Rabbi Shalom Spira

Parshat Beha'alotcha derives its name from the opening phrase, "When you ascend..." (Numbers 8:2). Rashi, quoting the midrash Sifrei, explains this expression as teaching that one must ascend upon a small stepping-stone when lighting the menorah. The Talmud in Menachot 29a assumes that this particular scriptural decree is rationally based (unlike many other scriptural decrees, such as the red cow, which operate independently of any scientific explanation).

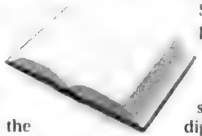
The menorah is three cubits in height, and thus it is difficult for a person on the ground to manipulate the lamps of such a tall structure. The Torah therefore ordains a stepping-stone.

Tiferet Yisrael and Or ha-Yashar, in their respective talmudic commentaries both observe that three cubits in height equals shoulder height, thereby clarifying the difficulty that mandates a stepping-stone. It would be uncomfortable for a person to raise his hands above his shoulders in order to light the menorah.

This concept of shoulder-height limitation reappears later in Beha'alotcha (Numbers 11:31), where Rashi (again based on Sifrei) reports that the miraculous quail described in that verse was jumping to a height of "approximately two cubits," which corresponds to opposite a person's heart, so that there would be no problem for the Jews to collect the quail. Rashi implies that had the quail been jumping to a height of three cubits, it would have been uncomfortable to collect it, since that would require Jews to raise their arms above shoulder height.

Arguably, these two references can be marshalled to support 20th-century Jewish law authority Rabbi Moshe Feinstein regarding the required stature of the synagogue partition. Rabbi Feinstein

Rabbinic Reflections



believes that the goal of the partition is to create an atmosphere of reverence in the sanctuary by hindering comfortable socialization. To that effect, he claims that a shoulder-height barrier is both necessary and sufficient, since it is awkward for people to raise their arms above their shoulders, thus frustrating socialization.

The precedents of the menorah stepping-stone and of the quail might corroborate Rabbi Feinstein's calculation.

Interestingly, during the final years of Rabbi Feinstein's life, Paramount Pictures released a film that broadcast his message to humanity. Namely, in the climactic scene of *Star Trek II* (released June 4, 1982, i.e. the week of Beha'alotcha), the two protagonists are helplessly separated by a glass barrier that allows them to see one another but prevents them from touching, precisely matching Rabbi Feinstein's prescription. (Cf. the Talmud in Eruvin 21a, which takes outer space exploration as a metaphor for the excitement of Oral Torah study.)

Simultaneously, in the public health sphere, the global HIV pandemic emerged, whereupon social separation – the paradigm for which is the synagogue – became recognized as an effective strategy to prevent the pandemic from spreading.

Thus, in both the sci-fi and science reality realms during Rabbi Feinstein's final years, the mitzvah of the synagogue partition became well appreciated, and it remains a cherished value for posterity.

Rabbi Spira is spiritual leader of Congregation Kol Yehouda in Cote St. Luc, Que.

Questions about religion

Sophie Dulesh, author of the provocative, well-researched book, *The Trouble with Religion*, is a humanist. She is convinced that it is only by "dispelling the clouds and phantoms of religion that we discover truth, reason and morality."

Readers familiar with the arguments offered by Dawkins, Hitchins, Harris et al, will find little that is new or revelatory.

However, *The Trouble with Religion* is valuable and necessary as a history of the often overlooked atrocities committed in its name. Unhappily, all too often it has served as an instrument of social exploitation and political tyranny.

Again and again it has opposed scientific progress, only to give way reluctantly to the pressure of persistent truth.

The book's long section on organized political Islam contains valuable factual material not easily available elsewhere.

The indictment of Judaism largely concerns the actions of the extreme Orthodox in Israel.

She writes, "These fanatics have hijacked the Zionist dream of Jewish nationhood, shamelessly claiming Zionism, conceived as a secular and ethical view, as the grounds of their own highly ideological, exclusive and expansionist attitudes."

She quotes Bernard Avishai, a well-known political economist, who points out that Zionism remained secular at least until the Holocaust; that is, for more than half of the century. He maintains that "if things don't change pretty soon, chances are that the two-state-solution to the Israeli-Palestinian conflict will slip through our fingers... As this happens,

Bookmarks

Bernard Baskin

the dream of the Jewish People to be a free people in their own land all so slowly disappears."

But blackening religion because of its iniquitous bloody history of persecution, oppression and violence is unacceptable as an absolute. There is also a tradition of good deeds and ethical behaviour that flows from faith. Many have given their lives to higher and nobler callings out of a sense of duty to their religious beliefs.

Humanists face an impossible task: how to convince billions of Catholics and Muslims, as well as partisans of other religions, to accept secularism. For believers, religion offers assurance, consolation, the beauty and warmth of tradition and the emotional involvement with community.

Albert Einstein referred to the mysterious as the fundamental emotion, which stands at the cradle of true art and true science. "Whoever does not know it, and can no longer wonder, no longer marvel, is as good as dead, and his eyes are dimmed."

In his book *Spiritual Envy, An Agnostics Quest*, Michael Krasny writes of the power of tradition. "The memorial dates for both my father and my mother were on the same day in 2010. I wanted to honour their memory not because of the commandment that bid me to honour them. I wanted to honour their memory, simply to maintain the tradition, a ritual that I had been introduced to when I was a boy as I watched my parents light yahrzeit candles for their parents."

Written on and off over a period of eight years, the Winnipeg-based author has compiled over 400 pertinent references from books, newspapers, speeches, interviews etc.

The book can be purchased via www.troublewithreligion.com and is also available on Amazon.

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Cardiovascular disease claiming more women

Carolyn Blackman
Staff Reporter

The face of heart disease and stroke is changing, says Dr. Beth Abramson, a cardiologist at St. Michael's Hospital.

"When it comes to men and women, heart disease is an equal opportunity killer. The best scientists have trouble differentiating the heart of a man and a woman."

A professor of medicine at University of Toronto, and director of the cardiac prevention centre and women's cardiovascular health at St. Michael's, Abramson was one of the keynote speakers at Heart of the Matter, presented by Weizmann Canada and Shoppers Drug Mart as part of their women's health learning series.

Abramson, author of *Heart Health for Canadians*, said that cardiovascular disease is the leading cause of death in Canada, and she wrote the book to encourage Canadians to be proactive and take care of their health.

"There are more deaths due to heart disease in those under age 65 than breast or lung cancer. [Heart disease causes] more deaths among women in Canada than all other cancers combined.

"We need to take care of ourselves and pay attention to the leading health threat. The death rate in men is coming down, but women's death rate has increased a little."

If you know your genes, she said, you could pay attention to other risk factors.

"The risks, [such as] high blood pressure, smoking, high cholesterol and family history, are the same for men and women. How we approach these risks [makes the difference]. High blood pressure is a silent killer. You need to know what's normal, and you need to know your numbers.

"Do most things in moderation [and don't smoke]. Heart attacks take many years of preparation – most are not sudden. If you make small, important lifestyle changes in your everyday routine, you can reduce the risks. If we all take the time to think of one small thing to change, we will all increase our health."

Abramson said that people who are over 20 per cent of their healthy weight make their hearts work harder, and increase their risk of high cholesterol and diabetes. "We live in a toxic environment. There is a lot of food and fat out there. We are what we eat."

She recommended eating 10 servings of vegetables a day, eating low fat, watching salt intake if you have a tendency to high blood pressure, and reading food labels.

She also encouraged women to use midlife as a time to reduce risks.

Also on the panel was Prof. Rachel Sarig, of the department of biological regulation at the Weizmann Institute in Israel.

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Organ donation a birthday wish

Evelyn-Burns Weinrib, did not want a party or gifts when she turned 80 on May 1.

What she did want was for all her friends and family to sign up to donate their organs.

The mother, grandmother and great-grandmother, who taught for 35 years and now volunteers at Baycrest 6-1/2 days a week, said she came to cherish life after recovering from emotional problems.

"I had never wanted to turn 80, but now I'm glad, and I want to celebrate the milestone."

Evelyn-Burns Weinrib

She thought long and hard about her birthday, she said, and when she came to a decision, she called Trillium Gift of Life Network, a non-profit agency that plans, promotes, co-ordinates and supports organ and tissue donation and transplantation across Ontario, and told them about her birthday project.

"[The Trillium network] states that one donor can save up to eight lives and enhance the lives of 75 others. Someone dies needlessly every day awaiting such help.

"Religion is no obstacle. The Toronto Board of Rabbis endorses the concept, as do most religions. Saving a life supercedes all halachic restrictions, such as being buried whole, and age is no detriment."

Signing the donor card on the Trillium website "takes only two minutes. Saving a life by any means is an obligation, not merely a mitzvah."

She signed up for her birthday, she said, and she wants everyone else to do so as well.

"I love solving problems, and I think that this could be a solution to some people's problems."

— C.B.

ECRUSY newly elected teen leadership, from left , Regional President Jake Pascoe, Israel Affairs/Executive VP Sabrina Craig, Religion/Education VP Gabi Herman, Social Action/Tikun Olam VP Shira Eisen, Membership/Kadima VP Josh Shapiro, Communications VP Sam Toby.

USY teens hold conventions

Compiled by CJN Staff

The Eastern Canada region of United Synagogue Youth (USY), the middle and high school affiliate of the United Synagogues of Conservative Judaism, held its spring convention recently at the Mansfield Outdoor Centre in Mansfield, Ont.

Almost 70 members and volunteer staff from ECRUSY chapters across the region attended programs for Kadima (grades 5-7) and USY (grades 8-12) over three days.

The convention themes were "Clue" for the USYers and "The Avengers" for the Kadimaniks, and the program included learning, Israel engagement and the election of next year's USY regional executive board.

Delegates explored attitudes toward people with disabilities from both a Jewish perspective and in Canadian society today.

Convention delegates participated in a scavenger hunt and bonfire, and because social action and tikkun olam, are an important part of every USY event, USYers and Kadimaniks raised more than $800 for tzedakah.

Convention delegates elected officers to the 2013-2014 ECRUSY regional executive board, including Jake Pascoe of Beth David B'nai Israel Beth Am as president, succeeding Noa Zaifman of Or Shalom, London.

Other positions elected were Israel affairs vice-president Sabrina Craig of Beth David; religion/education vice-president Gabi Herman of Beth David; social action/tikkun olam vice-president Shira Eisen of Beth David; membership/Kadima vice-president Josh Shapiro of Beth Jacob in Hamilton, and communications vice-president Sam Toby of Beth Tikvah, Toronto.

The Eitz Chaim Award for most improved chapter went to OHUSY of Beth Jacob in Hamilton, while chapter of the year went to LOUSY of Or Shalom in London.

A new award this year for best 'come back' chapter went to BRUSY of Beit Rayim Synagogue in Toronto. The Sharon Cole memorial scholarship was awarded to Ben Levine of Beth David for his service to ECRUSY to help him on his way to Nativ, USY's gap year program in Israel. Convention co-chairs were Brittany Kafka from Beth David and Kenny Epstein from Or Shalom in London.

ECRUSY has many active chapters throughout Eastern Canada and will be organizing social, social action, and Israel awareness events throughout the year. The next convention will take place at the beginning of October.

For more information on USY visit www.ecrusy.org or Facebook fan page "ECRUSY: Canadians Do It Best."

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Mazel Tov
מזל טוב

Happy 90th birthday Arthur Schwartz, May 31. Love from your children Eugene & Sima, Gloria and Allan, and your grandsons Eric, Daniel , Jesse and Joshua.

Mazel tov to Great-Zaida Gerry Gurvey on his 90th birthday, and to my Baba Bunny and Zaida Gerry on becoming great-grandparents! Love, Sienna.

The Feldstein and Cohen families are thrilled to announce the engagement of Sara & Jonathan. Mazel tov.

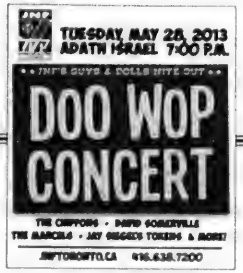
Mazel tov to Jeanette & Adam on their engagement!
With love from Victor & Ella Jacobs, David & Denise Hummel and their entire extended families.

Mazel tov Jessica Pelt & Gamliel Kronemer on your recent marriage! Love, your parents, Elka & Mel Pelt, and your sister-of-honour, Aviva Pelt.

Mazel tov Karen & Michael Sadovnick on the birth of their daughter Eviva Miriam, March 22. Grandparents Arnie & Fay Niederhoffer, Arnie and Deesa Sadovnick.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

What's New



Deadline reminder: May 27 is the deadline for the issue of June 6. June 3 is the deadline for the issue of June 13. All deadlines are at noon. Phone 416-391-1836, ex. 269; fax 416-391-0829 or email whatsnewcjn@gmail.com.

Thursday, May 23

SYNAGOGUE MUSIC

Tara Abrams discusses Jewish music tonight and May 30, 7:30 p.m., Temple Har Zion. 905-889-2252, ext. 5

MAH-JONG AFTERNOON

Thornhill Study and Zion Branch of National Council of Jewish Women hold a mah-jong afternoon, noon-4 p.m., Council House, 4700 Bathurst St. $25. RSVP 416-633-5100.

JEWISH AMERICAN SONGS

Simon Spiro with the Broadway Singers and a 30-piece orchestra celebrate Jewish American songwriters, 7:30 p.m., Toronto Centre for the Arts. For tickets, 1-855-985-5000.

EZRA AND NEHEMIAH

Rabbi Wayne Allen discusses the prophets Ezra and Nehemiah, tonight and May 30, 7:30 p.m., Beth David Synagogue.

Saturday, May 25

TORAH STUDY

Judge Allan Cooper leads the Torah discussion at Beth Tikvah Synagogue.

BEIT RAYIM

Beit Rayim Synagogue dedicates its new Aron Kodesh and bimah, 9 a.m. Lebovic JCC, 9600 Bathurst St. RSVP admin@beitrayim.org or 905-303-5471.

Sunday, May 26

'LEGACY & REDEMPTION'

Joseph E. Tenenbaum discusses his life and his memoirs, *Legacy and Redemption: A Life Renewed*, 11 a.m., Bathurst Clark Resource Library, 900 Clark Ave. W., Vaughan.

WALK WITH ISRAEL

UJA's Walk with Israel is held today. Sign up at www.walkwithisrael.com or 416-631-5700.

Monday, May 27

MAKEUP TIPS

Rina Deutsch provides makeup tips for women aged 20 to 30, Beth Avraham Yoseph of Toronto Congregation, 8 p.m. Tickets at www.bayt.ca.

JEWISH DREAMS

Rabbi Michael Skobac discusses "Dreams: A Jewish Perspective," 8:35 p.m., Shaarei Tefillah Congregation. 416-789-0020 or toronto@jewsforjudaism.ca

Tuesday, May 28

ISRAELI IDOLS PERFORM

Idan Amedi and **Roni Daloomi** (Israeli *Idol* winners) perform for Peace of Mind's Benefit concert for Israeli soldiers, Beth Tzedec, 8 p.m. For tickets, call 416-804-0144 or 416-500-0924.

THE JAZZ SINGER

Shaarei Shomayim Synagogue shows the films *The Jazz Singer* and *The Al Jolson Story*, 1 p.m.

LUNCH AND LEARN

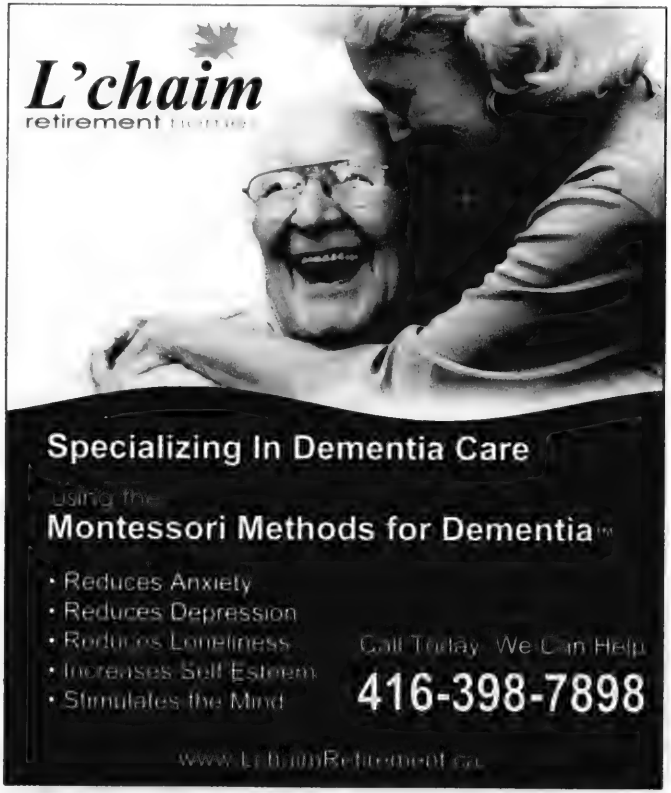
Frank Dimant discusses "The Relationship Between Jews and Evangelical Christians," at Beth Tikvah's lunch and learn, 12:15 p.m. $20. RSVP 416-221-3433, ext. 352.

OTHER NEWS

VOLUNTEERS NEEDED

Jewish Information Service is

Continued on page 25



Darchei Noam celebrates 40 years

Frances Kraft
Staff Reporter

Congregation Darchei Noam, Toronto's only Reconstructionist synagogue, will mark its 40th anniversary and pay tribute to Rabbi Tina Grimberg on her 10th anniversary as spiritual leader on June 8 and 9.

A celebratory Saturday morning Shabbat service will be followed by a gala fundraising concert at the shul the following evening.

The concert, titled "From Jaffa to Broadway," will feature jazz-cabaret singer Theresa Tova, and award-winning performer Aviva Chernick, of Jaffa Road.

Over the past decade, the congregation has grown from 250 to 455 households, the rabbi told *The CJN*. "It was always this marvelous, thrifty Jewish institution that could do a lot out of nothing," she said.

In 2008, Darchei Noam moved from rented premises in the B'nai Brith building on Hove Street to a large renovated building (the former Adath Sholom Synagogue) on Sheppard Avenue West, and programming has doubled and tripled, the rabbi said. "The beauty is that, as many changes have taken place, there's still that core of chavurah, of we can do it ourselves... Decision-making is done from the grass roots."

Demographics have skewed down age-wise, and children are "a huge part" of services, she added. As well, she noted, there is "incredible diversity" in the pews – including black, Asian, gay and lesbian congregants.

Rabbi Tina Grimberg

Phyllis Angel Greenberg, Darchei Noam's cantorial soloist and a member almost from Day 1, remembers when the congregation was "a tiny little group of people that carted the Torah around in trunks of cars" for services in people's homes.

At the time of its inception, the shul was Toronto's only egalitarian congregation, said Greenberg, who grew up in a Reconstructionist synagogue in Montreal.

Rabbi Richard Hirsh, now executive director of the Reconstructionist Rabbinical Association was hired as the synagogue's first full-time rabbi in 1981.

A constant for Angel Greenberg over the years has been the "strong sense of community" at Darchei Noam. She noted that people attend regularly from all over the GTA, including Mississauga, Thornhill, downtown Toronto, and the Beach.

Continued from page 24

looking for a volunteer for the information desk at the Lipa Green Centre. Shift is 9 a.m.-1 p.m. Wednesdays, until October and then Mondays. Call **Barbara** 416-631-5843 or bbarak@ujafed.org.

Baycrest welcomes youths between the ages of 13 and 24 to join the summer volunteer program. Provide companionship and assist with creative arts, fitness, outings and administrative work. 416-785-2500, ext. 2572; www.baycrest.org/volunteer.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care 416-373-4100.

QUILTS OF ISRAEL

The Ailsa Craig Community Quilt Festival presents Quilts of Israel, Ailsa Craig Recreation Centre, 155 Annie Ada Shipley St., Ailsa Craig, Ont. There will be over 100 quilts from Israel and Israeli quilters teaching workshops. May 20-25. Visit: www.ailsacraigquiltfestival.ca.

RENT A SPARE ROOM

List your spare room or basement apartment with the Accommodation Registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

REEL JEWISH EXPERIENCE

Beth Tikvah presents "The Reel Jewish Experience: Songs from Jewish Cinema" as the synagogue says goodbye to **Rabbi Howard Markose,** June 2, 8 p.m. For tickets, 416-221-3433.

JAKE'S LEMONADE STAND

Jake's Lemonade Stand raises funds for Ewing's sarcoma research, June 1 (rain date June 2), 102 Mountbatten Rd., Thornhill, 10 a.m.-3 p.m. For more information see jakescollection.tumblr.com.

BOOK LAUNCH

A book launch for *The Exile Book of Yiddish Women Writers* will be held at Beth David Synagogue, June 2, 2 p.m. The afternoon features editor **Frieda Forman,** Yiddish expert **Gloria Brumer** and singer **Theresa Tova.** www.koffflerarts.org or 416-638-1881, ext. 4198.

EVENING OF MUSIC

Evan Malach, winner of Israel's 2012 International Hallelujah Contest, runner-up **Courtney Simmons** and the Varsity Jews perform at a benefit for Na'amat, June 6, 7:30 p.m. at Bialik Hebrew Day School. For tickets, call 416-636-5425 or www.naamattoronto.ca.

JEWISH CEMETERIES

The annual conference of the Jewish Cemetery Association of North America will be held in Toronto, June 2-4. To register and take part in tours, visit www.jcana.org/conference.asp or call **Howard Mammon** 416-635-5595.

VENDORS WANTED

Na'amat Canada is looking for vendors for its Israel festival, June 2, York Hill Park, Thornhill. Call 416-636-5425 or www.israeldayfestival.com.

JEWISH HERITAGE MONTH

Exhibits marking Jewish Heritage Month will be on display at Dufferin Clark Library, 1441 Clark Ave. W., Vaughan and Bathurst Clark Resource Library, 900 Clark Ave. W., Vaughan.

GOLF TOURNAMENT

Beth Emeth's golf tournament, which supports the Out of the Cold Program and the Kadima Educational Centre, will be held June 18 at the Mandarin Golf and Country Club. The day features kosher lunch and dinner, prizes and more. For tickets, call 416-633-3838 or www.beby.org/golf-tournament.html.

JF&CS GROUPS

All programs require registration and are open to all members of the community. To register, call **Shawna Sidney,** 416-638-7800, ext. 6215, or www.jfandcs.com. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

Effective Parenting: A 4-session group for parents of children ages 2 to 11. Starts May 22.

When You're About to Separate, What to tell the Kids: A workshop for parents in the early stages of separation. May 23, 6:30 p.m., Lebovic JCC.

Supporting Self-Reliance in Teens with ADHD: A workshop for parents. May 28, 7 p.m.

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups to bereaved parents. **Beth Feffer,** JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors. Judith Wahl, executive director of the Advocacy Centre for the Elderly, speaks. Registration at 9:30 a.m., Shaarei Shomayim synagogue. RSVP 416-635-2900, ext. 458.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila,** 416-665-3333, or **Marcia,** 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie,** 416-395-7881. Casino Rama, June 19; Dance with live music, May 26 and June 23, 7 p.m.; Bingo, June 5, 12:30 p.m.; Tuesdays, fitness, 10 a.m.; Thursdays, line dancing, 10 a.m., social bridge; 12:30 p.m.

Bernard Betel Centre. 416-225-2112. May 28, **Corey Keeble** discusses "A Golden Age of American Synagogues," 10 a.m. May 30, **Monita Persaud** discusses "Protecting Against Elder Abuse," 1:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155.

Celebrate Jewish Music Week with jazz musician **Jordan Klapman.** May 23, 2 p.m. Free. June 13, **Corey Keeble** discusses "Architecture of Canadian Synagogues," 1:30 p.m.

New Horizons for Seniors. A discussion group led by a social worker meets May 27 and June 17, 1:30 p.m., Beth Tzedec.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

The film *Beaufort* is shown May 27, 12:45 p.m.

Mah-jong games, Monday afternoons; Yiddish conversation, Mondays, 1:30 p.m.; Analyze This with **Kevin Courrier** starts May 22; Four Great Operas with **Iain Scott** starts June 4; Provocative Female Artists with **Osnat Lippa** starts June 13; Folk dance, Wednesdays 10 a.m.; Duplicate bridge, Thursdays, 12:30 p.m.; Shalom Singers are looking for new members, Thursdays, 10 a.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Adam Nayman discusses Four Controversial Directors. May 27, **Paul Verhoeven,** 7 p.m.

Toronto Jewish Film Society shows *Laughter Through Tears,* with live piano accompaniment by **Jordan Klapman.** Guest speaker, **Kalman Weiser,** 4 and 7:30 p.m. Tickets, ext. 0

Music at the MNJCC. Women's Chorus, Mondays, 7:30 p.m.; Daytime choir, Tuesdays, 1 p.m.; Klezmer Ensemble, Tuesdays, 7:30 p.m.; MNJCC Community Choir performs June 5 and June 6, 8 p.m. For tickets, ext. 0.

Art by students in honour of Jewish Music Week is in the gallery until June 2.

Tickets on sale now for MNJCC 60th anniversary dance, June 13, 7:30 p.m. $36. Ext. 0

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m., Sundays at 8 a.m. **Coleman Bernstein,** 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. Call ext. 3037 to register. www.srcentre.ca.

Health Series: June 4, **Dr. Rana Singh** provides an introduction to naturopathic medicine, 7:30 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

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Whole meal salads a great solution

Daphna Rabinovitch
Special to The CJN

Once the weather changes and the days lengthen, it seems that cooks' attitudes in their kitchens change as well. With the sun still peering in through the windows, it's a little harder to stand sentry at the stove, making dinner.

Whole meal salads are a great solution. They're lighter, suiting the warmer weather, and oh so easy to put together. With basics such as cubed cooked chicken, cans of tuna or spaghetti, along with a few well-chosen seasonal items you can have a satisfying and delicious repast on the table in no time.

They don't lack for flavour either. The Garlicky Romaine salad is just that – *really* garlicky. The Roasted Potato Salad packs a wollop of flavor, not only through the tangy vinaigrette, but also through the combination of potatoes, tomatoes and tuna. The Soba Noodle Salad is pretty as punch, more restaurant like in its presentation, but awfully simple to execute. Its emerald tones reflect not only the greenery all around us but its health components as well.

GARLICKY ROMAINE WITH CROUTONS, CHICKEN AND RED PEPPER

1 large head Romaine lettuce, chopped (about 8 cups)
2 cups cubed cooked chicken breast
1/2 cup roasted red pepper strips
1/2 cup red onion slices
2 cups croutons (see below)
Dressing:
1 tbsp. minced fresh garlic
2 tbsp. grainy Dijon mustard
2 cups red wine vinegar
1/2 tsp. each salt and pepper
1/3 cup vegetable oil

In large serving bowl, toss together lettuce, chicken, red pepper and onion slices.

Continued on page 28

שישאר בינינו

גידי קורן וחברים

CJN- התקווה

לפני מספר שבועות הודיע נשיא העיתון הזה, דונאלד קאר, על ההחלטה לסגור את קנדיאן ג'ואיש ניוז ביוני השנה בגלל חובות מצטברים וחוסר היכולת להפוך אותו לרווחי. המשבר בענף העיתונות המודפסת לא פסח על קנדיאן ג'ואיש ניוז (CJN), כולל ירידה בהכנסות מפרסומות וירידה במנויים.

הידיעה המרה הזו לא עברה בשקט בקהילות היהודית והישראלית ברחבי קנדה, ועצומה נחתמה על ידי אלפי אנשים. אני לבדי, כבעל טור בעיתון, קיבלתי עשרות פניות מאנשים שהביעו זעזוע והשתוממות על איך זה שקהילה כל כך חזקה ומבוססת של מאות אלפים מחוץ לחוף יכולה להתקיים ללא עיתון מרכזי. ובאותו זמן היא מקימה מרכזים קהילתיים מפוארים בעשרות מיליוני דולאר. ואז, כמו ביום סגריר,הופיעה קרן שמש בין העננים. הנהגת העיתון מינתה את מרטי גולדברג למצוא פתרון שישאיר את CJN בחיים. על מרטי גולדברג אכתוב בהמשך, אבל כששמעתי את שמו פלטתי אנחת רווחה ונרגעתי, כי אם יש בקהילה הזאת אדם אחד שיכול לסובב את גלגל הזמן של העיתון-זהו מרטי.

מרטי גולדברג

חודשים ספורים אחרי הגיעי לטורונטו פגשתי את מרטי, מנהיג קהילה מקורי ובלתי שיגרתי ותורם נדיב למוסדות ישראליים. מרטי, שעזר לי אז להקים אגודת ידידות לביה"ח תל השומר, הוא אחד האנשים הצנועים ביותר שפגשתי בחיי, ומקור העזרה שהוא מושיט בסתר לנזקקים לפעמים איננו ידוע אפילו להם. ומה שהכי מיוחד אצל מרטי היא ראיה מפוכחת וריאלית של המציאות, לצד היכולת למצוא פתרונות חדשים שאיש לא חשב עליהם.

וזה בדיוק מה ש CJN צריך עכשיו.
שיהיה בהצלחה מרטי!

יישר כוח ,שלום טורונטו

מאד נגעה ללבי תמיכתו של העיתון העברי, "שלום טורונטו" באחיו CJN. גם יוני דחוח הלוי וגם שמעון זר אביב הקדישו בטוריהם מקום נרחב למשבר של ה- CJN ובצורך הדחוף להציל את העיתון. וזה לא מובן מאליו! "שלום טורונטו" מדפיס עמודים שלמים באנגלית, וצריך להניח ששני העיתונים מתחרים על כספם של מפרסמים שונים. רק לזכור באיזו חזירות נהג עיתון "הארץ" כשעיתון "מעריב" עמד בסכנת סגירה, כדי להבין כמה אצילית וקולגיאלית היא התנהגותם של אנשי "שלום טורונטו".
יישר כוח חברים!

More Gidi Koren at www.gidikoren.com

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Molly Consky	Apr 27/13	425 Walmer Road
Joan Soble	Apr 25/13	278 Bloor Street East
Selma Vaz	Apr 25/13	7440 Bathurst Street
Taiba Ric	Apr 27/13	42 Roseborough Cres.
Stanley Mourin	Apr 26/13	35 Balmuto Street
Sid Honest	Apr 28/13	384 Wood Duck Lane
Bernice Posen	Apr 28/13	3560 Bathurst Street
Chaim (Sol) Rotter	Apr 28/13	3560 Bathurst Street
Rachela Goldfinger	Apr 29/13	80 Antibes Drive
Noreen Ambrose	Apr 29/13	57 Willowbrook Road
Reg Convery	Apr 28/13	43 Mulholland Drive
Mel Goodman	Apr 30/13	2500 Bathurst Street
Lillian Vinokur	Apr 30/13	3560 Bathurst Street
Lilyan Saltzman	May 1/13	1035 Eglinton Avenue, W.
Rose Wolfson	May 1/13	262 St. Clair Ave. West
Eden Devra Worth	May 2/13	109 Palm Drive

Steeles Memorial Chapel

Lorman, Vladimir	May 3/13	57 Gamla Rd
Lefko, Melvin David	May 4/13	68 Gauguin Ave
Ruby, Bram	May 5/13	220 Sunset Beach Rd
Archa, David	May 5/13	34 Sunnycrest Rd
Herschman, Alice	May 5/13	70 Ruddington Dr
Singer, John	May 6/13	Private
Shulman, Shirley Ann	May 6/13	
Mezhiborsky, Vera	May 6/13	Private
Katz, Michael	May 7/13	32 Troyer Crt
Furman, Zoya	May 8/13	7440 Bathurst St
Cotton, Jack	May 9/13	1555 Finch Ave. E
Goldmintz, Harvey	May 7/13	
Velitchko, Francine Laura	May 8/13	Private

HEBREW BASIC BURIAL

Clara Weiss	Apr 28/13	185 Wilmot Trail
Edythe Haber	Apr 29/13	8038 Yonge Street
Morris Timanoff	May 4/13	600 Valley Vista Drive
Mark Goldhamer	May 5/13	645 Castlefield Avenue

The unveiling of a monument to the memory of the late
MARION KADISH ז"ל
will take place
Sunday, June 2nd at 12:30 p.m.
Dawes Road Cemetery
Toronto Hebrew Benevolent Section
3169 St. Clair Ave. E.
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling.
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TJLF

koffler centre of the arts

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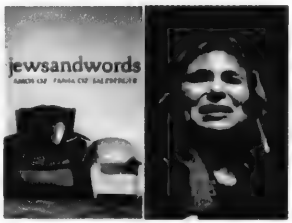
The 2013 Toronto Jewish Literary Festival presents top-quality literary programs geared towards diverse audiences in different locations and in partnership with other Jewish organizations across the city.
Please go to www.kofflerarts.org for full details, program locations and times.



OPENING NIGHT!

Jews and Words: Fania Oz-Salzberger in conversation with David Layton

Sunday, June 2 | 7 PM
Koffler Members $15, General $20
Beth David Synagogue, 55 Yeomans Rd.
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FICTION
Nancy Richler, *The Imposter Bride* (Harper Collins)

HISTORY
Matti Friedman, *The Aleppo Codex: A True Story of Obsession, Faith, and the Pursuit of an Ancient Bible* (Algonquin Books)

HOLOCAUST LITERATURE
Julija Sukys, *Epistolophilia: Writing the Life of Ona Simaite* (University of Nebraska Press)

POETRY
Isa Milman, *Something Small To Carry Home* (Quattro Books)

SCHOLARSHIP
L. Ruth Klein, *Nazi Germany, Canadian Responses: Confronting Antisemitism in the Shadow of War* (McGill-Queen's University Press)

YIDDISH
Pierre Anctil, *Jacob-Isaac Segal 1869-1954 Un poete yiddish de montreal et son milieu* (Presses de l'Universite Laval)

CHILDREN AND YOUTH LITERATURE
Sharon E. McKay, *Enemy Territory* (Annick Press)

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Whole meal salads easy to put together

Continued from page 26

In separate small bowl, whisk together garlic, mustard, vinegar, salt and pepper. Slowly, in thin gradual stream, whisk in olive oil until emulsified. Pour dressing over salad and toss to coat well. Sprinkle croutons over; toss well. Makes 4 servings.

For croutons, heat 2 tbsp. vegetable oil in large skillet set over medium-high heat. Add 2 cups French bread cubes. Cook, stirring, for 4 to 5 minutes, shaking pan often or stirring, until golden; let cool. I make a big batch of these once a week and keep them on hand to throw into salads whenever I want. You can make these even more garlicky by adding minced garlic to the oil in the pan.

ROASTED POTATO SALAD WITH TOMATOES AND TUNA IN A MUSTARD VINAIGRETTE

2 lb. small red-skinned potatoes, cut into 3/4-in. chunks
2 tbsp. olive oil
1/2 tsp. each salt and pepper
2 cans tuna packed in water, drained well
2 tomatoes, coarsely chopped
6 green onions, chopped
2 tbsp. chopped fresh parsley
2 shallots, finely chopped
3 tbsp. grainy Dijon mustard
2 tbsp. sherry vinegar
2 tbsp. finely chopped gherkin pickles
1/3 cup olive oil
salt and pepper

Preheat oven to 450. In bowl, toss together potatoes, oil, salt and pepper. Spread in single layer on rimmed baking sheet. Bake in centre of preheated oven for 25 to 30 minutes, stirring once, until tender when pierced with a fork and golden brown. Let cool slightly.

Transfer potatoes to serving bowl. Add tuna, tomatoes and green onions.

In separate bowl, whisk together shallots, mustard, vinegar and pickles. Slowly, in thin gradual stream, whisk in olive oil until emulsified. Pour dressing over salad. Toss to coat well. Garnish with chopped fresh parsley. Makes 4 servings.

SOBA NOODLE SALAD WITH ASPARAGUS AND GRILLED SALMON

5 oz. soba noodles (or spaghetti)
8 oz. asparagus, trimmed and cut into 1-in. pieces
6 cups baby spinach
12 oz. salmon, skin on
2 tsp. hoisin sauce
1 avocado, peeled, pitted and cubed
2 tsp. toasted sesame seeds
Dressing:
2 tbsp. soya sauce
2 tbsp. rice vinegar
1 tbsp. honey
1 tbsp. canola oil
2 tsp. sesame oil
1 tbsp. finely chopped fresh gingerroot

To make the dressing, whisk together in a small bowl soy sauce, vinegar, honey, canola and sesame oils and gingerroot. Set aside.

In large pot of boiling salted water, cook soba noodles for 7 minutes. Add prepared asparagus to pot. Cook for 2 minutes. Drain well. Rinse under cold running water until cool. Drain well. Transfer to serving bowl. Add spinach, tossing to coat well. Pour dressing over, tossing gently to coat well. Set aside.

Brush hoisin sauce over salmon. Grill over medium high grill for 10 minutes per inch. Divide salad among 4 plates. Cut salmon into 4 equal sized pieces. Place on top of salad. Pile avocado cubes evenly over salmon. Sprinkle with sesame seeds. Makes 4 servings.

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Missing: A Mensch

Before this newpaper closes it is my chance to advertise for a mensch to share my life. This is me: an adventurous, friendly, optimistic single independent Montreal female in my 60's, retired for the past two years from public relations related positions. Upbeat and never moody. I am interested in all the possiblities that life has to offer. My friends and family play a major role in my life.

I have been blessed with good health (B.H.) and the energy to enjoy an active life.

I like CNN (but not Piers Morgan),movies (mostly foreign), travel, a sense of humour (a must), jazz (but not improvisational), Klezmer music as well as old rock and roll, good food, winter in a warm climate, entertaining and complete honesty. If you are interested in what you have read, enjoy what I enjoy and maybe more and think this approach is quite refreshing, you may wish to meet me. I have found that meeting a decent person is difficult unless one is introduced and this rarely happens. Please note, I am finished with coffee dates but open to meeting over a glass of wine. Please drop me a line or two with your E mail or home address or phone number or all 3. I will certainly respond.

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International

Russia to deliver air defence missiles to Syria

Continued from page 1

According to *Israel Radio*, the two also discussed Iran's nuclear program and other regional threats.

Twice this month, Israel carried out airstrikes in the Damascus area to blow up Fateh-110 ground-to-ground missile consignments en route to Hezbollah via Syria from Iran.

The meeting followed on the heels of Prime Minister Benjamin Netanyahu's recent visit to Russia, during which he met with President Vladimir Putin and told him that Moscow's sale of the S-300 missile defence system to Syrian President Bashar Assad could push the Middle East into war.

Russia's Foreign Minister Sergey Lavrov, evidently unmoved by the dramatic Israeli warning, declared May 16 that while Moscow was "not signing any new deals," it would honour existing contracts with Syria, including for the transfer of the S-300 air-defence systems.

"We've already carried out some of the deal," Lavrov said, "and we will carry the rest of it out in full."

In their talks, Netanyahu reportedly told the Russian president that the S-300 had no relevance to Assad's civil-war battles against rebel groups, and implored Moscow not to deliver the systems, *Channel 2* reported May 14.

S-300 missile system

He said that if acquired by Assad, the S-300 – a state-of-the-art system that can intercept fighter jets and cruise missiles – "is likely to draw us into a response, and could send the region deteriorating into war," the *Channel 2* report said.

An Israeli source was quoted on May 16 as saying that Netanyahu had told Putin the S-300s represent a weapons system that "shatters [Israel's] qualitative edge," presumably since it would greatly constrain the Israeli Air Force's freedom of movement above Syria and neighbouring Lebanon.

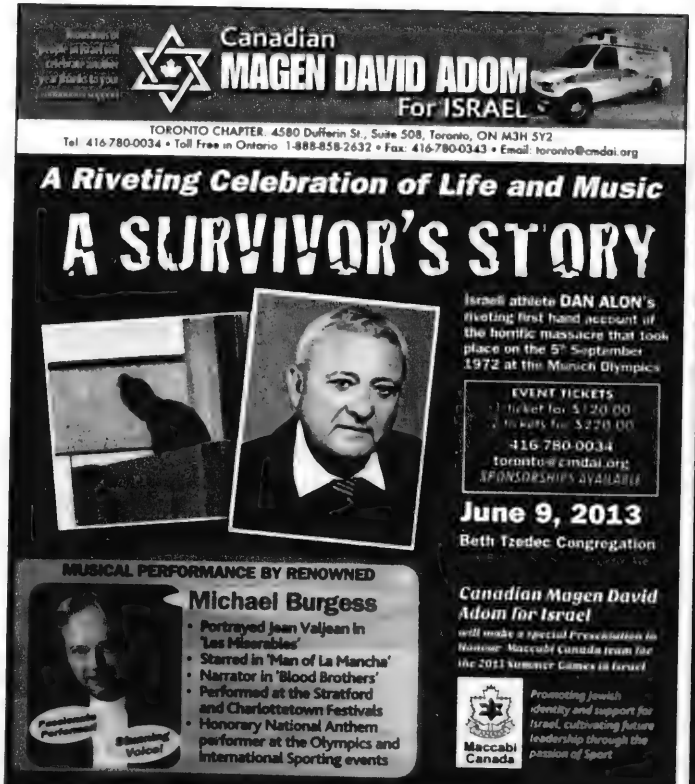
The Israeli source was also quoted as saying that Israel would "firmly oppose" the transfer of S-300s to Hezbollah in Lebanon.

On May 15, Israel reportedly warned Assad that further attacks were being considered, and that it would "bring down" his regime if he retaliated.

Also on May 15, Israel Radio reported that Tehran had approached Damascus about letting Hezbollah open a new front against Israel from Syrian territory.

The Lebanese daily *al-Akhbar* suggested last week that Iran had "reached a final decision" to respond to reported Israeli airstrikes on a weapons transfer in Syria by "turning the Golan into a new Fatah-land. The front has become open to Syrians and Palestinians and anyone who wants to fight Israel."

TimesofIsrael.com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On Iran, world's efforts sadly 'have not been successful'

Uaviv Rettig Gur
The Times of Israel

The Iranian nuclear program's "known unknowns" are many: from the precise state of Tehran's nuclear know-how to the reliability of Western intelligence assessments, from the innate difficulties in calculating an opponent's perception of political risk to the unpredictable results of military intervention.

Yet while the details are complicated, in many ways the fundamental questions at the heart of the years-long standoff with the Islamic Republic are simple. Can Tehran be dissuaded from pursuing a nuclear weapon? Does the West have the political will to stop the program by force if the Iranians cannot be convinced to do so peacefully?

Last week offered a series of signals, each a mere fragment of a wider diplomatic discourse that, taken together, might raise profound questions in any concerned observer.

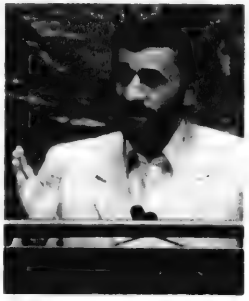
On the diplomatic front, it was a busy week of running in place.

In Vienna, the 10th meeting in 18 months between the International Atomic Energy Agency (IAEA) and Iranian negotiators ended Wednesday without an agreement on the international nuclear watchdog's ability to investigate Iranian efforts to develop nuclear weapons. The IAEA's investigation of these efforts has been stalled for more than five years because the Iranians won't cooperate.

Herman Nackaerts, head of the IAEA team, showed remarkable diplomatic flair for understatement when he noted glumly, "Our best efforts have not been successful so far."

Meanwhile in Istanbul, the EU's foreign policy chief Catherine Ashton met with Iran's top nuclear negotiator Saeed Jalili on May 15 without result, though Jalili helpfully noted the next day that there is a good chance there will be more talks next month.

In Washington, the Treasury Department announced new sanctions on two Dubai-based companies for their dealings with Iran, but diplomats could not offer any optimistic signs that the Iranians were responding to the pressure. State Department nuclear negotiator Wendy Sherman and Treasury Department sanctions chief David Cohen told Congress on Wednesday that the U.S. was getting more creative in exploring new ways to pressure Tehran, including additional sanctions and diplomatic efforts to end the Syrian civil war.



Mahmoud Ahmadinejad
(File photo)

Meanwhile, even as diplomatic efforts moved from one inconclusive meeting to another, it was announced last week that Iran would serve as the next president of the UN's Geneva Conference on Disarmament, the UN body that more or less invented the international nuclear non-proliferation regime that much of the world agrees Iran is undermining.

Iran will hold the presidency, which rotates automatically among member states, for four weeks, from May 27 to June 23.

Iran's UN mission spokesman Alireza Miryousefi defended the country's right to chair the conference. "The Islamic Republic of Iran is a founding member of the United Nations. Its election to the presidency of the Conference on Disarmament, as the most important disarmament negotiating body of the UN, is its right in accordance with the established practice and rules of procedure of this organ."

The practices and procedures of the body do indeed grant Iran the right to chair the conference for a month, but this led at least a few observers to wonder if those practices and procedures fulfill their purpose.

"This makes a mockery of disarmament issues, and the world's sincere desire to make progress," insisted Rick Roth, spokesman for Canadian Foreign Affairs Minister, John Baird. "In Iraq, Syria, Lebanon and elsewhere, the [Iranian] regime is working directly against global disarmament goals and subverting the fundamental principles of this committee."

The U.S. State Department called the move "unfortunate and highly inappropriate," and suggested a country under UN sanctions for violations of the nuclear non-proliferation treaty should not be chairing the body that created the non-proliferation treaty.

U.S. and Canadian diplomats have said that the two countries' representatives to the UN body would boycott any meeting chaired by Iran, leaving the world's main nonproliferation body to conduct its business without an ambassador of the world's last remaining superpower in the room — and with the nonproliferation regime's chief opponent in the international arena at the head of the table.

Meanwhile, back in Washington, a new study was published last week by the Center for a New American Security, a think-tank closely affiliated with the Obama administration, which proposed an American containment policy should the U.S. fail to stop Iran from obtaining a nuclear weapon.

The study's lead author is the Obama administration's former deputy assistant secretary of defence for the Middle East, Colin Kahl.

So it was, indeed, a busy week.

Negotiations in Vienna and disarmament conferences in Geneva may no longer be enough to arrest the Iranian march to nuclear capability.

The isolation of Iran continues to gather steam, with new sanctions announced every now and then in Western capitals. But there are no signs that these efforts have lessened the regime's appetite for nuclear weapons, and for the advantages they bring — including regime stability, immunity to foreign attack, and regional dominance.

If the greatest single threat to global arms control can be permitted to chair the main international forum on global arms control, if the Obama administration that insists Iran's nuclear drive can and will be stopped sees senior former officials producing policy papers about the possibility that Iran cannot be stopped, and if diplomats walk out of meetings in elegant Swiss and Austrian hotels with little to show for their efforts, could we be witnessing the beginning of the end for the diplomatic track?

Timesoflsrael.com

The Staff of
The Canadian Jewish News
extends its heartfelt condolences
to our colleague and friend
Vera Gillman
on the passing of her mother,
Rose Halpern ז"ל
Dear mother, mother-in-law, grandmother and great-grandmother to Vera and Russ, Judy and Rob, Cory, Kristin, Tashi and Isla, and Jamie and Kailee.
Rose will also be deeply missed by her relatives and friends.

Harper speaks out for Israel

The Times of Israel

NEW YORK — Canadian Prime Minister Stephen Harper expressed dismay last week on May 16 at the growing lack of support for Israel around the world and criticized international leaders for failing to back the Jewish state.

"There's nothing more shortsighted in Western capitals in our time than the softening of support we've seen for Israel around the globe," he said, calling the country "the one stable, democratic ally in this part of the world."

Harper added: "As long as I'm prime minister, this government will remain very supportive of that country in what is a very challenging neighbourhood."

Speaking to the Council on Foreign Relations in New York, Harper also touched on Syria as he urged "extraordinary caution" on the idea of arming the opposition. His comments came during a question and answer period with attendees.

"We should not fool ourselves about what's happening in Syria," he said, saying there is "brutality and extremism" on both sides.

"To start talking about arming unnamed people whose objectives we don't understand, I think, is extremely risky," Harper said.

The prime minister also related the cordial tone of his conversations with Israeli Prime Minister Benjamin Netanyahu.

"Prime Minister Netanyahu always says to me, 'I have the worst neighbourhood in the world. You have the best neighbourhood in the world. You know where I am, and you know all the turmoil around me.' And he says, 'You have three oceans... you have oceans on three sides and the United States on the other. There is no possible better arrangement any country could ask for in the entire world.'"

Harper stressed that Canada tries to encourage the peace process between Israel and the Palestinians, however, he said, the international community should "back away from a mythology that there is some kind of magic bullet in Palestinian-Israeli talks that would affect the wider region. The wider region is in turmoil for reasons that go way beyond the Palestinian question, or for that matter, the existence of Israel."

Timesoflsrael.com with files from Andy Levy-Ajzenkopf

More signs of gas found at offshore drilling site

The Times of Israel

JERUSALEM — Significant signs of natural gas were discovered May 15 at the Karish 1 drilling platform, off the coast of Nahariya.

Karish 1 is owned in part by business magnate Yitzhak Tshuva, who is also the controlling shareholder of the offshore Tamar field from which Israel started pumping natural gas in March.

The Tamar deposit, which was discovered in 2009 approximately 90 kilometres west of Haifa, holds an estimated 8.5 trillion cubic feet of natural gas.

According to discoveries made at the site in recent months, the Karish deposit could contain as much as two trillion cubic feet of natural gas, about one-fourth of the amount of gas contained in Tamar.

On May 15, Energy and Water Minister Silvan Shalom lauded the announcement as "praiseworthy," adding that the discovery would help Israel develop its energy market and economy.

"Increasing the supply of natural gas in the deposits will allow us to supply more natural gas to the local market and increase the natural revenue, which will be utilized by investing in education, welfare, health, the Negev and the Galilee, and the citizens of Israel."

The gas from Tamar is expected to help meet Israel's energy needs for the next 20 years, and will save the economy some NIS 13 billion ($3.5 billion) per year.

In addition to Tamar, in 2010 an even larger deposit, Leviathan — which boasts an estimated 16-18 trillion cubic feet of gas — was discovered 130 kilometres west of Haifa. It is expected to become operational in 2016, at which time Israel expects to begin exporting natural gas.

New gas finds will help lower the cost of electricity and stop price hikes by making Israel more energy independent and less dependent on imported gas. However, the decision to export the Leviathan gas has raised the ire of many Israelis, who believe keeping the gas on Israeli soil is in the country's best interests.

TimesofIsrael.com

Photo from Flash90

ICC to probe IDF for Mavi Marmara

JTA

THE HAGUE, The Netherlands — The International Criminal Court prosecutor said she would open a preliminary examination into the 2010 Israeli raid on a Gaza-bound flotilla, which left nine Turkish activists dead.

The prosecutor, Fatou Bensouda, said in a statement May 14 that she was obliged to open a preliminary examination following a referral from the Indian Ocean island nation of Comoros, where one of the vessels that was raided was registered, *Reuters* reported.

Few preliminary examinations ever lead to a full investigation, let alone a trial. Activists have repeatedly attempted to involve the court in The Hague in the Israeli-Palestinian conflict, but it has so far declined to investigate events in the Palestinian territories.

The raid, in which Israeli special forces rappelled down onto the ships of activists who were seeking to break an Israeli blockade of Hamas in Gaza, caused a breakdown in relations between Turkey and Israel.

"My office will be conducting a preliminary examination in order to establish whether the criteria for opening an investigation are met," Bensouda said.

The referral from the Comoros was relayed to the ICC by a Turkish law firm, Elmadag, according to *Reuters*.

The United States has been promoting a reconciliation between Israel and Turkey, two of its allies. Since then, Israeli Prime Minister Benjamin Netanyahu has apologized to Turkey for "any error that may have led to loss of life" and talks have begun on compensation.

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Defendants guilty in Claims Conference fraud trial

Maxine Dovere
JNS.org

NEW YORK — More than three years after the discovery of a $57-million fraud scheme at the Conference on Jewish Material Claims Against Germany, former agency employee Semen Domnitser and two co-conspirators, including a Toronto woman, were convicted last week.

During a prolonged investigation that began in 2009, 31 people – including 11 Claims Conference employees – were charged and arrested in the conspiracy, – which ran from 1993 to 2009. Of those, 28 pleaded guilty.

The case against the other three – ringleader Domnitser, the agency's former director of Hardship and Article 2 Funds, along with Oksana Romalis and Canadian Luba Kramrish – began April 8 in New York.

They were convicted May 12 for mail fraud and conspiracy to commit mail fraud. Sentencing is set for Sept. 10.

Preet Bharara, U.S. Attorney for the Southern District of New York, said in a May 12 statement that the verdict against Domnitser, Romalis and Kramrish, which came after half a day of jury deliberations, means not just the three defendants were guilty, but that "all 31 people who played roles in the theft of $57 million intended to benefit victims of the Nazi genocide – one of the darkest chapters in all human history – have been convicted."

The original indictment in the case said the defendants for more than a decade "knowingly approved nearly 5,000 fraudulent applications," thereby diverting more than $57 million in funds that were intended for Holocaust survivors in exchange for kickbacks. The Claims Conference, the designated administrator of reparations paid by the German government to Holocaust survivors, oversaw the funds in question.

"Outrageous," Julius Berman, chairman of the board of the Claims Conference, has told *JNS.org*.

"The arrangement with the German government is that they will pay [Holocaust reparations to] every individual who can prove presence in a qualifying situation... The qualifications were clear. Qualifications had to be met. The fraud was that there was phony evidence for the claims of eligibility."

But that fraud – which U.S. Attorney Bharara said had been going on since the German government began paying pensions to Holocaust survivors in 1993 – was not revealed until 2009, following the Claims Conference's appointment of Greg Schneider, a new executive vice-president who replaced the departed Gideon Taylor.

Julius Berman
(Maxine Dovere photo)

Schneider had been a high-level Claims Conference employee since 1995, generally responsible for overseeing the claims process. Upon discovering the fraud – which involved doctoring birth certificates, passports and other documents needed to provide acceptable documentation for reparations claims –during a November 2009 internal investigation, Schneider and the Claims Conference brought the situation to the attention of the Federal Bureau of Investigation (FBI) and the U.S. Attorney's Office.

Domnitser worked for the organization from 1993 to 2009, until he was terminated following the discovery of the fraud.

Schneider's investigation revealed 4,957 fraudulent claims for one-time hardship payments of about $3,600 each, totaling about $18 million, and 658 fraudulent pension claims totaling $24.5 million.

However, the *Forward* reported last week that the Claims Conference was alerted as early as 2001 to the fraud scheme. The warning came in the form of an unsigned letter that reached the organization's then-director in Germany, Karl Brozik, in mid-2001.

The letter identified five ineligible cases and accused Domnitser of approving restitution for them. Domnitser managed to deflect the blame away from himself, and the fraud continued for nearly a decade more.

The 2001 letter and subsequent internal review came up in Domnitser's trial and first appeared in a report last week by the *Forward*, which obtained the letter.

At the time Brozik, who has since died, brought the letter to the attention of senior Claims Conference executives, including Taylor. Schneider, then-COO and now its chief executive, was also among those made aware of the allegations.

A Claims Conference staffer who conducted an internal review for the organization expressed serious concerns about Domnitser and other Claims Conference employees who reviewed and approved the fraudulent applications, but the organization failed to take action against Domnitser and the fraud continued.

After the May 12 verdict, Berman said in a statement, "Those who perpetrated this unthinkable fraud enriched themselves by abusing the historic effort to obtain a small measure of justice for Holocaust victims."

The indictment against the Claims Conference employees stated that during one month, one employee typically approved applications for Holocaust reparations in just a few days, whereas other caseworkers generally spent at least 60 days reviewing an application before approving it. Schneider has indicated his investigation and eventual discovery of the fraud was sparked by the realization that certain applications were processed with unusual speed, rather than the normal period of several months.

In December 1999, the U.S. and German governments agreed to a $5.2 billion settlement that Germany would pay to resolve all Holocaust-era slave- and forced-labour claims by survivors against German companies, and the Claims Conference has administered Germany's reparations payments to the survivors.

Defendant Esfira Bas, who admitted to processing 60 fraudulent reparations applications, became a witness for the U.S. government during the trial. Bas was not a Claims Conference employee and agreed to co-operate in hope of receiving a lighter sentence, according to facts cited in court during her testimony.

"The recipients all knew they were not eligible," Bas said in court. "Some were born after the war."

Bas noted that advertisements promoting the program were placed in Russian-language newspapers. Bas said she collected documents, even from those she knew to be clearly ineligible for reparations, and passed them to a person named "Fainia." For her part in the scam, Bas said she received $9,000.

With files from JTA

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Jordan, Egypt demand Israeli ambassadors' expulsion

Elhanan Miller
The Times of Israel

JERUSALEM — Less than a week after the Jordanian parliament voted in favour of expelling the Israeli ambassador from Amman, Egypt's upper house followed suit, demanding the ambassador's "immediate banishment" from Cairo.

Members of Egypt's Shura Council held a special session on May 13 dedicated to Israel's "recent flagrant aggression against the Al-Aqsa Mosque," establishment daily *Al-Ahram* reported. Although the matter of expelling Israeli ambassador Yaakov Amitai was not brought to a vote as it was in Jordan, pivotal parliamentarians, including the speaker of the house and the head of the Muslim Brotherhood's Freedom and Justice bloc, supported the move.

"This request expresses the pulse of the Egyptian people," said parliament speaker Ahmad Fahmi.

Mohammed Saghir, a member of the Islamist Building and Development party, called on President Mohammed Morsi to take a stand "compatible with revolutionary Egypt."

The Jordanian parliament unanimously voted in favour of expelling Israeli Ambassador Daniel Nevo from Amman on May 8, following Israeli police restrictions on Palestinian prayer on the Temple Mount during Jerusalem Day.

In both cases, the parliaments' calls had no practical import, but they underlined mounting hostility to Israel from MPs in both countries.

Issam Al-Aryan, head of the Muslim Brotherhood bloc in parliament, said Egypt should pursue Israel at the International Criminal Court.

"The recent [Israeli] aggression [in Syria] is part of a plan to deflect the attention of the Arab world from its true battle with the oldest occupation on the face of the earth," Aryan was quoted by independent Egyptian daily *Al-Masry Al-Youm* as saying.

"We should examine our relations with this entity."

Newly appointed Legal and Parliamentary Affairs Minister Hatem Begato told the assembly that matters pertaining to Egypt's diplomatic ties with other countries are under the exclusive discretion of the president, but promised to convey the parliament's rage to Morsi.

"This spirit is what animates the government," Begato said, according to *Al-Masry Al-Youm*, but hinted that considering Egypt was bound by internationally recognized treaties, little would change on the ground.

"All options are open before us. We will do everything in accordance with the constitution, the law and the [signed] treaties," he said.

In September 2011, crowds stormed and ransacked the Israeli Embassy in Cairo, following the death of five Egyptian soldiers in a terrorist incident along the Israeli-Egyptian border. The embassy has since never reopened.

Egypt was the first Arab country to sign peace accords with Israel in 1979.

Timesofisrael.com

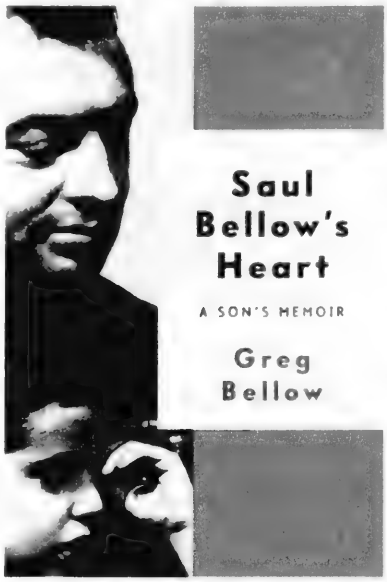
Bellow's son reflects on the life of his father

Peter L. Rothholz
JNS.org

Born in Canada into an immigrant Jewish family in 1915, Nobel Prize-winning author Saul Bellow had a traditional Jewish upbringing, which included Torah study, Talmud, and Hebrew. Yet Rabbi David Wolpe observes that Bellow had an ambivalent relationship with Judaism.

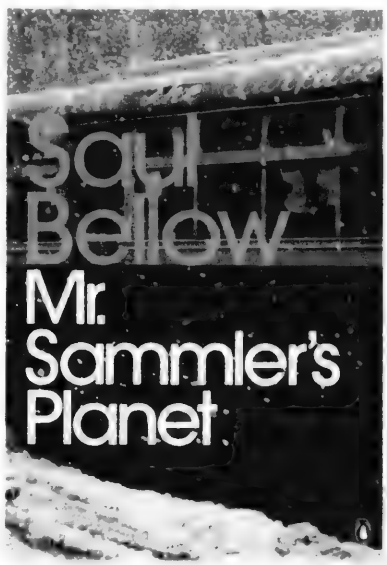
"It was part of who he was, but he didn't want to be thought of as a 'Jewish' author," Rabbi Wolpe, who has been the top-ranked rabbi on the *Newsweek* "50 Most Influential Rabbis in America" list, told *JNS.org*.

Rabbi Wolpe, the leader of Sinai Temple of Los Angeles, recently sat down with Dr. Greg Bellow, 69, the oldest of Saul Bellow's four children, to discuss the topic of Greg's new book, *Saul Bellow's Heart: A Son's Memoir*, published by Bloomsbury Publishing (UK), before an audience of some 200 bibliophiles at Temple Emanuel of Beverly Hills, Calif.



Saul Bellow is the only American Jewish author to have won the Nobel Prize in Literature, and has also won three Pulitzer Prizes. In his new book, Greg Bellow, who holds a PhD from the California Institute of Social Work and was a practising psychotherapist for many years, divides his father's life into "Young Saul" and "Old Saul."

He describes "Young Saul" as a sociable and funny man, full of questions. During the 1930s and '40s, Saul was a Marxist and a "genuine believer" in radical philosophy. He believed that World War II was a war between communism and capitalism, and he was convinced that "come the Revolution there will be a flowering of society," according to Greg's book.



As it turned out, "Young Saul" was wrong about World War II. As Greg put it to the audience at Temple Emanuel, "he blew it." Moreover, speaking of the post-war "Old Saul," Greg said his father "turned from a man of questions to a man of answers." As he began to recognize the social evils that surrounded him in the postwar world, he felt that "mankind cannot govern itself any better than Hitler or Stalin" and grew ever more critical and pessimistic.

"He became irascible and angry, anti-black and anti-women's lib," Bellow told the audience.

Saul's attitude towards Judaism was changed completely by the Six Day War in June 1967. It transformed him from a socialist to a conservative. He had a need to get involved and, much to the surprise of his family, he left for Israel to cover the war as a correspondent for *Newsday*. "I had to go," Saul explained at the time.

Greg said he is convinced that it was "seeing war at close-up that made [Saul] change his mind and awakened him to his Judaism."

Not long thereafter, Saul went through what Greg called "a spiritual crisis." It was then that he began to write *Mr. Sammler's Planet*, which literary critic Adam Kirsch described as "a document of the cravings of 1960s America, and an attempt to bring the Holocaust to bear on America." Greg told *JNS.org* that *Mr. Sammler's Planet* is a "watershed novel" because it conveys not only a message about the Holocaust in general, but also "an indictment against the self-imposed blindness that prevented people from seeing the Nazi threat."

Arthur Sammler, the protagonist of the novel, is a Holocaust survivor living in New York in the '60s. He is an intellectual who has maintained many of his central European attitudes about culture. While he marvels at Neil Armstrong landing on the moon and other evidence of progress and prosperity, Sammler is at the same time appalled by the excesses and degradations of city life. By the end of the novel he has learned to bridge the gap between himself and those around him, and has come to accept that a "good life" is one in which a person does that which is "required of him."

Asked whether they believe there is a possibility that our world might once experience the kind of upheaval it did during World War II and the Holocaust, much as the world of Sammler collapsed in Saul's novel, both Rabbi Wolpe and Greg Bellow told *JNS.org* that *Mr. Sammler's Planet* is recommended reading not just for Jews, but for everyone. They strongly believe that the history and lessons of the Holocaust must continue to be taught, with Rabbi Wolpe saying the Holocaust "shows the ease with which civilization can slip into barbarism."

Rabbi Wolpe wondered how many young people today even know Saul Bellow or read his work, but mused how wonderful it would be if more children of famous authors wrote about their parents, as Greg Bellow has.

Greg, asked to speculate on how his father might view today's social values as compared to those of the '60s, which Sammler criticized so strongly, told *JNS.org* that

Saul Bellow

Saul Bellow probably would not have changed his opinion since "ours is a society with shallow moral values.

"We're not done with genocide on the basis of race and ethnicity, and we live at a time when death can come out of the sky at any moment," Greg said.

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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Luxury Tel Aviv hotel welcomes families, business travellers

Ken Stephens
Special to The CJN

When the Isrotel Royal Beach Tel Aviv Hotel opens its doors on June 2, the bustling seaside city's hotel industry is going to be jolted into a new reality, as the spectacular tourist attraction becomes the centrepiece for a new standard in luxurious accommodations and vacation experiences.

The 23-storey, 230-room five-star facility, located at the southern end of Tel Aviv's glistening hotel row, adjacent to the colourful beachfront promenade, is the first major hotel to be built in the city since 1999.

"When you enter the hotel's spectacular lobby on Yarkon Street, you will feel as if New York has arrived in Tel Aviv," boasted the Royal Beach Tel Aviv's general manager, Mickey Schneider. The veteran hotel executive began his career as part of the management team that assisted in the grand opening of the King Solomon Hotel, Isrotel's groundbreaking family vacation resort in Eilat in the late 1980s. He recently returned to Israel to open the Royal Beach Tel Aviv, after helming several high-end hotels in Boston, Mass., Fort Lauderdale, Fla., and Manhattan, N.Y., including a 1,000-room facility in the heart of Times Square.

"For me, this is like coming back home in two ways," said Schneider. "I'm thrilled to be back working with Isrotel and being offered the challenge of opening a trendy, upscale hotel. But the best thing is that I've returned to live in Israel once again!"

As dozens of workers put the finishing touches on each area of the hotel, Schneider acted like a poised veteran director on the set of a Hollywood movie, shouting out instructions to the workers to ensure that everything was dealt with in a meticulous manner, whether it was the floor in the lobby bar, the wiring in the chef's restaurant or the unique lighting in each guest room.

"Isrotel has created a unique new hotel experience in Tel Aviv. When you enter the Royal Beach Tel Aviv, you will not be entering the traditional type of hotel, which has been the norm in Tel Aviv for many years, Schneider revealed. "The hotel will be an integral part of Isrotel's exclusive collection of upscale lifestyle branded hotels, where there is a supreme emphasis on providing high-standards of service and one-of-a-kind hospitality experiences.

Isrotel's Royal Beach Tel Aviv Hotel

"In this respect, Isrotel has been way ahead of the curve for many years, which is one of the main reasons I wanted to open the Royal Beach Tel Aviv. Isrotel is a service-oriented company that invests money and manpower in developing new hotel concepts and training the right people to do the job."

When the Royal Beach Tel Aviv went from the drawing board to reality, Isrotel commissioned top architects and designers from Israel and Europe, including renowned German architect/designer Harald Klein, who has designed some of the finest hotels across the European continent. Thus, it is not an uncommon for both native Tel Avivans and tourists to stop and stare at the majestic glass enclosed facility.

The Royal Beach Tel Aviv Hotel accentuates modern exterior design and interior décor throughout, highlighted by the lavish lobby entrance, the chic

Continued on page 35

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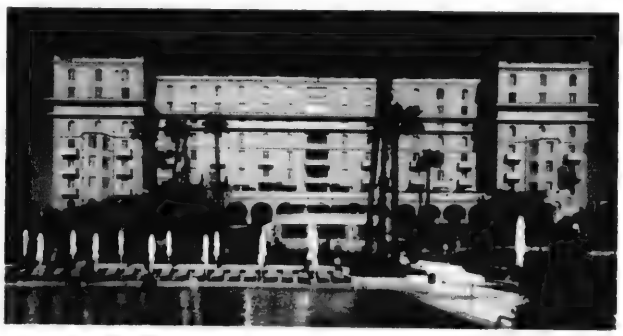
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Plush European-accented rooms and suites

Continued from page 34

outdoor pool, first-class indoor health club and spa, and the swanky oceanfront Executive Business Lounge on the 18th and 19th floors, as well as the plush European-accented rooms and suites.

"One of the huge advantages of this hotel is that the Royal Beach can be marketed as both a business-oriented hotel or a resort facility because it's located on the beach," said Schneider. "You can easily mix business and pleasure. In many places across the world and, yes, even in Israel, many business travellers and tourists alike don't want to be stuck in a drab hotel over the weekend with nothing to do. Based on where we are situated and what we and Tel Aviv, as a city, have to offer, you'll actually want to stay in our hotel on weekends."

Plush room in the Royal Beach Tel Aviv Hotel

In many ways, the Royal Beach Tel Aviv Hotel will be a business traveller's paradise. The spacious Executive Business Lounge, open daily from 6:30 a.m. to 11 p.m. will not only feature a bountiful array of snacks, beverages and light meals but also will also feature state-of-the-art meeting rooms, where business can be conducted quietly and in style.

The Royal Beach Tel Aviv will also feature two bars, one of which will be adjacent to the hotel's exclusive chef's gourmet "open kitchen." The menu will feature a delectable menu of kosher delicacies, including steaks and burgers cooked right before your eyes.

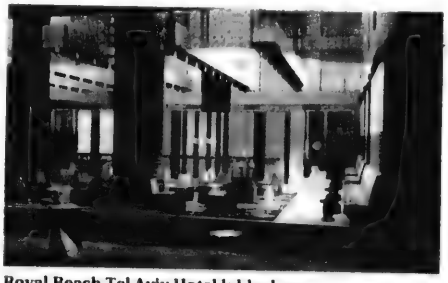
At the end of the workday, business travellers will be invited to enjoy a soothing massage in the hotel's elegant spa, whose staff members have worked at Isrotel's world-renowned Carmel Forest Spa near Haifa.

The Royal Beach Tel Aviv Hotel will also offer enticing vacation packages for families with children, organizations and VIPs. The hotel features 11 different types of rooms and spacious suites with spectacular views of the beach, as well as the bustling metro Tel Aviv region.

Schneider also revealed that as the Royal Beach Tel Aviv anticipates hosting an array of VIPs and international celebrities, the hotel has created a private VIP/celebrity section, where a whole floor has been designed to accommodate an entourage, including large suites and a breathtaking living room/cocktail area, which faces the ocean.

Schneider predicted that the Royal Beach Tel Aviv Hotel will be an instant success. "Tel Aviv has been consistently lauded in the international media as one of the most innovative and exciting places to visit," he said. "Even when the entire world was in the midst of an economic crisis, business was still booming in Tel Aviv. We believe that business travellers and tourists alike from North America, the U.K., France, Russia, Germany and beyond are actively seeking five-star deluxe premium hotels. Thus, Isrotel's Royal Beach Tel Aviv is destined to become the hottest hotel in the city."

For more information about the Royal Beach Tel Aviv, visit www.isrotel.com.



Royal Beach Tel Aviv Hotel lobby lounge

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EYE ON ARTS

By BILL GLADSTONE

TORONTO JEWISH LITERARY FESTIVAL RUNS JUNE 1 TO 9 IN VARIOUS VENUES

The Toronto Jewish Literary Festival takes place in various locations across the Greater Toronto Area over the first nine days of June. The events described below are free unless otherwise noted. For further details, please visit www.kofflerarts.org.

Highlights include a Poetry Cabaret featuring authors **Benjamin Hackman**, **Ronna Bloom** and **Jacob Scheier** at the Miles Nadal JCC, Saturday, June 1, 10 p.m.

Yiddish editor-translator **Frieda Forman**, Yiddish expert **Gloria Brumer**, Yiddish diva **Theresa Tova** and pianist **Matt Herscowitz** will help celebrate the launch of *The Exile Book of Yiddish Women Writers*, an anthology featuring the works of **Chava Rosenfarb**, **Rachel Korn**, **Ida Maze** and 10 other writers, some never before translated into English. Beth David Synagogue, 55 Yeomans Rd. Sunday, June 2, 2 pm. Admission $5.

Historian **Fania Oz-Salzberger**, author of *Jews and Words*, engages in conversation with **David Layton** at the Festival's official opening night event. Beth David Synagogue, Sunday, June 2, 7 p.m. $15, $20.

Toronto publisher-editor and *CJN* columnist **Bill Gladstone** gives an illustrated talk on the new book *Only Yesterday: Collected Pieces on the Jews of Toronto*, by **Ben Kayfetz** and **Stephen Speisman**, and presents highlights from a recently surfaced photograph collection of old synagogues and other subjects taken by Speisman between 1966 and 1972. Beth David Synagogue, Monday, June 3, 8 p.m.

Co-author **Irving Abella** is the featured speaker at the 30th anniversary celebration of *None Is Too Many*. Beth David Synagogue, Tuesday, June 4, 8 p.m.

Nora Gold, **Martin Levin** and **Cary Fagan** participate in a panel discussion on "Writing and Publishing Jewish Fiction in Canada." Ben McNally Books, 366 Bay St. Wednesday, June 5, 7:30 p.m.

The 25th annual Helen and Stan Vine Canadian Jewish Book Awards takes place at the Bram and Bluma Appel Salon, Toronto Reference Library, 789 Yonge St. Thursday, June 6, 8 p.m.

Kidlit!, a day devoted to children's Jewish literature and various related activities, takes place at the Schwartz/Reisman Centre, 9600 Bathurst St., Sunday, June 9, 10 a.m. to 5 p.m.

Historian-author **Pierre Anctil** launches his new book, *Jacob-Isaac Segal 1896-1954: Un poete yiddish de Montreal et son milieu*, about the celebrated Montreal poet who arrived in Montreal in 1910. Beth David Synagogue, Sunday, June 9, 4 p.m.

• • •

Great American Songbook: Beth Tzedec Congregation and Jewish Music Week present The Great American Songbook, with **Cantor Simon Spiro**, the Broadway Singers and the Voices of Tomorrow children's choir. The concert features songs by **Marvin Hamlisch**, **Jerry Herman**, **Burt Bacharach**, **Neil Diamond**, **Stephen Schwartz**, **Sherman Brothers**, **Barry Manilow**, **Simon and Garfunkel**, **George and Ira Gershwin**, **Neil Sedaka**, **Lionel Bart**, **Irving Berlin**, **Stephen Sondheim**, **Rogers and Hammerstein**, **Cy Coleman**, **Lerner and Loewe**, **Frank Loesser**, **Kander and Ebb**, **Harold Arlen**, **Leonard Cohen** and **Bob Dylan**. George Weston Recital Hall, Toronto Centre for the Arts, 5040 Yonge St., Thursday, May 23, 7:30 p.m. www.tocentre.com, 1-855-985-2787.

• • •

Toronto Jewish Folk Choir: The choir's 87th annual spring concert features the song collection *Rozhinkes mit Mandlen* (*Raisins and Almonds*) by composer **Avrom Goldfaden** (1840-1908), with guest soprano **Kyra-Folk-Farber** and tenor **Martin Houtman**. The program includes composer **John Weinzweig**'s 1953 work *Am Yisroel Chai* and other songs in Hebrew, Yiddish, Ladino and more. Temple Sinai, 210 Wilson Ave., Sunday, June 2, 3 p.m. $25, $20, $15, $10, children free. http://raisinsandalmonds.eventbrite.ca, 905-669-5906.

• • •

Silent Film Gem: Toronto Jewish Film Society and Toronto Silent Film Festival present *Laughter Through Tears*, a Russian-made 1928 silent film that interweaves three classic **Sholom Aleichem** stories set in the shtetls of pre-revolutionary Russia, and featuring powerful performances by the finest actors of the Moscow Art Theatre. With guest speaker **Kalman Weiser** and live music performed by **Jordan Klapman**. Al Green Theatre, Miles Nadal JCC, Sunday, June 2, 4 and 7:30 p.m. Tickets available at the door shortly before each screening. $15, $10. 416-924-6211, ext. 0.

• • •

Arts in Brief

• Active Seniors and Boomers presents **Jordan Klapman** performing songs of Jewish jazz with commentary as part of Jewish Music Week. Learn how these songs were adapted into hits by **Benny Goodman**, the **Andrews Sisters**, **Nat King Cole**, **Cab Calloway**, **Xavier Cugat**, **Lena Horne** and others. Miles Nadal JCC, Thursday, May 23, 2 p.m. Admission free. 416-924-6211, ext. 155.

Pierre Anctil launches his new book at Beth David Synagogue on June 9.

• Film critic **Adam Nayman** continues his series on Four Controversial Directors with a look at the films of **Paul Verhoeven** (*Basic Instinct*, *Showgirls*). Miles Nadal JCC, Monday, May 27, 7 to 9 p.m. $12 drop in, students $6. 416-924-6211, ext. 606.

• Shaarei Shomayim Congregation presents the first in a series of movie matinees with a screening of *The Jazz Singer* and *The Al Jolson Story*. 470 Glencairn Ave., Tuesday, May 28, 1 p.m. Members free, guests $3. 416-789-3213.

• **The Choralairs** of North York perform their 50th Anniversary Concert, featuring a varied program of Broadway, pop and folk songs. Admission is free. Earl Bales Park Community Centre, 4169 Bathurst St. south of Sheppard. Sunday June 9, 1:30 p.m. 416-636-8247, www.thechoralairs.com

SoulOTheatre presents festival of one-person shows

Cara Stern
Staff Reporter

Seven playwrights will share their life experiences through one-person shows at the SoulOTheatre Festival from May 23 to 26 at Toronto's Red Sandcastle Theatre.

Tracey Erin Smith *[Shy photo]*

The festival is the brainchild of Tracey Erin Smith, who runs a workshop program called SoulOTheatre that helps participants write a solo play that they later perform for friends and family. Most of these programs last around 10 weeks, but the festival will include single sessions.

"We use theatrical alchemy to transform that raw material into theatre," Smith said.

The stories are all based on their own lives. Daniel Stolfi will perform his play *Cancer Can't Dance Like This*, which uses comedy to portray his experience with cancer. Precious Chong, daughter of Cheech & Chong's Tommy Chong, will recount her life growing up with a famous father in *Precious, like the Adjective*.

"I think they're all amazing and that's why we've chosen them," Smith said. The festival will also showcase the work of several graduates of the program, though their connection to the program was a coincidence, she said.

"We put a call out to all of Canada and beyond to apply to the festival. It just happened that the ones who were selected, a few of them have been through the program, which makes sense because it's not a huge community in terms of solo performers in the Toronto area," she said.

Smith described one-person shows as one of the most powerful and accessible forms of theatre that exists.

"It's an art form that belongs to anyone who wants it," she said. "You don't have to audition, you don't have to be a professional actor or have any professional training. All you need is to the have the willingness to perform and an audience to listen."

Getting the audience is the biggest challenge in this type of show, she said, but once someone sees this type of theatre, "they love it. It's hilarious, it's moving."

She describes one-person shows as therapeutic, but not therapy. People are able to take control of their stories rather than feel controlled by it, Smith said. "They are the creator and they can decide how they want to put it into their piece." Then, they perform it and the audience witnesses the story and are able to understand and learn from it.

Smith will be speaking about the healing aspect at a panel called "The Healing Power of Personal Storytelling." Other panels will cover topics such as how to promote a show and how the festival's performers conceived their own stories.

Smith added a Jewish element to her workshops when she joined City Shul as the artist-in-residence last autumn. Congregants go through the program and produce a show that incorporates their Jewish experiences. She said this program was perfect for her, as someone who once dreamed of becoming of rabbi.

"Instead I chose this path to combine my two passions – spirituality and theatre," she said. "These shows really are a spiritual experience."

For more information about SoulOTheatre and the festival, visit soulo.ca.

Columnist Barbara Kay launches new book

David Lazarus
Staff Reporter

Barbara Kay was clearly – and comfortably – in her element.

Surrounded by admirers, friends and family, the provocative *National Post* columnist spoke at the recent launch of her latest book, *Acknowledgements* (Freedom Press), in an unseasonably warm room in the McGill University Arts Building.

She welcomed guests, offered them some homemade eggplant dip, and then proceeded to give a typically direct and articulate account of how she came to develop her "small 'c' conservative" Weltanschauung.

The reception she received was as warm as the surroundings.

The collection of writings in her book has a subtitle: A Cultural Memoir and Other Essays, and consists of previously unpublished material.

Yet the essays contain the same basic ingredients that have made Kay – who began penning columns only a decade ago at about age 50 – both loved and loathed, but more often than not genuinely respected, even by ideological detractors.

Regardless of the issue – and it runs the gamut: pit bulls, pornography, abortion, political correctness, mistreatment of males, terrorism – Kay is never ambiguous (nor, for that matter, ambivalent), her opinions never muddled or weighed down by circumlocution.

Neither can she be pigeonholed. A vociferous opponent of anti-Zionism, which she describes as "a pathology of the left," Kay still managed to make hairs bristle on the back of a few Jewish necks when she wrote a column critical of the "self-segregating" nature of chassidic Jews.

Last November, at a Ben-Gurion University conference in Israel on "desertification," Kay was the only one present to publicly challenge a specially invited guest, Stanford University's Paul Ehrlich, who, in his opening conference address, criticized Israel for being "overpopulated."

Kay then sent in a column about it to her son, Jonathan, editorial page editor of the paper she works for, the quill of her pen still dripping.

She described Ehrlich as "a kind of grizzled, male version of Ann Coulter, but on the left," who "favours the dual stylistic approach of apocalypticism and cheap personal attack."

Columnist colleague George Jonas has offered this view of Kay: "She is a chippy polemicist, but only tells people that may disagree with her that they're wrong, not that they're small and stupid.

"Most writers know how to assert, some know how to demonstrate, but only the Barbara Kays of columnists have the capacity to persuade."

At McGill and in a subsequent email exchange with *The CJN*, Kay was true to form, presenting a 10-reason "executive summary" of the 17,000-word "cultural memoir" that begins her book and explains how she "came to be" a conservative (as opposed to explaining "why" she was one, as the book launch blurb promised).

"The main reason I am a conservative – by which I mean a Canadian conservative with a small "c," which is also to say I am something of a classic liberal – is that I am quite old," Kay explained to the gathered.

"In the formative years of my youth, everyone in my circle was what I would call a conservative now, but nobody called himself conservative then."

Kay described how she grew up in a "cultural bubble of fiercely integrating, bourgeois, upwardly mobile second-generation Jews who were dazzled by their good fortune in having escaped the horrors of European history, and were determined to make the most of that good fortune through hard work, high-achieving offspring and model citizenship.

"Their ideology and mine was mainstream Jewish morality and our obsession with justice. Not social justice – just justice."

Certainly, that sensibility and those values rubbed off on Kay and are reflected in *Acknowledgements* and in all of Kay's writings.

In her email, Kay, a literature buff and teacher and a former president of the Jewish Public Library, explained how her background allowed her to eventually flourish as an observer and writer.

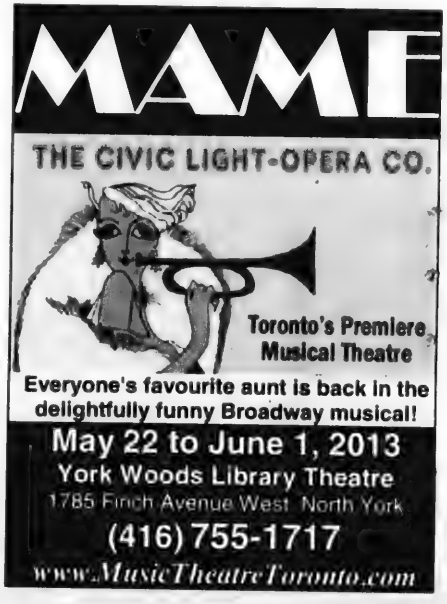
"I was lucky, I feel, in not having to work full time… Because I was mostly home, I had time to read, to think, to become involved in community service, to be with other young mothers as we socialize around our children's activities…

"I can say with certainty that had I begun my career in journalism in say, my 20s or 30s, I wouldn't have much of interest to say…

"It is because I spent so much time reading and observing and thinking in all the years I only worked part time, that I built up a kind of critical inventory of opinion-forming exposure to outstanding thinkers and writers, that I had the confidence to engage rhetorically when my late-life career opened up to me."

THE POINTS DON'T MATTER

Colin Mochrie, one of the stars of the popular comedy television show, *Whose Line Is It Anyway?* brings his improvisational skills to Toronto for a special fundraiser for the Harold Green Jewish Theatre Company called *Whose Jewish Line Is It Anyway?* George Weston Recital Hall of the Toronto Centre for the Arts, May 28. For tickets call 416-932-9995 ext. 224. See full story on cjnews.com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Israeli handcyclist eyes 2016 Games in Rio

Ben Sales
JTA

TEL AVIV — Pascale Bercovitch has a firm handshake and a ready smile. She's hard to keep up with as she takes an elevator to a cafe on the ground floor of her gym in northern Tel Aviv and talks about her hopes to compete in 2016 in Rio de Janeiro.

It's easy to forget that she's 45 years old and has no legs.

"I love to find my limit and push it, to succeed more than I did yesterday," Bercovitch told *JTA*. "What interests me is the journey."

For Bercovitch, who has represented Israel as a rower and handcyclist in the Summer Paralympics, the journey has been long, spanning three decades, three sports and two countries. She never stopped competing, even after a gruesome accident left her without her legs at age 17.

Born and raised in a suburb of Paris, Bercovitch started training as a gymnast at age 10. In high school, she began training for competitions and also became a dancer.

Pascale Bercovitch

Those plans came to an abrupt end one morning in 1985 when Bercovitch, rushing to catch a departing train, got caught under its wheels. Both of her legs had to be amputated.

"What hurt the most was that I couldn't dance and I couldn't do floor gymnastics, couldn't jump, couldn't run," she said. "It was inconceivable. I couldn't live like that."

The injury, though, didn't stop her from fulfilling another dream – moving to Israel, where she felt she could "build a small state" and "do something new and good." She enlisted in the Israel Defence Forces, where she became one of the first volunteers in a wheelchair.

"I understood that there was no other choice than to fulfil your dreams," she said. "Life can end in an instant. What's important is to savour every moment. It didn't matter how."

Once in Israel, Bercovitch started swimming as part of her rehabilitation and was invited to join the Israeli national team leading up to the 1992 Paralympics in Barcelona. It took her until 2008, though, to make it to the Games.

Without a full-time salary, she had to quit the 1992 team. For nearly the next two decades she worked as a journalist and documentarian, producing *Three-Hundredths of a Second*, an award-winning film on the 2000 Israeli Paralympic delegation to Athens.

Eight years later, in Beijing, she joined the delegation for a different sport – rowing – which allowed her to take advantage of her arm strength. Her passion for athletics made it possible to overcome the 16-year gap between Games.

"It's a virus that I have inside me," said Bercovitch, who placed eighth in 2008. "Sometimes it's dormant and sometimes it wakes up. When there's the opportunity, you don't have to tell me twice."

Since 2008, Bercovitch has split her time between training, writing and motivational speaking, which she's done since she was a 19-year-old soldier.

"I come from my own small corner," Bercovitch said. "I don't come as an expert. I come to shine a light on things people know. I can give people strength."

Amid competitions and conferences, Bercovitch finds time for two daughters, three and 11. Though she wakes up at 5 a.m. daily to work and train for as long as five hours at a stretch, she makes sure to be home by 4 p.m., when her children return from school.

"She's a very moral person," said her coach, Oz Dudai, who began training with her last year. "She has a lot of courage and fearlessness. She does things full strength. No one can stop her."

For the 2012 London Games, Bercovitch tried a new sport, handcycling, and placed fifth. In a recent international competition, she had improved to second and hopes to be on the podium in Rio de Janeiro three years from now.

Dudai said that even qualifying for the team would be difficult for a 45-year-old. "A woman like Pascale can make the Olympics," he said.

After surviving her accident and returning to competition after a 16-year break, age is no obstacle for Bercovitch.

"I feel that everyone is with me when I represent Israel," she said. "Whenever I go to the Olympics, I get letters in the mail. People bring me flowers."

Win or lose, though, Bercovitch says as long as she's in the game, she's happy.

"I understood from a young age that I have an athletic spirit," she said. "You don't have to do dance or gymnastics. It doesn't matter what the sport is."

Scouts tackle gay inclusion

Gil Shefler
JTA

NEW YORK — Jewish scouting leaders are taking a vocal role in efforts to pass a resolution that would partially lift a ban on gays in the Boy Scouts of America (BSA).

In a meeting of the National Jewish Committee on Scouting (NJCOS) in February, members voted overwhelmingly in favour of a resolution lifting the BSA's longstanding ban on gay members. Now the Jewish scouting group is working to shore up support for a resolution to be voted on at the Boy Scouts of America's annual convention in Dallas, Texas, later this month, which would prevent the Scouts from denying membership to anyone younger than 18 on the basis of sexual orientation. The resolution would not change the BSA's ban on gay adult leaders.

"I am advocating for complete change and inclusiveness," NJCOS chairman A.J. Kreimer said. "I'm speaking with other people and as an area president...I have advocated for fellow scouters to do the same."

The struggle over the BSA's position on gays has divided the national youth organization at a time when public opinion has grown markedly more accepting of homosexuality.

As in the wider debate, BSA religious groups, which make up about 70 per cent of scouting units, are bitterly divided. Southern Baptist and evangelical churches are adamantly opposed to changing the organization's policy, while Presbyterian, Lutheran and Jewish scouting leaders have come out in support of gay inclusion.

The Mormon and Catholic churches both officially denounce homosexuality, yet their scouting branches – the largest and third largest within the BSA, respectively – have signalled a willingness to endorse the current proposal lifting the ban on gay youths only.

Kreimer said the proposed compromise is a deeply flawed one. The notion that a gay scout would be expelled upon turning 18, or that a gay rabbi might be barred from hosting a scouting unit at his synagogue, is "untenable," he said. Still, Kreimer said most Jewish delegates would back the resolution as a temporary compromise.

RUNNING TO STAY HEALTHY

Hundreds of Israelis participated in a truncated marathon run in Gush Etzion earlier this month. *[Flash90 photo]*

JVS panelists take close look at retail sector

Paul Lungen
Staff Reporter

The retail sector in Canada is a $456 billion business that employs more than two million people, so to get a feel for what's moving and shaking in the space, JVS Toronto called on senior execs from some of the sector's most successful enterprises.

For retailer Steve Matyas, president of Staples Canada, the two biggest challenges facing the office supplies vendor were satisfying consumers' move to online shopping and dealing with the "unbelievable concentration of tech in the hands of one vendor, Apple… It has such a great hold on the marketplace."

Matyas said Staples has been concentrating on e-commerce for close to 15 years and the company's website is the leader in the field. If you'd examine the company's sales chart, it resembles the shape of a hockey stick, he said, with the online platform selling more merchandise than Amazon.

Matyas was one of five business leaders addressing JVS Toronto's 11th annual Strictly Business luncheon at the Fairmont Royal York Hotel.

He was joined by Andreas Souvaliotis, founder of Green Awards and Air Miles for Social Change; Dani Reiss, president and CEO of Canada Goose; David Russell, president and CEO of Sporting Life; and Diane Brisebois, president and CEO of the Retail Council of Canada.

The afternoon program included presentation of several awards and a video take-off on the TV show, *Jeopardy*, which introduced the award-winners.

"Everything's changed in the last five years," Russell said. For Sporting Life, getting its message to consumers has required the company to look at new means of communication. In past years, the company relied on a few newspapers, radio and television stations to carry their ads. "Our customers are now consumers of information" who get their information from different sources, especially social media, he said.

What's more, "our competition now is global." People shop from around the world and international retailers have "decided Canada is a place for growth." Canada weathered the recession rather well, so they're looking to get in on the action, he said.

Brisebois noted that retail is the largest employer in two-thirds of Canadian provinces. "It's an action-packed sector" in which there have been more changes in the last five years than in the previous 30. Consumers now do everything online and this changes how consumers relate to retail, she suggested.

Malcolm Fairweather, second from right, was this year's JVS Inspirational Award winner. He's joined by, from left, Mike Smythe, Fairweather's employer at 2Hippos.com; JVS Toronto employee Pamela Eusebio; and Sarah Fairweather, Malcolm's guest.

Customers care how the goods are manufactured. "People want things real and authentic," Reiss said. Canada Goose, which manufactures winter garments, is now sold in 50 countries.

Souvaliotis said consumer behaviour has changed in recent years. People are looking for healthier choices in their purchases. They are focusing on sustainability and are influenced in their purchases by climate change. "What consumers look for is leadership and guidance from retailers, for a responsible way to shop," he said.

Matyas said one-third of the products sold at Staples come from "sustainable sources," such as recycled items, sugar cane or the byproducts of manufacturing.

"You're seeing a huge tsunami wave by customers about [respect] to the planet and being better stewards of the environment," he said.

Souvaliotis said young people increasingly are choosing their place of employment on factors other than income. "They are focusing on the right job and working in the right career" where "they can make a difference," he said.

Russell pointed out that the retail industry is still a great place for young people to enter the work force, develop important skills, and turn it into a lengthy career.

The luncheon afforded JVS Toronto the opportunity to honour individuals and employers for contributing to the business community.

The Newcomer Award went to Ashraf Tadrous, an immigrant from Egypt who joined JVS's integrated work experience strategy program after being in Canada only 16 days. The program provided Ashraf with six weeks of workshops and information on workplace communication and culture, networking, job search strategies and mock interviews. Ashraf subsequently found employment as a staff member at George Brown College in the technology field.

Veronica Seeto received the Mentor Award. Seeto teamed with JVS in 2011 and she has supported seven clients.

The Inspirational Award went to Malcolm Fairweather and 2Hippos.com. Fairweather was part of JVS's Asperger's Job Readiness Program. He got a job with 2Hippos.com as an "on-foot delivery specialist." Since June 2012, 2Hippos.com has provided employment to five JVS clients.

A Scarborough Home Depot store was named Employer of the Year. The store, 7001, collaborates with JVS and has hired several of its clients.

Jamon Mulenga received the Youth Award. Mulenga entered the JVS Youth Services program in September 2011. He developed one-on-one counseling, learned how to search for a job and was mentored by a staff member.

A talented basketball player, Mulenga will attend Maryland University on a partial scholarship to play basketball and study business administration.

Staples Store 012 received the Building New Relationships Employer Award. The Rexdale outlet partnered with JVS in 2012 when it accepted placement of a single JVS client. Since then, the employer has put in place a training plan, which includes supervision and feedback.

JVS was founded by the Jewish community at the end of the Second World War to assist Holocaust survivors, immigrants and returning war veterans. Today the organization helps people of all backgrounds to develop their employment skills.

In 2011-12 alone, JVS Toronto assisted some 23,000 individuals in the Greater Toronto Area. Since 1947, it has helped more than 550,000 people through counseling and support programs.

Israeli agritech firms embark on U.S. 'roadshow'

David Shamah
The Times of Israel

NEW YORK — For CEOs of startups, spreading the word on a new idea or technology is a bit like being a missionary. In order to get people to believe in what you're doing, you need to be a super-believer yourself, preparing your presentation to perfection, anticipating any questions or objections in advance, and anticipating opportunities waiting to be seized before they slip away.

For startups working in areas in which Israel's tech accomplishments are not particularly well known – like the agritech industry – the challenge is substantial.

In fact, said Steve Rhodes, CEO of the Trendlines Group, you have to have the mindset of a "missionary" in order to spread the word – both about Israeli agritech startups, and about Israel's plethora of agricultural technology. "Israel has over 200 research groups developing great agricultural technology, but somehow we haven't been as successful commercializing and marketing it as we have in other tech areas. But Israel has a great deal to offer farmers and the agriculture industry."

Telling the world – or more specifically, investors and potential partners – about Israel's agritech accomplishments was the reason Rhodes, along with Nitza Kardish, CEO of Trendline's Mofet Venture Accelerator, took the CEOs of five Israeli agritech startups on a recent five-day "roadshow," presenting the companies and their technologies to hundreds of investors in five cities across the United States. Among the cities were places Israeli entrepreneurs rarely, if ever, go seeking capital or partnerships, such as Detroit, Denver, St. Louis and Memphis – nexuses where technology and agriculture meet.

Israel has indeed produced some important agritech: cherry tomatoes were first cultivated at Hebrew University; Israel's Netafim invented drip irrigation, without which modern farming would be impossible in much of the world; and Israeli cows are the most prolific producers of milk in the world, with the average dairy cow in Israel producing 12,240 kilograms of milk annually (U.S.cows are second, producing 9,164.4 kilograms of milk annually).

These are just three of the many examples of Israeli agritech accomplishments, said Rhodes – but "there really hasn't been an advocate… until now.

"We at Trendlines believe that agritech could be the next big tech development to come out of Israel. As the world gets more crowded, the world is going to need more food than ever. In a few decades it is predicted that there will be some nine billion people in the world. Without technology to improve yields, fight pests, and expand the amount of land available for crops, there is no way we will be able to feed all those people. Israeli technology can go a long way to helping accomplish these goals."

And so they hit the road, Trendlines and its five startups: SolChip (solar energy to power sensors that keep track of livestock); MiRobot (developing cheaper robots to milk cows); EdenShield (natural herbs to more effectively prevent insect infestation of plants); Catalyst Agtech (producing compounds to remove pesticides from soil,) and Organis Solutions (distilling plant odours to create insect-repelling packaging). Investors had an opportunity to hear the CEOs discuss their technologies and market strategies, ask them questions, and network with them.

"We do searches of large academic databases to see what is being published on agricultural technology, and we see that Israel is one of the top producers of agritech studies and research. Relative to population, there is an enormous amount of agritech research going on," said Dave Russell, director of technology prospecting for Monsanto, perhaps the world's biggest agritech firm.

Monsanto has, in recent years, acquired two Israeli startups, Rosetta Green and Beelogics.

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145 FLORIDA SHARED ACCOMM WANTED
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150 FLORIDA TRANSPORTATION
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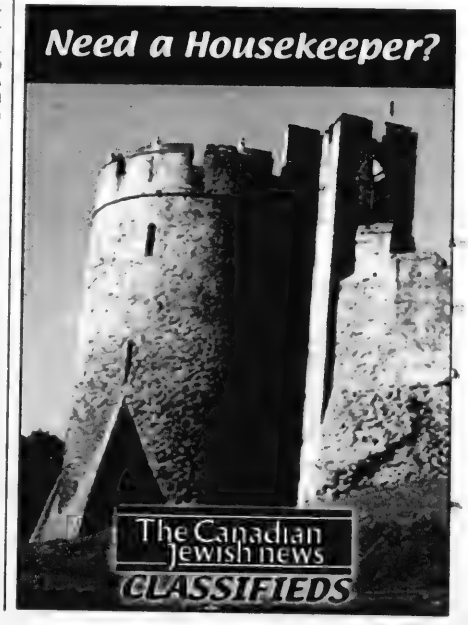

More news for young Jews @ heebonics.ca HEEBONICS

Actor charts her own destiny

Samara Stern *(Tim Leyes photo)*

Joseph Serge
Arts Editor

If there's one thing Samara Stern has learned since she graduated from acting school four years ago, it's that you have to create your own opportunities.

To that end, along with two schoolmates, AJ Laflamme and Cory Doran, she co-founded a theatre company, Homestead Theatre Project.

Their first play, *Empty Boxes*, written by Laflamme and directed by Doran, is running at the Red Sandcastle Theatre, starting May 30.

"It's about an eight-year relationship that has ended," Stern says. "And the couple at the beginning of the play is packing boxes and figuring out how they're going to navigate new territory – how you decide who the shampoo belongs to and how you divide two lives. You see the relationship from the beginning and see it decline as things fall apart."

In the credits, Stern is listed as "Past Sarah." The play's novel approach is that as the couple pack boxes and discuss the situation, younger versions of themselves also appear on stage.

"I play Sarah at the beginning, when they [she and Kevin] meet for a first date and all those things, but I also come in as the subconscious, the echo, the nagging voice, the part of her heart that wants to hold on."

As one of the theatre company's producers, Stern was also involved in the creation of the play. "I was dealing with the media push, finding a place, everything that gets it from us sitting in a room to it being on stage and getting the audience there," she says.

"I absolutely love it [producing]. One of the most rewarding things I have found is creating your own work. You can't sit by the phone waiting for the part. You have to find work that inspires you and make it happen. I want to tell stories and create."

In addition to giving the trio an outlet to create their plays, they created Homestead as a venue for young artists to inspire younger audiences.

"A lot of young people say that theatre isn't relevant anymore because it's not so immediate – 'I can get it on my iPhone, I can get it on YouTube, I can watch television shows in my home, anywhere I can go.' It's about finding plays that are exciting and real that will get them to leave their homes and come to the theatre."

She feels that *Empty Boxes* has the right ingredients to get younger people in the seats because it deals with common issues.

"It's very real. The script is very raw and very real, and a younger audience will be able to connect to it."

Stern has big ambitions for the theatre company. In the fall, they plan on staging Martin McDonagh's disturbing *The Pillowman* and will follow that up in November with a workshop of a new all-female show *My Mother's Daughters* by Laflamme, which examines mental illness.

"We want to find pieces that have been done that we can do in a new and exciting way, but we also want to produce a new voice, a new story that hasn't been told yet."

Stern says she's been acting "forever" since starring in a play she did at Camp Robin Hood, and continues to learn her art. She attended a joint University of Toronto/Sheridan College program, graduating with a degree in theatre and drama studies and a diploma in acting.

Samara with co-star Chad Thurlow in *Empty Boxes*. *(Jason Lee photo)*

"Acting is a skill that I believe I have to constantly work on to get better and better, and to keep yourself inspired and ready so that when your big break comes, you're ready to knock it out of the park."

And that big break may not be so far away. In addition to working with Homestead, Stern has also been getting some film work. Just recently she got a role in *Manhattan Undying*, a new movie by Babak Payami, the writer and director of *Secret Ballot*, which won awards at several film festivals around the world.

"I met him years ago. I found *Secret Ballot* really inspiring and unique. I wanted to work with him and kept in touch with him. He brought me to the audition for it, and though I was too young for the part I auditioned for, they found another part for me."

Stern plays a waitress in the film, which she describes as "a very gritty, artsy, vampire film. It's a really interesting script.

"It was really exciting. In this career, it takes a long time to get there. And I've been four years out of school, and 10 hours on the set was totally worth it. I got to work with incredible actors and crew. He's such a phenomenal director, he knows how to get the best out of the actors. I can't wait to see the finished product."

She also recently had a principal role in a sci-fi film, *The Common Sense*.

And if acting and producing aren't enough, she's also trying her hand at writing.

"I'm going to spend the next few months working on a screenplay," she says. "I've tackled producing theatre, acted in films. It's up to me to make it happen."

Empty Boxes runs at the Red Sandcastle Theatre, 922 Queen St. E., May 30 to June 9. Visit homesteadtheatre.ca for more information.

Videos, events and more on heebonics.ca

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What to do after job loss

Dear Ella,

I recently lost my job. After working in the same place with the same people for the past 20 years, I came to work and found out without warning that my job was gone. The place where I spent 40 hours every week was closing shop. No clues, no lead-up, just a quick painful goodbye.

Besides losing my job, I've lost my second family. The people I worked with for so many years have become my friends. I've spent more time with them than I did with my actual family. We've been through so much together: births, deaths, illnesses, trips, weddings. We shared holiday recipes and stories about everyday life. We were lucky to work in a unique place where everyone liked and cared about each other.

What am I going to do now? I'm 50 years old and not sure I'm marketable anymore. I've been out of the game for so long, I don't know how to get back in. Who is going to want to hire someone my age? It's a sad time for each of us here. We've lost so much.

Forced Finality

Ask Ella

By Ella Burakowski

Dear Forced Finality,

As the saying goes, all good things come to an end. Although it may seem like it now, that doesn't mean you've lost it all. What you've lost is your routine, your regular connection with your work friends and, of course, the security of a weekly paycheque.

The sadness of a big change like this, especially after so many years, is very real. It's as real as the death of someone you loved, and you must allow yourself to come to terms with it before you can move on. This is not an overnight process, and in the coming weeks, you'll probably go through some or all of the stages of grief before you can move on. Eventually, you'll put the memories you created at this job in a happy place in your heart and move on.

Careers don't end at 50 or 60. They end when you want them to. Perhaps you have to be more creative than the 25-year-old who has just graduated with a shiny new degree, but that degree can't replace the years of experience you've accumulated. You need to re-evaluate what you want. Do you want to continue to climb the career ladder or will you be happy with a new routine? Is money a big factor, or can you manage with a little less? Are you flexible with time, or do you have other commitments you have to work around? Get your resume together, start networking, brush up on your interview skills, smile and move on. No doubt in your 20 years you've honed your skills to near-perfection.

As for your work family, you can stay connected through reunions, Facebook, phone calls etc. Anything worth keeping is worth working at.

The security of a paycheque will be a little harder in our economy, but not impossible. You're smart, skilled and have made many connections over the years. Organize yourself and call each and every one of those people to tell them you're in the market for a job. Fill out your profile on LinkedIn and upgrade yourself with courses in your field. Stay current and fresh, be flexible and flick that chip off your shoulder. You have to prove yourself all over again, but you can do anything you put your mind to. Good luck.

Readers may submit their questions to Ella at The CJN, *e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

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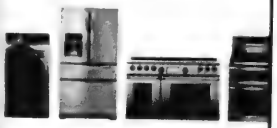

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

French politician Frédéric Lefebvre, left, who is a candidate for election to represent North American French residents in the Assemblée Nationale of France for the first time ever, who talks about the situation for Jews in that country.

The international book fair of Casablanca, the major such event in the Arab world, which has become increasingly and openly antisemitic and anti-Zionist in recent years.

Exclusive to cjnews.com

Hennes Paynter Communications, a firm co-owned by a Jewish resident of Cleveland, has been tapped to handle public relations for the victims of the Cleveland kidnappings that have become a global news sensation. Amanda Berry, Gina DeJesus and Michelle Knight on May 6 broke free of Ariel Castro's house after nine to 11 years of captivity. Bruce Hennes, a co-owner of the Hennes Paynter Communications, said May 13 he was surprised to get the call and honoured to do the job.

Moving to be close to family

It seems to make sense: move your parents close to you so that they will get care when they need it.

The issue has come up for me with my patients and my own family. The potential impact of such a move isn't always appreciated by those whose motives seem to make sense, "to be close should there be medical and support needs." But, a move from a known neighbourhood and a social network can be traumatic and may leave the older person feeling isolated.

Senior Side of Life

Michael Gordon

The idea that the family, "especially the grandchildren," will be able to easily visit often may end with disappointment for the older person. Even when circumstances seem ideal because of the apparent devotion of grandchildren, what is often forgotten is they have busy lives and visiting a beloved grandparent may not always be a priority. For the older person, whose expectations might be of frequent visits and a close relationship, there is often a disappointment as they "wait" for the visits and opportunities for emotional intimacy.

I have witnessed situations in which parents are relocated to the same neighbourhood as the caring children, based on the assumption that they will be close to their children and the grandchildren. The trade-off may be that the neighbourhood does not have other attributes that make it a welcoming and attractive place to live. A move to the suburbs, for example, where the children live, may eliminate the opportunity to just "go downstairs" and be in a neighbourhood that has familiar types of restaurants and stores close by.

I recall one situation years ago when a daughter convinced her father, long a widower but managing in a smaller community in Ontario where for years he had a successful furniture business, to move to Toronto in order "to be close," as she was worried about his functioning independently, even with some help that she had arranged for him. When I saw him in my office, he revealed to me how lonely and unhappy he had been since the move.

"I know my daughter loves me, and my grandchildren try to visit as often as they can and they are very sweet. Sometimes they take me out for dinner or for a coffee, and I get invited to their house for Friday night dinner and to all the simchahs, but most of the time I am alone. I tried joining a senior centre, but it really is not for me. I was never a joiner.

"At home, everyone I met knew me – many had bought furniture from me at some time in their lives, and I could almost always remember what they bought so there was always something to say. And all the store owners knew me – I didn't go to the supermarket but to the local stores, even through the prices were a bit higher, because everyone knew me. Here I am a 'nobody,' just an old man who sometimes comes in with his daughter or a younger person who is likely a grandchild."

So what's the answer? Sometimes the motivation to have the parent move is valid, especially in the face of illness or severe cognitive decline. But everyone involved should avoid romanticizing the benefits of the move and realize that there may be lots of "alone" time for the older person, so efforts should go into exploring socialization options that might be acceptable and meaningful before the move actually takes place.

Dr. Michael Gordon is medical program director of palliative care at Baycrest. His latest book is Late-Stage Dementia, Promoting Comfort, Compassion and Care. His previous book, Moments that Matter: Cases in Ethical Eldercare, *follows his memoir,* Brooklyn Beginnings: A Geriatrician's Odyssey. *All can be researched at his website: http://www.drmichaelgordon.com.*

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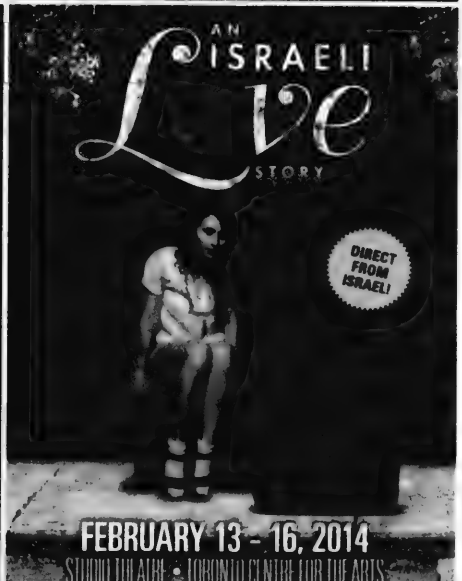

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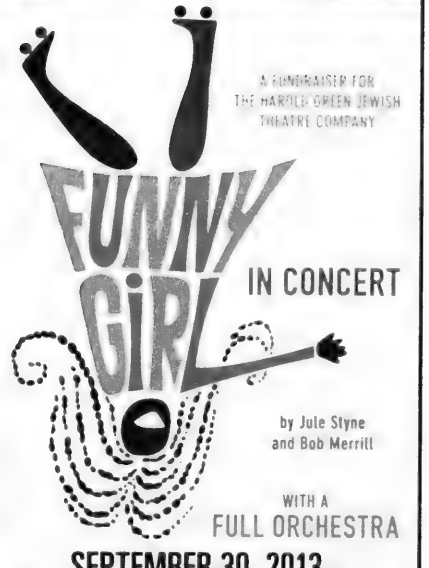

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RITUAL FOR OUR TIME

By Greg Beiles

Jewish tradition recounts a debate among the ancient rabbis over which biblical passage might encapsulate the whole teaching of the Torah.[1] One rabbi states that the verse announcing the unity of God – "Listen, O Israel, the Lord is our God, the Lord is One" – contains the whole Torah. A second rabbi responds that the ethical verse "You will love your neighbour as yourself" is the preeminent verse. A third rabbi declares "You will sacrifice a lamb in the morning and another after dusk" and claims this as the quintessential verse of the Torah.

...anyone who reads biblical laws concerning oxen and thinks that an ox is just an ox, is himself an ox.

To the contemporary ear, the first two positions sound reasonable: the idea of monotheism, of a unifying force in the universe seems like a pretty significant concept, worthy of representing the whole Torah. Likewise, the ethical principle of the Golden Rule resonates with us. But the third position, the suggestion that the whole Torah can be discerned in the principle of daily animal sacrifice, seems outdated and, to some, even ethically offensive. Why, then, does the master of the rabbis conclude that, in fact, the law is in accordance with this third position?

We must first avoid the easy temptation to disregard the ruling as an anachronism and no longer relevant: "Animal sacrifice? We don't do that anymore. Loving our neighbours as ourselves – well that's a more modern idea." Better, would be to regard this ruling as a metaphor. As the Talmudic scholar Adin Steinsaltz wittily remarked, anyone who reads biblical laws concerning oxen and thinks that an ox is just an ox is himself an ox.[2] Clearly, the sacrifice of an ox or, in this case, a lamb is a metaphor; but a metaphor for what? And how does this metaphor help us as educators?

At one level, it is a metaphor that speaks to the importance of daily ritual. As educators and parents, we know that children benefit both cognitively and emotionally from daily ritual. Daily ritual provides children, especially young children, with a sense of stability and comfort. It allows them to anticipate the day, and to appreciate patterns in their everyday routines. And this, in turn, aids creativity and insight. It is on the canvas woven by regularity that children feel safe and confident enough to take creative risks. Against a background of patterns, it becomes possible to notice irregularities and to innovate.

And yet, modern people and modern educators are often suspicious of ritual. To be sure, ritual sometimes serves merely as a way of maintaining control. We have all met teachers who insist on certain classroom

routines – sitting a certain way, writing the date a certain way, and so on. Some students thrive in this kind of structure, but others find it oppressive and unnecessary. For some, ritual means certainty, for others it seems to conflict with freedom and authenticity: Why do you have to say please and thank you if you don't feel grateful? Why would you say blessings over food before and after eating if you're not sure that you "believe in" God. (As if belief is a matter of being sure!)

There is an aspect to ritual that is not only about structure and regulation. The text concerning the twice-daily sacrifice of a lamb is also a metaphor for something else: it is a metaphor for making an offering. In ancient Israel, animal sacrifice was used to make an offering to God as a sign of gratitude or to seek forgiveness for a misdeed. In other words, ritual sacrifice was a way to strengthen, maintain, or restore a relationship with the Divine.

Students perform daily chores in the classroom and common lunchroom... As these rituals became an embedded part of daily practice, we noticed a palpable change in lunchroom culture – a quieter, calmer, more respectful environment.

Today, human beings use rituals in an analogous way. We have set practices, customs, and habits that we hold on to and observe with respect. The ritual of giving gifts on special occasions, of offering kind and polite words, of holding the door for someone to enter, of apologizing for error – all of these are rituals that initiate, maintain, strengthen, or restore relationships.

When the master rabbi affirmed the primacy of the twice-daily sacrifice, his decision acknowledged both dimensions of ritual: its regularity and its power to build relationships. By emphasizing regularity as well as relationship, the rabbi taught that ritual not only expresses the relationships we already have – with people or with God – but also, when done on a regular basis, ritual actually produces these relationships! We hold the door open not only for our friends but also as a gesture that opens up the possibility to engender new friendships.

This becomes much clearer when we look at how the aforementioned debate among the rabbis is structured. The unity of God, which is to say, the recognition of the sanctity of all God's creation is the ultimate goal. A key way to achieve this goal is to recognize the sanctity of each person – to treat each person as oneself. But the method or way to actually do this practically is through daily rituals of offerings – whether by word or deed. The rabbi established the primacy of ritual as the "law," because the law, like ritual, teaches us how to act and behave despite how we may feel.

The Jewish philosopher Emmanuel Levinas summarizes this understanding of the rabbis' debate:

> The way that leads to God, therefore leads to man [i.e., humanity]; and the way that leads to man draws us back to ritual discipline and self-education. Its greatness lies in its daily regularity.[3]

Several years ago Toronto Heschel School initiated a school-wide ritual practice called *Middat Hashavuah* – the "weekly ethical practice." Each week, students and staff focus on implementing a particular ethical action (*middah*), which can be derived from the weekly Torah portion. Students review the *middah* with their teacher each morning and discuss ways to implement it. As part of their Shabbat preparation at week's end, the students reflect together on how well and in which ways they have practised the *middah* over the course of the week.

As educators and parents, we know that children benefit from daily ritual.

The school also guides students in practising other rituals during their day; for example, performing *netillat yadayim* (the ritual handwashing prior to meals) and reciting *birkat hamazon* (the blessing after meals). The school requires that each day the students take time to care and clean their classroom and the common lunchroom.

Despite resistance from some students contending that they "don't believe" in a particular ritual, and from some parents who argue that they don't pay tuition to have students wipe down tables, Heschel teachers have worked hard to maintain these rituals, primarily through role-modelling. As these rituals have become an embedded part of our school's daily practice, we have noticed a palpable change in our lunchroom culture – it has become a quieter, calmer, more respectful environment. Ritual helps to create the culture that effectively builds community.

Ritual is the main theme of the third book of the Torah, *Sefer Vayikra* (*Leviticus*). I have always considered *Sefer Vayikra* to be the "heart" of the Torah, not only because of its position as the third of the five books of the Torah but especially because of its significance as a spiritual-ethical guide. Most progressive Jewish schools tend to skip over the lengthy portions of *Sefer Vayikra* that deal with the details of animal sacrifice and other ritual affairs. Instead, they focus only on chapter 19, the famous "Holiness Code," which contains such ethical gems as "love your neighbour as yourself." At The Toronto Heschel School, we believe that, in order to appreciate the ethical messages of the Holiness Code, students must study the chapters concerning animal sacrifice, kashrut, and other ritual practices. These chapters remind us that the most beautiful ethical imperatives will fail us unless we appreciate and regularly practise the self-discipline and generosity that rituals teach.

1 A traditional midrash cited by Rabbi Ya'akov ibn Chaviv in the Introduction, *Ein Ya'akov*

2 Cited in Raphael Ahren, "Never Mind the Bible, It's the Sanity of the Talmud You Need to Understand the World and Yourself," *Times of Israel*, August 9, 2012

3 Emmanuel Levinas, "A Religion for Adults," in *Difficult Freedom: Essays on Judaism* (Delaware: The John Hopkins UP, 1990), p. 19

Greg Beiles, M.A., is the Director of The Lola Stein Institute, and Curriculum and Training Consultant for The Toronto Heschel School. Greg targets high academic standards through a culture of learning that integrates Torah, arts, science, and ethical awareness and strengthens children's cognitive, emotional, and spiritual capacities.

LOOK AT THE TEACHER: SEEK A MINDSET FOR GROWTH

By Gail Baker

Educational excellence of course demands a curriculum based on critical creative thinking and a teaching staff knowledgeable in the academic disciplines, but the magic of the very best classroom experience emerges from the personality of the teacher. After 17 years as a school leader and educator, I can confidently say that classroom success depends on two things: how teachers see their students and how they see themselves. While healthy relationships between teachers and students are important, what matters most in the classroom is what is going on inside the teacher's head. A teacher's mindset, defined at http://oxforddictionaries.com as the "established set of values that someone holds," will either create or obstruct a child's opportunity to learn.

Classroom success depends on how teachers see their students and how they see themselves.

Great teachers notice their students' personal qualities and correlate their teaching with these attributes so that their students succeed. In the Torah, *Parshat Lekh Lekha* describes how God keeps Avraham in mind and uses various pedagogical methods to keep him on track as he seeks the Promised Land.[1] God addresses Avraham's confusions and misgivings with an understanding of the human condition that pushes the mission forward, even as Avraham questions God and doubts God's motives: God encourages Avraham and promises to show him the land (*Bershit* 12:1–2); God requires Avraham to mark himself with circumcision as a physical reminder of the covenant (*Bershit* 17:11); and God inspires Avraham by sending angels to announce Sarah's pregnancy to reassure him of his progeny (*Bershit* 17:21).

As I looked through *Lekh Lekha* for multi-dimensional pedagogy, I noticed that not only do these biblical passages reveal God's understanding of His student, Avraham, but they also indicate that God's mindset as a teacher was one to model. The multiplicity of techniques God employed to bring Avraham along underscores God's commitment to Avraham reaching Canaan, even while Avraham felt tested and confused en route.

This reflection reminds me of the story of Helen Keller and Annie Sullivan. As you probably recall, Helen Keller became blind and deaf at the age of 18 months. Her communication with the entire world was cut off until Annie Sullivan came into her life as her teacher. What was it about Annie Sullivan that allowed this very challenging relationship to flourish and enabled Helen to succeed?

Annie was a creative, tenacious, and courageous thinker. When she taught Helen, she found that many strategies didn't work, yet she persisted and tried as many different tactics as were needed until Helen was successful. The famous breakthrough came when Annie held Helen's hands under running water and, while doing so, spelled out each letter of the word "water" by touch on Helen's hand. Finally, Helen understood that what she was feeling was what her teacher's fingers were identifying with the word "water." Annie then took Helen to explore her surroundings, spelling out everything by touch until Helen understood how words were connected to meaning.

The Avraham and the Helen Keller stories exemplify how students benefit from teachers with growth mindsets. God kept faith with Avraham by using multi-sensory techniques to support him on the path to the Promised Land. Annie Sullivan had faith in Helen Keller and kept her on a path by understanding who Helen was and what she could do. As we know, Avraham did reach Canaan and Helen Keller achieved impressive international success as an author and lecturer.

Good teachers see themselves as creative, capable of bringing in new ideas and not overly committed to past practices.

Annie Sullivan was driven to teach those whom the world had forsaken because that fate was what she experienced early in her life. She, too, was visually impaired and had been abandoned at a young age. Fortunately, an inspector at her orphanage understood Annie's gift and helped her to go to school. He was what psychologist and researcher Dr. Julius Segal called the "charismatic adult" in her life, someone from whom a child gathers strength.[3] Annie Sullivan, in turn, became Helen Keller's "charismatic adult."

We want our teachers to be like Annie Sullivan. We want them to

see their students as children who can grow and learn and whose achievements are not "fixed." To assure ourselves of this, we have to look inside our teachers and ask them how they view themselves. Dr. Robert Brooks, a psychologist who researches and publishes on the subject of raising resilient children, writes that the differing mindsets, attitudes, and assumptions held by teachers about themselves and their students are the main determinants in how they will teach and what their expectations of their students will be.[4]

The mindset of our teachers is the real game in town.

School leaders are responsible for securing teachers who have the right mindset for their schools. A good teacher will see himself as creative, as capable of bringing in new ideas and as not overly committed to past practices. She will be a critical thinker who can evaluate and be evaluated openly, and who collaborates well with peers, students, and parents. For instance, if staff decline professional development seeing themselves as sufficiently experienced professionals, this shows me a "fixed mindset." And, as Dr. Carol Dweck says in her book *Mindset*, a teacher who has a fixed mindset about herself will likely feel the same about her students.[5]

This kind of teacher might say, "Suzy is naturally good at mathematics; reading is just not her strength," or "Jamie is just not that bright. How can we expect him to think in an abstract way?" If you delve deep into this teacher's psyche, chances are she too sees herself in fixed and particular ways.

The teachers who see themselves as perpetual learners are those whose students succeed.

Contrast a teacher set in his ways with the teacher who, just for fun, takes a class or seminar and gets excited about the learning. Teachers who see learning as a joy have a "growth mindset." Whether they are 20, 40, or 60 years old, the teachers who see themselves as perpetual learners are those whose students succeed.

We who are the heads of our schools spend a great deal of time fashioning the right curriculum and building a supportive community to educate our children. We also have to look at our teachers thoughtfully and honestly and be thankful for their enthusiasm, their commitment, and their wisdom. The mindset of our teachers is the real game in town.

1 Rabbi Nathan Laufer, *The Genesis of Leadership: What the Bible Teaches Us about Vision, Values and Leading Change* (Woodstock, VT: Jewish Lights Publishing, 2006), pp. 43, 45

2 See the video *Teacher*, included in Stephen R. Covey, *The 8th Habit: From Effectiveness to Greatness* (New York: Free Press, 2004).

3 Julius Segal cited in Robert Brooks, "To Touch a Child's Heart and Mind: The Mindset of the Effective Educator," Center for Development and Learning, http://www.cdl.org/resource-library/articles/touch_child.php

4 Robert Brooks, "To Touch a Child's Heart and Mind."

5 Dr. Carol Dweck, *Mindset: The New Psychology of Success* (New York: Random House, 2006)

Gail Baker, M.Ed., co-founded The Toronto Heschel School in 1996 and has served as Head of the School since 2001. She is the Learning Community Director of The Lola Stein Institute, which she co-founded in 2003. Gail's parallel commitment pursues the essential individuality in each child and the unique talent in each teacher. She presents lectures and seminars throughout North America and writes regularly for educational journals.

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Singer Berry Sakharov

ISRAEL'S CULTURAL REVOLUTION

By Yossi Klein-Halevi

Turn on Army Radio these days and you are as likely to hear, along with the ususal pop songs, the prayers of medieval Spanish Jewish poets like Ibn Gvirol and Yehudah Halevi. Increasingly, contemporary Israeli song has become home for a new Israeli-Jewish language of spiritual quest and prayer. The movement encompasses some of Israel's leading singers and composers – Berry Sakharov, Ehud Banai, Etti Ankri, Daniel Zamir, to name just a few. The result is nothing less than a transformation of Israeli culture.

These are prayers written with a modern sensibility, at once ironic and anguished. The musicians argue with God even as they seek His Presence. In *Aneh Li* (Answer Me), Ehud Banai, this generation's great Hebrew balladeer, compares his frustration at not hearing God's voice to a broken phone connection: "Maybe it's the wrong number, maybe a malfunction/ Maybe we should hang up and try again." In *Ayekah* (Where Are You), actor-turned-singer Shuli Rand admits, "Master of the Universe, if we can speak frankly/sometimes I have no strength to live in Your world. " And in *Shelcha La'Ad* (Forever Yours), Yehudah Poliker, son of Greek Holocaust survivors, challenges God: "How could You have abandoned them/the chimney's smoke is forever Yours. "

God has become a major protagonist in Hebrew song.

Modern Hebrew music is an unlikely vehicle for the re-Judaization of Israeli culture. Hebrew music – for Israelis, the most beloved art form created by the Zionist renaissance – was initially intended as the carrier of the secular Zionist ethos, the revolt against religion. God is hardly mentioned in the old songs, which instead celebrated the reborn nation and the flowering land.

Israeli musicians are drawing on our shared cultural traditions.

That music was almost entirely Ashkenazi. Israel's Sephardi majority, whose music naturally embraced religious themes, was effectively disenfranchised from the mainstream by the Ashkenazi cultural gatekeepers. Israeli radio barely played the music of Sephardi bands – the so-called casette music because it was primarily available on cheap casettes sold around the old Tel Aviv central bus station.

The turning point occurred in 1977. With the rise of the Likud in elections held that year, the Sephardi majority was empowered politically. And, coincidentally or not, the first Sephardi-led band to break into the cultural mainstream likewise emerged in 1977. Habreira Hativit (or the Natural Gathering, as the band called itself in English) sang Morrocan-Jewish prayers and lamented the spiritual crisis of traditional Sephardi immigrants in a secular Ashkenazi-dominated Israel.

Not only are Israelis no longer negating the Diaspora, as Zionists once did, Israeli musicians are celebrating it.

But by the 1980s, the Habreira Hativit moment seemed to pass, and Israeli music reverted to its largely secular concerns. Musically, though, Habreira Hativit left its mark on a wave of east–west synthesis bands like Mashina and Benzine in the 1980s, followed by Etnix and Kobi Oz's Tipex.

Not until the end of the 1990s did Israeli music begin to show renewed interest in spirituality. The catalyst was Sheva, which began as a new age–style band but soon turned to Jewish devotional music. When the Second Intifada began in September 2000, bringing the worst wave of terrorism in Israel's history, young Israelis felt an urgent need for answers to life-and-death questions. Secular Zionism had long since lost its vitality and its ability to function as a substitute faith. And so, young Israelis turned increasingly to spirituality – and many to Jewish spirituality.

Israel's rock musicians gave the clearest expression to that longing for Jewish renewal. Many of them participated in the *piyut* project, Yedidi Hashachata (My Friend, Have You Forgotten), sponsored by Hillel at Hebrew University, which promoted the renewal of *piyut*, Sephardi devotional music. *Piyut* became a primary source of inspiration for the new Israeli spiritual music. One example: Berry Sakharov, prince of Israeli hard rock, collaborated with Rabbi Chaim Louk, the Morrocan-born doyen of Israel's *paytanim*, or singers of *piyut*.

Along with *piyut*, Hasidic music – especially the complex musical tradition of Breslev – has become increasingly influential in contemporary Israeli music. The latest trends indicate a merging of Sephardi and Ashkenazi devotional music, creating an Israeli sythesis.

The implications for the Disapora–Israeli relationship are profound. So long as Hebrew music dealt primarily with internal Israeli themes and expressed the emergence of a new Israeli culture, Diaspora Jews were largely excluded from the conversation. But now, Israeli musicians are drawing on our shared cultural traditions. Not only are Israelis no longer negating the Diaspora, as Zionists once did, Israeli musicians are celebrating it.

My hope is that the new Israeli music will be an educational and experiential bridge between Diaspora and Israeli Jews, a transcendent language Jews can share, wherever they live.

Here is a very partial list of some of the most notable Israeli-Jewish spiritual albums:

Rabbi Chaim Louk, *Chayeh Olamim* (Eternal Life)

Shuly Rand, *Nekudah Tova* (Good Point)

Yonatan Razel, *Bein Hatzlilim* (Between the Sounds)

Eti Ankri, *Yehudah Halevi*

Berry Sakharov, *Ibn Gabirol*

Ehud Banai (anything by Ehud Banai)

Meir Banai, *Shma Koli* (Hear My Voice)

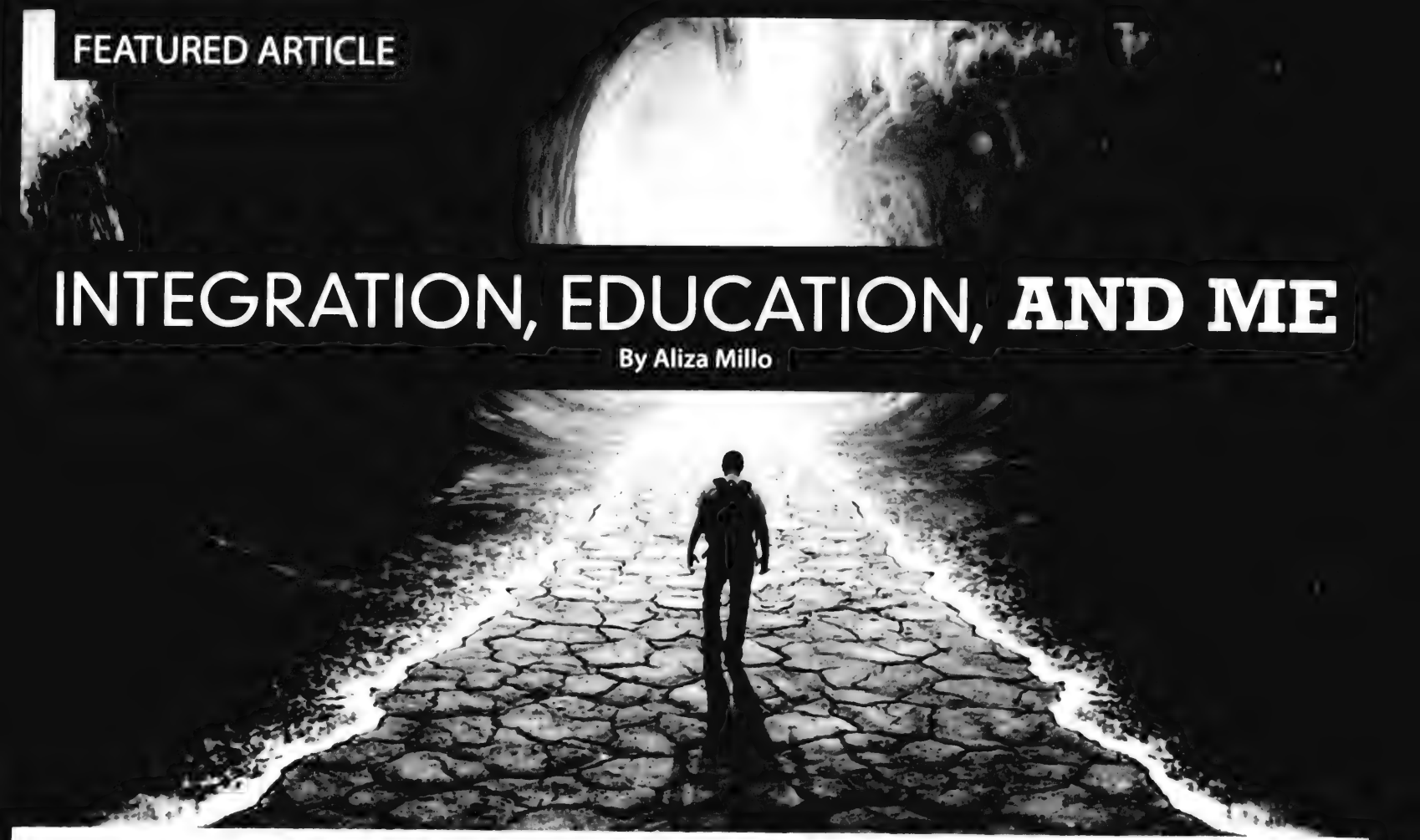
Habreira Hativit (any of their collected works)

Sheva, *Yom Valayla* (Day and Night)

Yossi Klein-Halevi is a senior fellow of the Shalom Hartman Institute and a member of its iEngage research team. He is author of the forthcoming book *Like Dreamers: The Israeli Paratroopers Who Reunited Jerusalem and Divided a Nation.*

INTEGRATION, EDUCATION, AND ME

By Aliza Millo



For those of us who teach an integrated curriculum at a Jewish day school, our professional educational mission sets a great challenge for us. Our work is to interconnect academic subjects with one another – what is often called interdisciplinary study – and, additionally, we work to correlate themes from the Jewish and the General Studies programs. These programs are traditionally divided in Jewish day schools, but at The Toronto Heschel School, we carefully interweave all areas of day study – Judaic Studies and General Studies. We were the first Jewish day school in Canada to achieve this and have been working on it since 1996.

We turn Judaic study into social action and ethics when we integrate Judaic Studies with the General Studies program.

For me, to teach through an integrated framework has been a journey liberating me from my own early experiences as a learner. The Passover Haggadah teaches that in each and every generation a person is obligated to regard her/himself as having personally left Egypt. The Hebrew word for Egypt – *Mitzrayim* – literally means "the narrow places." I was educated through a narrow "pencil and paper" pedagogy and am often quite envious of my students and the style of education they benefit from and so enjoy. I see that the quality of their education is extraordinary and I recognize that it stems from integration.

For the past number of years I have had the opportunity to teach a Grade 5 unit where we explore the big ideas of freedom and responsibility that lie rooted in the Passover narrative. Imagining the Israelite journey from slavery to freedom, we remember to be grateful for our own freedom and consider how to use it responsibly to help others. We turn Judaic study into social action and ethics.

An integrated curriculum is an orchestration of education that very intentionally brings students to learn through multiple contexts and varied methodologies in one coordinated framework. This is best achieved through focus on an overarching "big idea," that students can relate to as they engage in all areas of their study. For example, if the theme is freedom, then students learn to understand what freedom means in history classes, literature classes, and art studios. This offers them historical and social content as well as the opportunity to feel and experience freedom aesthetically and emotionally. Additionally when the big idea integrates with the various subjects or disciplines, the result serves to enhance the value of studying the theme in particular as well as deepening the learning in the various disciplines.

One illustration of integration is our "Dramatized Haggadah" unit, which is part of the schoolwide Living Haggadah curriculum, an interdisciplinary study of Passover through studies in Chumash, Haggadah, language arts, science, math, Hebrew, visual and performing arts. (This program is explained in this issue of *think* on page 18.)

Both universal and particularly Jewish themes of slavery and freedom emerge as the students' study the Torah narrative of the Israelite journey out of Egypt. Through their parallel study of the novel *Underground to Canada*, the students compare the Israelites'

Exodus to the history of the Underground Railway that brought American slaves to freedom in Canada. They discover similar themes and tensions and create a dramatic presentation. The unit culminates in a Hebrew performance for which students write the script, build the sets, compose the music, and choreograph a complex presentation that demonstrates all of the learning they experienced in this unit. They present it to their parents and school community.

Having taught the Dramatized Hagaddah as an English Language Arts teacher, a Hebrew language teacher, and a teacher of Chumash, I can attest to the educational advantages of teaching this material as an integrated unit. Each component is completed as a rigorous Grade 5 academic exercise and the combustion when the units are combined is fascinating to see.

When we integrate Judaic Studies with General Studies, we add credence and value to the Jewish learning in the eyes of our young Canadians. They come to experience their Jewish learning and knowledge as an intrinsic part of their day, in stride with and not isolated from the wider world of learning. When they see that Jewish values are inherent in universal values and reciprocally that universal values are reflected in Jewish traditions, our students begin to see their whole world fit together; both authenticity and relevance are part of their education.

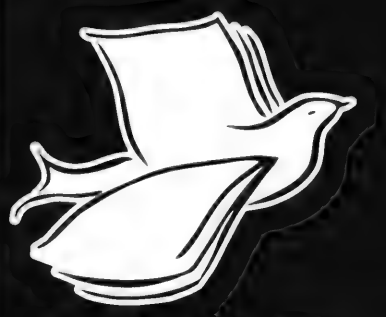
When we integrate Judaic Studies with General Studies,

Executing large-scale project-based learning such as the Dramatized Haggadah is a wonderful way to knit various academic "pieces" of a unit together. It also instills tremendous camaraderie and unity in a group of students, which is especially important as they head for junior high. At our school, the Dramatized Haggadah is a major "coming of age" event for the students. It helps create a community of learners where students are encouraged to succeed and simultaneously motivated to support and encourage one another cooperatively as a team. Learning as a community enables students of all talents to work together and it showcases their strengths and skills.

Our obligation to regard ourselves as though we left Egypt helps us appreciate our freedom, one that comes with responsibility. Having experienced my own journey from "slavery to freedom" as a learner and educator, I am reminded of this and it empowers me. As an educator today, I have long left the *Mitzrayim* education world to which I once belonged. I have learned that students are best educated in an integrated environment that sees the value in both individual learning and community collaboration.

Yes, I am no longer in Egypt. Nonetheless, it remains my responsibility to remind myself from where I came; doing so will help me continue to educate my students in the way that I am certain they learn best.

Aliza Millo, is from Winnipeg. After completing a B.A. from the University of Manitoba, she received a Specialized Honours Arts Degree and Bachelor of Education Degree from York University. Aliza has taught at The Toronto Heschel School for five years, in Grades 4 through 7.



The Lola Stein Institute

NEWS 2013

MARCH

Publication of "Jewish Education, Democracy and Pluralistic Engagement," a chapter by Greg Beiles in *Discipline, Devotion, and Dissent: Jewish, Catholic, and Islamic Schooling in Canada*, eds. McDonough, Memon and Mintz, http://www.wlupress.wlu.ca/Catalog/mcdonough-discipline.shtml

JUNE

"The Parent Child Relationship as a Paradigm for Teaching and Learning," a presentation by Greg Beiles at the Network for Research in Jewish Education Conference, New York.

SEPTEMBER

Shalom Hartman Institute Senior Educators Forum, in Toronto

Lola Stein hosts 4th year of professional development. Theme: "People of the Body: Embodied Jewish Ethics."

OCTOBER

The Renaissance Child:
A Colloquium in Toronto on Jewish Education.
Scholars include Prof. Martin Lockshin, York University; Prof. Mark Meyerson, University of Toronto; Dr. Yehuda Kurtzer, Shalom Hartman Institute North America; Prof. Melissa Shiff, University of Toronto.

FISHING FOR WORDS

HOW POETRY AND METAPHOR MAKE US LITERATE

By Greg Beiles with contributions from Lesley Cohen

The Jewish month of *Cheshvan* is called *Mar Cheshvan*, which means "bitter *Cheshvan*," for it is the only month of the Jewish calendar in which no religious or historical festivals take place. To take the edge off bitter *Chesvhan*, which coincides with an often dreary Canadian November, The Toronto Heschel School creates its own annual celebration – a Poetry Festival. The Festival has become both an academic and soulful treasure that delights the entire school community.

Coming six weeks into the school year, the Poetry Festival marks the culmination of the first unit of English Language Arts study for all students from Grades 1 to 8. With heightened concern these days over early literacy, a back-to-basics approach to reading and writing, and making sure that everyone can spell, one might wonder why our school chooses to dedicate the first full unit of the year to the study of poetry.

Good writing is deeply rooted in how children think, feel, and experience the world.

Many language arts programs consider poetry to be a bit of a frill – something to touch on later in the school year, once students have nailed down their particular grade level's basic requirements for writing. Our poetry curriculum is based on the premise that good writing of any sort is, in fact, deeply rooted in how children think, feel, and experience the world. We concur with educational philosopher and psychologist Professor Kieran Egan who teaches that poetry lies at the root of human thinking and therefore deserves a formative place in the curriculum.

Egan rejects the Piagetian notion that young children think concretely and are capable of the more sophisticated forms of thinking usually associated with poetry only later in their maturation. Egan asserts, "The central fact of our minds is their poetic nature."

Egan cites researchers such as Howard Gardener and Ellen Winner of the Harvard Graduate School of Education to explain further:

> Human children are equipped with some specific intellectual capacities that reach their peak in our early years... For example our ability to generate appropriate metaphors reaches its peak by age five, and declines thereafter.[1]

According to Egan, the linguistic practices that are inherent in poetry are not advanced cognitive developments, but are, in fact, "the true basics of education." Many elements of poetry, such as forming images from words, understanding abstract notions and appreciating the moods and emotions that different cadences and rhythms can convey, are fundamental to the way the human mind works and makes sense of the world.

Egan's point becomes clear when we recognize that the technique of metaphor, which is usually only valued as a language skill, is at play whenever children are able to understand one thing in terms of another. When a child imagines that a leaf is a bird flitting down to the ground, or an airplane soaring up in the sky, they are engaging in sophisticated metaphorical thinking. It is this same cognitive leap through metaphor that allows a child to accept the figure "4" as equivalent to four three-dimensional objects on a table.

Ted Hughes is another thinker who recognizes that the techniques of expression involved in poetry closely mirrors the way the minds of children actually work. His book *Poetry in the Making* is one of the finest on teaching poetry. Hughes writes that reading and writing poetry amounts to "learning to think."

The thinking that we learn in poetry is a kind of thinking that we often ignore: it is the contemplative activity that helps us express our most elusive perceptions and thoughts. Hughes describes how, as a school boy, he felt "plagued" by his inability to express his thoughts in words:

> I became very interested in those thoughts of mine I could never catch. Sometimes they were hardly what you could call a

Award-winning poet Adam Sol participating in the Poetry Festival, November 2012

> thought – they were a dim sort of feeling about something. They did not fit into any particular subject – history or arithmetic or anything of that sort.[2]

Hughes writes that inchoate thoughts and feelings that belong to the world of "memory, emotion, imagination, intelligence and natural common sense" are not mere embellishments to life, but in fact constitute "the world of final reality...which goes on all the time, consciously or unconsciously, like the heart beat."[3] The "thinking" that poetry teaches is the process by which we reach this inner life.

Hughes likens poetic thinking to fishing. If we do not learn this way of thinking, "then our minds lie in us like fish in the pond of a man who cannot fish."[4] Hughes draws further on the metaphor of fishing to evoke the practices of patience, close observation and "concentration on a small point" that we use when we read and write poetry.

And yet poetry is not only about reaching inside ourselves, it is also a way to communicate and share our thoughts and emotions with others. Just as science constitutes a method for investigating and sharing knowledge about natural phenomena, so poetry provides a method for exploring and sharing inner personal experiences.

"...then our minds lie in us like fish in the pond of a man who cannot fish." -Ted Hughes

Metaphor – the ability to see one thing in terms of another – allows us to express unique experiences, and yet understand one another. For Robbie Burns, love is a "red, red, rose," Leonard Cohen calls it "a broken Halleluya" and, for e.e. cummings, "nothing, not even the rain has such small hands." Each poet describes love using a different metaphor; and yet through our common understandings of roses, broken praises, rain, and hands, we can share in these poets' individual experiences of love.

Metaphor's remarkable quality to preserve a unique experience and yet render it sharable, is what Natalie Goldberg, author of *Writing Down the Bones*, means when she writes, "We are all connected. Metaphor knows this and therefore is religious."[5] This "religious" quality of metaphor is the premise behind a Grade 5 unit of study that we call "Metaphor and God." Since metaphor helps us relate to feelings and thoughts which are inaccessible through regular language, "God talk" is one place where the power of metaphor comes to the fore. In this unit students explore the many metaphors for God found in the Bible and the Siddur (prayer book). These include "healer," "source of life," "maker of peace," and "parent." By regarding these terms as "metaphors," students see how we can articulate our diverse experiences of God without pinning God down through a singular definition. They also appreciate that while each of us accesses experiences of God differently, as a community we all acknowledge the same One God.

Through its ability to articulate unique personal experiences, within the framework of shared understandings, poetry builds communities of young learners founded on respect for individuality and empathy for one another. It is this kind of community, nurtured by the "small hands" of poetry that we celebrate during our Poetry Festival. And so, in *Mar Cheshvan* – the bitter month – we hear a very sweet song.

1 Kieran Egan, "The Arts as the Basics of Education," *Childhood Education*, Vol. 73, No. 6, (1997), p. 8.
2 Ted Hughes, *Poetry in the Making* (New York: Faber and Faber, 2008), p. 55.
3 Ibid., p. 57.
4 Ibid., p. 58.
5 Natalie Goldberg, *Writing Down the Bones: Freeing the Writer Within*, new ed. (Boston: Shambhala, 2005), p. 45.

Greg Beiles, M.A., is the Director of The Lola Stein Institute, and Curriculum and Training Consultant for The Toronto Heschel School. Greg targets high academic standards through a culture of learning that integrates Torah, arts, science, and ethical awareness and strengthens children's cognitive, emotional, and spiritual capacities.

Lesley Cohen received her teaching degree at OISE, and also holds a B.A. in Psychology and an M.A. in Religion and Cultural Studies. This is her second year teaching at the Toronto Heschel School, where she teaches Grade 6 and Junior High music.

SECOND LANGUAGE LEARNING

HEBREW IS GOOD FOR THE BRAIN

By Lisa Richler

Learning a second language has many benefits – it can expose a person to new cultures, new countries, and new ways of thinking. In recent decades there has been overwhelming evidence showing that speaking two languages improves brain function, particularly in childhood and late adulthood. In other words, people who speak two languages have a significant cognitive edge over their monolingual peers.

Dr. Ellen Bialystok, an internationally renowned language and cognition expert at York University and Baycrest in Toronto, has published extensive research on the effect of bilingualism on children's language and cognitive development. She argues that bilingual children show accelerated mastery of specific cognitive processes.

Bilingual children have an advantage over monolingual children not only in their ability to focus attention, but also in acquiring literacy skills.

Dr. Bialystok explains that children who speak two languages develop a mechanism for focusing on each language at a time, paying attention to the language they need when they need it and ignoring the other. This ongoing task of keeping two languages separate requires bilingual children to become adept at controlling their attention. As a result, bilingual children become better at controlling attention in other tasks than monolingual children. Dr. Bialystok explains that "simple attention tasks – ignore the squares on the page or the arrows that are pointing in the wrong direction – very simple perceptual tasks … are performed better by bilingual children and bilingual older adults" than by their monolingual peers.[1]

Bilingual children have an advantage over monolingual children not only in their ability to focus attention, but also in acquiring literacy skills. In a 2005 study, Dr. Bialystok and her colleagues looked at four groups of first grade students: a monolingual group, a group fluent in Hebrew and English, a group fluent in Spanish and English, and a group fluent in Cantonese and English. The researchers found that each group of bilingual students had a better "general understanding of reading … and how forms can be decoded into meaningful language" than their monolingual peers.[2] The study also found that the bilingual students whose two languages are written in alphabetic systems (i.e., the Hebrew-English speakers and the Spanish-English speakers) were able to transfer reading strategies across their two languages.

Researchers argue that the brain's executive function system is wired differently in bilinguals than it is in monolinguals. The executive function system, also sometimes referred to as the executive control network, is a complex network that connects regions at the front part of the brain with other areas, some of them at the back of the brain and some deep down in the subcortex. It is responsible for controlling cognitive processes, such as verbal reasoning, attention, planning, working memory, problem-solving, and task switching. Dr. Bialystok explains:

Using language, for bilinguals, requires more attention and more control than using language for monolinguals. So that executive control network gets connected up to the language systems. The whole brain has rewired that important network. When you go to use that executive control network for other things, non-language things, you're using a different network, a slightly reconfigured set of connections. The data are telling us it's a more powerful system.[1]

Studies in which bilinguals and monolinguals were put into an MRI machine and asked to perform simple attention tasks showed that "the network of activation used in their brain while they are performing these simple tasks is different between monolinguals and bilinguals," says Dr. Bialystok. In other words, the MRI imaging shows that bilinguals use different parts of their brain than monolinguals to perform attention tasks.

Research on older adults has shown that bilinguals use less energy than monolinguals when they switch from one mental task to another. Dr. Brian Gold, a neuroscientist based at the University of Kentucky at Lexington, recently published a study in the *Journal of Neuroscience* in which the brains of bilingual older adults and monolingual older adults were imaged while switching between two simple tasks, one that required them to pay attention to colour and one that required them to pay attention to shape. The images recorded which parts of the brains were most active and how much oxygen the brain cells used to complete the tasks. Dr. Gold was able to prove that the brains of the bilingual older adults were more efficient than those of the monolinguals.[4]

The biggest differences between bilinguals and monolinguals appear in childhood, when the executive control network is developing, and in late adulthood, when it is in decline.

Dr. Bialystok's research into older adults reveals that bilingualism can be significantly beneficial at warding off the symptoms of dementia. Her work has shown that bilingual people "who eventually do become cognitively frail and show up at the memory clinic are, on average, significantly older" than those who are unilingual and closely matched in other respects.[5] Dr. Bialystok found that dementia occurred four or five years later among people who spent their lives speaking two languages compared to those who spoke only one.

Speaking two languages seems to offer the biggest boost to brain health at the beginning and the end of one's life. Dr. Bialystok explains that younger adults (in their 20s, 30s, and 40s) tend to have executive control systems that "work pretty well," no matter how many languages they speak. Neuroimaging shows that bilingual younger adults do have slightly different configurations in their executive system than monolinguals but that these groups seem to perform equally well at cognitive tasks. The biggest differences between bilinguals and monolinguals appear in childhood, when the executive control network is developing, and in late adulthood, when it is in decline.

Most of the research into bilingualism's effect on brain health looks at people who speak two languages fluently and regularly. But Dr. Bialystok points out that there are cognitive advantages to speaking a second language at any level of proficiency. She argues:

Artwork by Baruch Sienna. © 2012 Baruch Sienna
Poster available from www.zazzle.ca/alephtechnolgy

> Kids learning a language – whether at school or through an extended family exposure – they're in some sense not monolingual. There is something that they know that purely monolingual children do not know, even if their ability in this other language is limited.[6]

Further research is required to understand the extent to which gaining competence in a second language affects specific cognitive processes and brain development.

Dr. Gold points out that unlike other factors that may contribute to brain health (like genes), learning to speak a second language is something a person can choose. "To the extent that we can identify lifestyle variables that can help us age successfully or gracefully, that's of high importance both for individual satisfaction and for the health care system," Dr. Gold recently told *The Globe and Mail*.[7]

1 Ellen Bialystok, phone interview with the author, Toronto, Ontario, January 30, 2013
2 Ellen Bialystok, Gigi Luk, and Ernest Kwan, "Bilingualism, Biliteracy, and Learning to Read Interactions Among Languages and Writing Systems," *Scientific Studies of Reading*, Vol. 9, No. 1 2005), pp. 43-61
3 Bialystok phone interview
4 Ivan Semeniuk, "Bilingualism Helps Ward Off Dementia, Study Shows," *The Globe and Mail*, January 9, 2013
5 Killian Fox, "Ellen Bialystok: Bilingual Brains Are More Healthy," *The Guardian*, June 12, 2011
6 Bialystok phone interview
7 Semeniuk, "Bilingualism Helps Ward Off Dementia, Study Shows."

Lisa Richler, M.A., earned a Master of Arts in Humanities at the University of Chicago and worked as a writer and teacher before having kids. She now volunteers in various roles at The Toronto Heschel School and The Lola Stein Institute.

THE NATURAL BIBLE:
AN INTERVIEW WITH AUTHOR BARUCH SIENNA

Baruch Sienna is an environmental Jewish educator, technologist, and graphic designer who combines his passion for nature, art, and education to create Jewish digital art and innovative publications. After years of research and work in Toronto and at The Heschel Center For Environmental Learning and Leadership and at Neot Kedumim, the Biblical Landscape Reserve in Israel, Sienna has published *The Natural Bible*.

WHY DID YOU WRITE THIS BOOK?
Today, global climate change, pollution, and habitat destruction are critical problems facing us all. If Judaism is to continue to be relevant, it must speak to this environmental crisis. I think Jewish environmental values have a lot to teach us about how to develop a healthier relationship with the earth. My book includes essays on what our classical Jewish sources teach about sustainability and stewardship of natural resources and our relationship to animals. It also suggests how Shabbat can be a model for living more ecologically.

Awakening an appreciation of the natural world of the land of Israel is crucial in order to connect in a fundamental way to Judaism. I felt that most Jewish environmental books were missing this link. Living in an urban setting in Canada, we often are disconnected from our own natural setting, and even more disconnected from the nature and land of Israel.

It is challenging to connect to the Jewish calendar, for instance, to celebrate spring on the Jewish holiday of Tu BiSh'vat when we are in the middle of winter. Also, we sometimes do not understand how the Bible uses the natural world symbolically. For example, many of us do not know that the palm, myrtle, willow, and citron (etrog), which comprise the Four Species of Sukkot, relate in a special way to the landscape of Israel, and to rain and water. These plants represent victory, immortality, regeneration, and luxury. Knowing these associations enhances the meaning of the ritual.

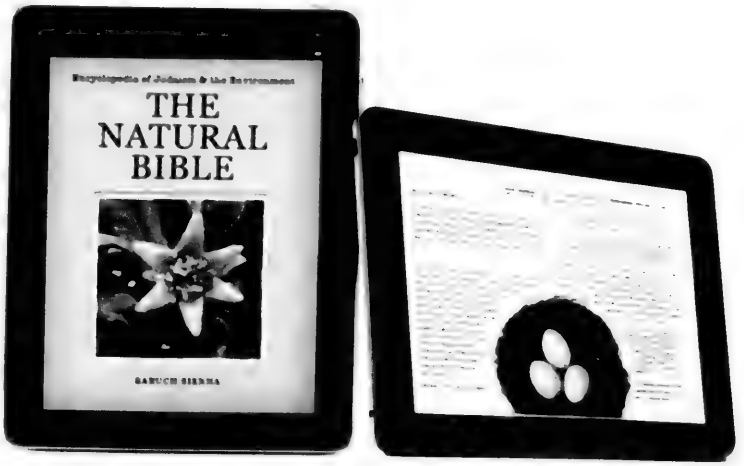
WHY AN IPAD IBOOK? I began this project as an interactive, multimedia project because technology can be leveraged to make learning more engaging. Although we call this a "book" because that is what we are used to, the iPad iBook platform is much more powerful than a traditional book. The entire text is searchable, and the built-in glossary and dictionary make the meaning of any word accessible at the tap of a finger. Pages can be bookmarked and text highlighted. You can even write notes in the margin and create study cards. The iPad allows for audio, multimedia, and interactive quizzes.

My favourite page is in the essay about the Jewish calendar, where I explain how the Jewish month stays synchronized with the phases of the moon. I thought, wouldn't it be great if I could include a picture of the moon's phase the way it looks tonight in the sky. This book does that.

WHY WOULD THE COMMUNITY BE INTERESTED IN THIS BOOK? Many years ago, I began this project as part of an innovative initiative of the Board of Jewish Education with a modest grant to work with teachers from The Toronto Heschel School. It made perfect sense to partner with a school that already is a leader in environmental Jewish education. We grossly underestimated how large a project this would be and how the technology we had at the time (CD-ROMs) was neither sufficiently powerful nor sophisticated to actualize the project. I never gave up, and when the iPad became available, I realized that the project was feasible for the first time. This book will be a valuable resource for teachers, parents, and (upper-level) students, linking classical Jewish texts with environmental sensibility and sensitivity.

WHAT MESSAGE DO YOU HOPE THE BOOK LEAVES WITH THE READERS? I believe passionately that insights from Jewish texts can instill in us a respectful and reverent attitude towards the earth. Reciprocally, appreciating the natural world can help us better understand biblical sources and connect more deeply with Jewish tradition. I hope this guide will help readers build a bridge between our Jewish heritage, Jewish ethics, and the natural world.

HOW CAN OUR READERS LEARN MORE? They can visit www.thenaturalbible.weebly.com to learn more, or they can download a free sample from the Apple iBookstore at http://bit.ly/XK9n2E and http://bit.ly/XK9n2E



REMEMBERING **RABBI WEISS**

By Martin Lockshin

As someone who has taught for the last 38 years and who constantly assesses his own teaching skills, I often think back on the teachers who made the greatest impression on me as a student. I had a few stellar teachers in university and one or two who stood out among my instructors at the Yeshiva in Israel. But even today, in my sixties, at the top of the list is my Grade 5 Hebrew and Jewish studies teacher, Rabbi Yehudah Weiss.

Only many years after Rabbi Weiss was my teacher did I learn how tragic his early life had been. He had lost a wife and a young daughter in the Holocaust. He tried to rebuild his life in Israel after the war and married again. But, like many people, he found life in the new state difficult, and so he came to Canada to teach at the Associated Hebrew Schools.

In Grade 5, it would never have crossed my mind that this man could have had a tragic past. For me, he was a compassionate man who loved children and who knew how to get them to learn and to laugh.

Rabbi Weiss was the consummate raconteur, teaching through stories that he invented. The heroes of his stories were often day school children who knew more about Judaism than the adults around them. We loved those stories and it was obvious that he was trying (and succeeding!) to get us to recognize the value of the education that we were receiving.

Another set of stories that Rabbi Weiss loved to tell involved *Gveret Shabbat* (Mrs. Shabbat) and her feelings about accommodating guests in her home. Often *Gveret Shabbat* was very obliging to her guests. Although she liked to eat three meals a day, whenever Mr. Yom Kippur came to visit her, she joined him in his fast. And although *she* liked to eat challah at her meals, when Mr. Pesach came to visit she happily substituted matzah for the challah. But if Mr. Pesach pulled out a cigarette and wanted to smoke in her house, she told him that guests in her home were not allowed to smoke. And whenever the morose Mr. Tisha B'Av came to visit her, bemoaning the destruction of the Temple, *Gveret Shabbat* firmly but politely sent him next door, to the home of her neighbour, Mrs. Sunday. We used to laugh at these stories but at the same time we learned many details of Jewish law: the fast of Yom Kippur can fall on Shabbat and override Shabbat, but the fast of Tisha B'Av cannot. Smoking is not permitted on Shabbat but is permitted on a holiday, like Pesach. (Yes, back in the sixties, Jewish day school students were being taught that smoking was permitted six days a week.) The *Gveret Shabbat* stories also taught us lessons about how to treat guests. We learned that hosts should be accommodating, but that there are limits!

Rabbi Weiss understood that teaching has to be at least partly entertainment. Every once in a while when he saw that we were having trouble concentrating on a difficult text, he would take out some cellophane or shiny paper (yes, occasionally it was the liner paper from his package of cigarettes) and build before our eyes a pelican or some other animal, totally unconnected to our lesson. But after such a show, somehow we were always more willing to get back to our serious studies.

As an 11 year-old, what appealed to me most about Rabbi Weiss' teaching was his sense of humour and his sincere love of us children. As I grew older and continued with my studies, I realized that Rabbi Weiss had another great advantage over most of my other teachers, one that I could not have figured out as an 11 year-old. Rabbi Weiss' level of knowledge about Judaism in particular, and about the world in general, was far beyond what he really needed to teach Grade 5. He was a true intellectual. Had he lived a few decades later, perhaps he would have been a very successful professor (and the Associated students would have been the poorer for it).

I believe that students, even elementary school students who have no real way of measuring the knowledge of an instructor, still can and do sense whether depth is there. At any level of instruction, students are bound to ask questions that are not part of the lesson plan. Teachers can answer well only if they have a high level of expertise in the subject matter. I believe it was this depth of understanding that made Rabbi Weiss so successful at conveying his love for Judaism and Jewish texts to us.

Teachers at such a high level can potentially set very high standards for their students. And Rabbi Weiss did. As far as I remember, he never uttered one sentence in English to our class. He insisted that we too speak Hebrew. He may have used the occasional English word to translate a particularly difficult Hebrew word. But I can remember that many of us used to even wonder how good his English was. (It was fine, I later learned.)

Sadly, the end of Rabbi Weiss' life was almost as tragic as the beginning. He and his wife brought up two sons here in Toronto. The younger one, Meir, made aliyah as a teenager and joined the Israeli army. In the Yom Kippur War, Meir Weiss, of blessed memory, was killed in action. It was some 30 years after Rabbi Weiss had lost his first family to the Nazis.

Yet despite adversity that he faced, Rabbi Weiss, the consummate professional, was a source of joy and entertainment and of truly deep knowledge for his students. I was just one of many elementary school students who kept up with him for the rest of our lives. He touched many people and his legacy lives on.

Martin Lockshin is Chair of the Department of Humanities and a past Director of the Centre for Jewish Studies at York University in Toronto. He is interested in tradition and innovation, and writes widely on "modern Orthodoxy."

SUPPORT FOR TEACHER TRAINING

PINCUS IN JERUSALEM RECOGNIZES LOLA STEIN VISION FOR INTEGRATED JEWISH STUDIES

The Eco-Seder is beloved in Grade 6 at Toronto Heschel. It is one part of the school-wide Living Hagaddah Program.

The L.A. Pincus Fund for Jewish Education in the Diaspora is an Israel-based foundation committed to educational excellence in Jewish communities around the world. Since 1977, the Pincus Fund has supported more than 800 projects in over 50 countries, ranging from the establishment and expansion of Jewish day schools to teacher training and adult education.

"The greatest thing I always say about the Pincus Fund is how far a little money can go," says Julie Koschitzky, a leader in Jewish organizations in Canada and internationally, and former chair of the Pincus Fund. "If you go to communities anywhere in the world and you say Pincus Fund," continues Ms. Koschitzky, "it's held in the highest esteem, because sometimes it saves an educational component, and it does so much with very little."

In 2012, the Pincus Fund recognized The Lola Stein Institute's outstanding curriculum in integrated Jewish studies and its capacity for teacher training. Pincus awarded Lola Stein a grant to pilot a collaborative process that will enable Jewish day schools to adapt and implement Lola Stein methods and curriculum for their own schools. Throughout the 2012–2013 school year, Lola Stein Institute staff, along with several teachers from The Toronto Heschel School, where the methods and curriculum have been used effectively, joined forces on the Pincus project with colleagues from Robbins Hebrew Academy (Toronto) and Kehila Jewish Community Day School (Hamilton).

The first phase of the project saw the Lola Stein and Toronto Heschel cohort introduce the philosophy and methodology of integrated curriculum to their project partners, along with explanatory course materials to ease collaboration. Both Robbins Hebrew Academy and Kehila Jewish Community Day School chose to adapt for their own use discreet segments of a larger school-wide interdisciplinary project called the Living Haggadah. The adapted curriculum was then taught in their respective classrooms in preparation for Passover.

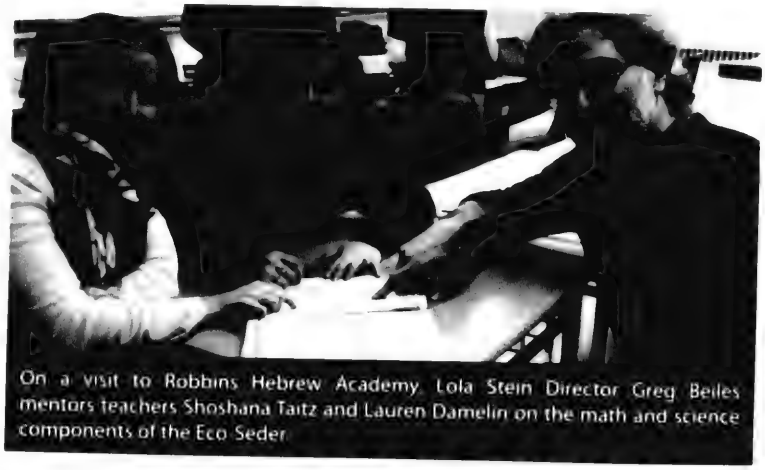
The Living Haggadah is a collection of Passover programs that encompasses several academic disciplines and allows students in a range of grades to interpret the Passover story through a fresh lens every year. Students in Grades 3 and 4 at Kehila Jewish Community Day School worked on a unit called the Halutzim Haggadah, which connects elements of the Passover Seder to the story of the nineteenth-century pioneers (the Halutzim) who left their homes in Eastern Europe for the land of Israel. The students looked at the prayer chanted every year on Passover, "Next year in the land of Israel," and learned that the Halutzim were people who decided to make that prayer a reality.

With parts of the unit appearing as lessons in their English Language Arts classes, parts in their Social and Environmental Studies classes, and parts in their study of Hebrew Language, the Grades 3 and 4 Kehila students gained a deeper appreciation of important Passover themes, such as the meaning of a journey to a new land and the pursuit of new goals. They also gained insight into a fascinating period in the modern history of the Jewish people.

Rachely Tal of the Kehila Jewish Community School told *think* that "the curriculum is very interesting and very challenging and [that she has] been enjoying it in spite of the fact that [she is] spending lots of time on finding and creating support materials such as songs, videos, photographs, flash cards, games, and lesson plans."

At Robbins Hebrew Academy, Grade 7 students worked on a unit of the Living Haggadah called the Eco-Seder. The Eco-Seder is an interdisciplinary project in which the Passover Seder is examined from an ecological perspective. Each student completes work through a specifically organized process of Judaic text interpretation, biological research, data management, environmental study, and visual arts. Students explore the Seder for ecological themes, such as the use of water, life and death in nature, food distribution, and green spaces. The integrated approach encourages analogical and integrative thinking skills while achieving learning objectives specific to each discipline.

"The way [The Lola Stein Institute] integrates their Judaic Studies into the rest of the curriculum," says Julie Koschitzky, "they do such interesting things and this grant means that people will know about it."



On a visit to Robbins Hebrew Academy, Lola Stein Director Greg Beiles mentors teachers Shoshana Taitz and Lauren Damelin on the math and science components of the Eco-Seder.

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CURRICULUM 2012-2014

PEOPLE OF THE BODY: EMBODIED JEWISH ETHICS

The Forum will explore the relationship between Judaism and the human body. In every faith and age, the body has been the locus of tension, conflict, and concern, often a platform for cultural symbolism, meaning, and values. With society so preoccupied with physical strength, beauty, and health, how can Jewish views of the body inform our sense of self and self-worth? What can Jewish ethics teach about the Jewish approach to human life?

We will ask: Is the body "holy" or a source of sin and temptation? What do Jewish approaches to sexuality teach about body and gender? What do Jewish ethics teach about our responsibilities for our bodies and health? How has Jewish history in the Diaspora and State of Israel affected Jewish attitudes towards the physical body?

REGISTRATION BEGINS JUNE 2013 AT **www.lolastein.ca/020~hartman/** or send an email to **info@lolastein.ca**

SENIOR EDUCATORS TESTIMONIALS:

RABBI AARON KITCHEN, ASSOCIATE EXECUTIVE DIRECTOR, HILLEL OF GREATER TORONTO

Being a part of the Senior Educators Forum has been such a *bracha* (blessing). To connect with world class scholars on topics that I struggle with in both my personal and my professional life, with the purpose of developing myself personally as well as professionally, is such a *zchut* (an honour). Then, to refract those conversations, through a diverse cadre of serious Jewish educators which highlights the resources and accomplishments we have right here in Toronto, truly rounds off a great experience.

KAREN KOLLINS, ASSOCIATE DIRECTOR, CAMP GEORGE

It has been a pleasure to participate in the Forum. It has allowed me to spend time with colleagues while engaging in higher-level thinking. In the hustle and bustle of preparing for the summer camp season we rarely have enough opportunities to do this. The Educators Forum has reminded me of the importance of learning for learning's sake and enabled me to dialogue with colleagues, both new and familiar, in a very different way.

KAREN L. GOODIS, PRINCIPAL, BETH SHOLOM HEBREW SCHOOL

Studying with colleagues at the Forum is a highlight of my year. In the minutia of daily life, it is very easy to lose sight of why I became a Jewish educator, which was to build the Jewish future. The Forum challenges me to contemplate serious issues and their impact on me personally as well as on my school. Our study dates are in virtual ink in my calendar and I will not schedule other meetings at those times. I offer my deepest appreciation to The Lola Stein Institute for offering this wonderful study opportunity to the community.

BEYOND COURAGE:

THE UNTOLD STORY OF JEWISH RESISTANCE DURINGTHE HOLOCAUST | by Doreen Rappaport

A book review for *think* by Rabbi Joe Kanofsky, Ph.D.

The story of the Holocaust is of ultimate importance; yet if six million books were to be written on the Holocaust, it would still remain for myriads of other volumes to explain the event and plumb its depths for insight into the human condition and the Jewish condition. The way we tell the story is also of significance.

First, there was silence. Perhaps the horror was most appropriately conveyed in the mute roar of its survivors. Once the narrative entered the word, it was necessarily constricted, but also transmissible. Anne Frank's *Diary*, published in Dutch in 1947 and in English in 1952, told of the terror leading up to the extermination, but not the event itself. Elie Wiesel's *Night* – first published in Yiddish barely 10 years after the liberation, then in French, then in English – was the groundbreaking literary introduction of eyewitness to the flames of extermination. Over a half century later, the blurb on the back of a paperback edition still does it justice: "a slim volume of terrifying power." Two decades later, Gerald Green's novel and groundbreaking TV series *Holocaust* brought the topic to the masses; a generation later, the film *Schindler's List* extended its reach.

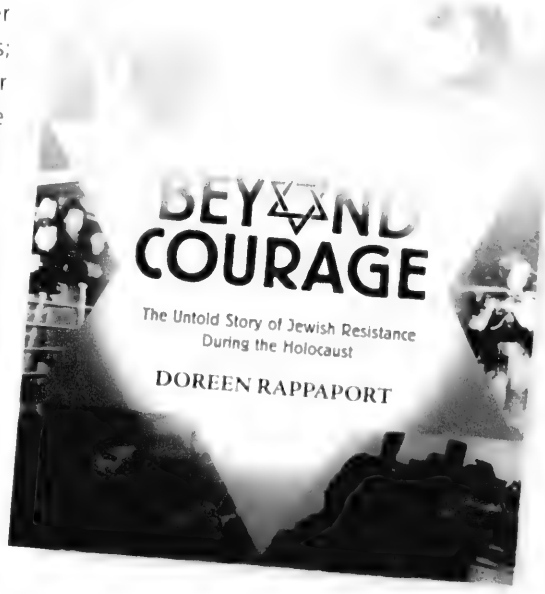
Often, the literature slips over and renders invisible the countless moments of spiritual resistance and defiant humanity that endured at the edge of the abyss.

Through the tens of thousands of volumes of analysis, eyewitness, and scholarship published to date about the Holocaust, certain perspectives endure. That the Jewish victims went "as sheep to slaughter" remains a persistent trope. Often, the literature slips over and renders invisible the countless moments of spiritual resistance and defiant humanity that endured at the edge of the abyss. The origins of this reading of Holocaust victimhood could lie in early Israeli attempts to grapple with the national tragedy; casting Shoah victims as powerless may have been a move to highlight the contrast between exile and Israeli, victim and self-defender, Old Jew and New Jew.

Doreen Rappaport's *Beyond Courage* aims to tell the story of some of this resistance to a young teen audience in a way that promises to supplant the "passive and subservient victim" narrative with a much more muscular view of Jewish action in confronting the tide of extermination. For this we owe Rappaport a debt of gratitude; she recasts the Holocaust experience for those who are familiar only with the trains and gas chambers portion of the story.

To be sure, the substance of the book, in documenting acts of sabotage or mostly armed resistance by Jews against the Nazi onslaught in the ghettos, in the camps, and as partisans accomplishes its goal. The gripping and enthralling tales of sabotage, escape, reprisal, and uprising depart radically from victimhood. They portray Jews as seizing their own destiny, insofar as it was possible, and resisting to the last the Nazi strategy of dehumanization and disempowerment. In fact, in the pages of this book, Jews shed the role of passive victims, in which the intervening decades have cast them, and are now seen in many dimensions, beyond numbing statistics and grim faces peering out from the cattle cars.

The efforts to move children out of occupied Europe by clandestine or other means are documented; as are the Bielski Partisan troupe portrayed in the film *Defiance*; and the smugglers, later the fighters and leaders of ZOB, the Żydowska Organizacja Bojowa, the Jewish Combat Group of the uprising in the Warsaw ghetto. Here too are the authors of *Vedem*, the children's underground artistic and literary magazine in the Theresienstadt ghetto; Abba Kovner and Vitka Kempner of the Vilna Partisans; and escapees from the Novogrodek labour camp in Byelorussia. In the death camps we now see the sonderkommando uprising in Auschwitz and the Sukkot escape from Sobibor. All these give depth and dimension in rounding out the "untold story of Jewish Resistance during the Holocaust," as per the book's subtitle.



In the pages of this book, Jews shed the role of passive victims.

As a series of compelling tales of refusal to accept victim status, the narration provides enough detail to remain engaging, and the length of each holds the reader's interest. The teenage or young adult reader might be left to wonder what motivated some to resist and others to follow instructions; some to jump from the moving trains and take flight in the ghetto sewers and others not to try. This raises the larger question of what resistance entails: is it only demolition of bridges and smuggling children, or can it also be teaching Torah in the ghetto, or singing Shabbat *zemirot* in Dachau? This is a question for adults as well as younger readers to ponder.

The best historical nonfiction can transport the reader back to the time and place of the subject matter; as awful as it is to imagine oneself in the kingdom of night, *Beyond Courage* offers the reader the chance to think about what bravery, heroism, humanity, and determination might mean in a world where the guiding lights of morality, order, and decency seemed by all accounts to have been extinguished. What can it be, the reader might ask, that gives one a moral compass when morality seems to be at best inverted, or at worst vanished from the face of the earth? What was it in the formative years, the culture, or the beliefs of those Jews who resisted, that motivated them to step off the conveyor belt of the death factories and grapple with their tormentors?

As with any survey, one can always wish for a broader scope: there are almost no images of identifiably religious Jews. In fact, of the handful in the book, one depicts Jews in religious garb "humiliated," three wearing swastikas daubed on their clothing and two wearing *tzitzit* unnaturally; the other shows Jews in *talit* and *tefillin* and is accompanied by the note that the photo "may have been staged." Unfortunately, the images of religious observance here for the most part only resonate with derision and mockery, not with heroism. The paucity of images of visibly religious Jews might imply that physical, armed resistance is qualitatively different than spiritual resistance.

It offers us a chance to think about what bravery, heroism, humanity, and determination might mean in a world without morality, order, and decency.

That notwithstanding, Rappaport performs an important task in showing a side of the Holocaust experience that had much more to do with creativity, innovation, determination, and will than victimhood. The question of "passivity" of those who went to their deaths is not one to be conclusively answered, and to pronounce that judgment on those who can no longer speak for their decisions is unfair. Still, this volume is an important addition to the Shoah curriculum, and deserves praise as it opens new avenues of understanding and hopefully new avenues of inquiry about the Shoah.

Rabbi Joe Kanofsky, Ph.D., earned a Doctorate in Comparative Literature from Boston University. He was ordained at the Rabbinical College of America where he was a Wexner Fellow. From 2001-2004 he was Director of the Ronald S. Lauder Foundation in Poland and currently serve as Rabbi of Kehillat Shaarei Torah in Toronto.

BETTER LEARNING, BETTER MEDICINE:

INTEGRATED STUDY IN MEDICAL EDUCATION TODAY

By Dr. Jeff Weissberger

The Krebs Cycle. This key biochemical pathway involved in the production of energy within cells was discovered by Hans Krebs, a Jewish biochemist and Nobel Laureate. For many decades, aspiring physicians studiously memorized the details of this pathway, as rote learning was de rigueur in medical education until the latter part of the twentieth century. After twelve years in clinical practice, I have referred to this critical biochemical pathway exactly zero times.

In 1992, the University of Toronto's Faculty of Medicine embarked on its "New Curriculum," which was a huge shift away from the rote learning of earlier times, with an emphasis on critical thinking skills, communication skills, and learning for understanding. The impetus for this change was the Educating Future Physicians for Ontario project. It had become clear by the late 1980s that the public needed and expected more from physicians than just being medical experts, and the goal of this project was to determine what Ontarians expected of their physicians. The outcome of this project was the identification of eight key roles for physicians – medical expert, communicator, collaborator, health advocate, learner, manager, scholar, and "physician as person."

The focus of medical education has expanded beyond acquiring knowledge to the demonstration of knowledge through practice.

Part of this shift meant a new emphasis on hands-on learning. Students began interviewing "standardized patients" – actors simulating real patients – in their first week of medical school. The final two years of medical school became clinically-based, rather than classroom-based. The primary focus of education expanded beyond acquiring medical knowledge to being able to demonstrate knowledge through practise. While a "final exam" is still part of evaluating trainees, many programs are moving towards a competency-based curriculum, where completion of a component of training does not necessarily reflect a predetermined amount of time spent in the component, or attaining a certain grade on an exam, but rather in the demonstration of competency with respect to a group of learning objectives.

Integration created a richer learning environment.

The education of medical students also widened to include ethics, psychology, and interpersonal skills, with new emphasis on social determinants of health, public health policy, and global inequities. Physicians were recognizing that their sphere of influence extended beyond the one-on-one patient meets in their offices. Many physicians have had prominent roles with the Ministry of Health, and with non-governmental organizations such as Doctors Without Borders. To more effectively address social determinants of health, such as poverty, housing, and education, medical students needed to be able to assimilate knowledge from a wide array of topics.

The Faculty of Medicine's "New Curriculum" also shifted away from sequential courses of the major study areas, such as anatomy, physiology, and pharmacology towards integrated disciplines, such as cardiology – where the relevant anatomy, physiology, pathology, and pharmacology were taught as interwoven components. This integration created a richer learning environment where key ideas could be better understood and incorporated into a student's knowledge base.

For an example of this integrated approach, imagine a medical trainee assessing a patient who presents with a heart attack. The trainee's understanding of pathology is critical to making a diagnosis. His/her ability to communicate knowledge of anatomy to the patient is critical to the patient experience. Additionally, an understanding of the patient's psychology can help motivate behavioural changes such as quitting smoking and increasing physical activity. Appreciating the patient's socioeconomic status

as a major determinant of health helps the trainee understand how any limits on the patient's ability to afford a diet rich in fruits and vegetables.

The vast collection of medical knowledge grows and changes day by day. The complete acquisition of this knowledge is simply an impossible task. The changes in the ways future physicians are now being educated reflect this fact; they are now taught how to access current information, how to think critically about this information, and how to apply and assimilate this knowledge. Many of my colleagues, just 15 years older than me, went to school before AIDS had been diagnosed. During the time of my medical education, AIDS was a universally fatal illness. It is now considered a chronic disease with many patients living long, fulfilling lives. Only through ongoing education and assimilation of changing information can one truly practise medicine effectively.

While these ideas are highly applicable in medical practice, they really reflect the approach to any profession in the twenty-first century. Knowledge is exploding. Access to information is unprecedented. Success in any field requires a culture of critical thinking, where one becomes so accustomed to assimilating and applying new knowledge that this becomes a habit.

Toronto Heschel mirrors many of the methods for learning that are used in current medical education.

It is this approach to education that attracted my wife and me to The Toronto Heschel School for our children's education. The school mirrors many of the methods for learning that are used in current medical education. At Heschel, students from Kindergarten to Grade 8 are immersed in a culture of critical thinking where integrated experiential learning acclimatizes them to connecting disparate ideas, demonstrating their understandings and applying their new knowledge in meaningful ways. Just as today's medical students are groomed to become mindful practitioners, Heschel students are groomed to develop habits of heart and mind.

Heschel students become accustomed to higher-level academic thinking very early. They feel at home with interdisciplinary linkages and are comfortable investigating ethical and spiritual issues within the context of what they are learning in science class, language arts, or social sciences. For example, Heschel children begin to explore the imperatives of social responsibility and *Tikkun Olam* (repair of the world) beginning in Junior Kindergarten and these concerns remain interwoven into almost everything they learn until they graduate.

For doctors, integration means better medicine; for children, it means better learning.

We hope to raise children who feel awe and gratitude towards the world around them. We want them to strive earnestly for deep understanding and top-notch skills, to recognize what is wrong and have the strength to make things right. Integrating these goals into a school's culture supports students to start this lifelong journey with tremendous advantage. For doctors it means better medicine and for children, better learning.

Dr. Jeff Weissberger is a family physician and supervisor to medical students and residents. In 2012, he received the Award of Excellence from the College of Family Physicians of Canada, and the Teaching Award for Teaching in Clerkship from the Peters-Boyd Academy of the University of Toronto. Jeff and his wife Laya live in Toronto with their children.

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This Week

National

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Miles Nadal JCC celebrates 60 years. *Page 16*

Books & Authors

A final word on book reviewing. *Page 31*

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Judith Cohen jams with Moroccan musicians. *Page 35*

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Kerry proposes $4-billion plan to boost Palestinian economy

Raphael Aren
The Times of Israel

DEAD SEA, Jordan — U.S. Secretary of State John Kerry on Sunday unveiled a plan that he believes could grow the Palestinian economy by up to 50 per cent in the next three years and could bring unprecedented wealth and stability that will spread across the entire region.

Without offering any details, Kerry spoke of a "groundbreaking plan to develop a healthy, sustainable, private-sector-led Palestinian economy that will transform the fortunes of a future Palestinian state, but also significantly transform the possibilities for Jordan and for Israel," Kerry said.

"It is a plan that is bigger, bolder and more ambitious than anything proposed since [the] Oslo [accords] more than 20 years ago now," he said, and would prove to be "enormously powerful and different from anything we've ever seen before."

The U.S. top diplomat said the $4-billion economic plan, co-ordinated by former British prime minister Tony Blair, could also cut unemployment by almost two-thirds and raise average wages by 40 per cent. However, Kerry stressed, the success of the plan depends on parallel progress on peace between Israel and the Palestinians.

Kerry was speaking at the closing session of the World Economic Forum, which was dedicated to breaking the stalemate in the Israeli-Palestinian peace process.

In recent weeks, Kerry has engaged in intensive shuttle diplomacy between Jerusalem, Ramallah and Washington in a bid to restart the Israeli-Palestinian peace talks.

Also speaking at the session, Israeli President Shimon Peres on Sunday directly addressed Palestinian Authority President Mahmoud Abbas, urging him to return to the negotiating table to help reach a breakthrough.

"President Abbas, you are our partner, and we are yours," Peres said, in front of hundreds of delegates from across the globe, including many from Arab countries. "You share our hopes and efforts for peace, and we share yours."

Continued on page 28

Israeli President Shimon Peres, left, U.S. Secretary of State John Kerry, centre, and Palestinian Authority President Mahmoud Abbas shake hands at the World Economic Forum held last Sunday in Jordan. *(Flash90 photo)*

To our readers

Our efforts to ensure that *The CJN* continues are taking longer than expected. However, our readers should remain assured that the board of directors has not ceased in its urgent activities towards that end.

Donald Carr, President
The Canadian Jewish News

Shlach
Candlelighting: 8:33
Havdalah: 9:37
Greater Toronto Area

Russia reportedly stops delivery of missiles to Syria – please see page 27

CANADA

Mandel Won't Run

EDMONTON — After three consecutive terms, Edmonton's first Jewish mayor said last week that he won't run for re-election this fall. Stephen Mandel made the emotional announcement May 21 before 100 supporters at the Art Gallery of Alberta. Mandel spent one term as a councillor starting in 2001 before defeating incumbent mayor Bill Smith in 2004. After the announcement, Mandel was praised for the $9 billion in infrastructural investments – including an expanded LRT network and a new downtown arena – he shepherded through council, which was said to have operated more collegially during his tenure. He was also praised for his efforts to reduce crime and homelessness in Alberta's capital.

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WORLD

Jewish Mayor In L.A.

LOS ANGELES — Veteran city councillor Eric Garcetti became the first elected Jewish mayor of Los Angeles. Garcetti, 42, defeated City Controller Wendy Greuel, with 54 per cent of the vote to her 46 per cent. Garcetti, a councillor since 2001, is the son of a Jewish mother and was raised Jewish. On his father's side, he is of mixed Italian and Mexican heritage. He takes office July 1. A Jew, Bernard Cohn, served as an appointed mayor for a few weeks in 1878.

Birthright Donation

NEW YORK — Casino tycoon Sheldon Adelson and his wife, Miriam, donated another $40 million to the Birthright Israel Foundation. The gift brings the couple's overall donations to the program to $180 million. Birthright Israel offers Jews aged 18 to 26 a free, 10-day trip to Israel. In addition to gifts to Birthright and other Jewish causes, the Adelsons have given millions of dollars to Republican politicians and conservative causes. Adelson is the world's 15th richest person and worth an estimated $26.5 billion, according to *Forbes* magazine.

End Gay Ban: Clergy

NEW YORK — More than 500 rabbis and cantors urged the Boy Scouts of America (BSA) to drop its ban on gay members ahead of the youth group's National Council in Dallas last week. Representatives of the Reform, Conservative and Reconstructionist movements signed the letter, which was co-ordinated by the Religious Action Center for Reform Judaism and sent to the BSA leadership on May 21.

Federation Hopes To Revive March In 2014

MONTREAL — There will be no March to Jerusalem this year, Federation CJA has announced, but it hopes to bring the popular Israel solidarity walk back in 2014.

"While we recognize the attachment that many feel to the march, we are unfortunately confronted with various factors that will prevent us from running the event in the 2013 calendar year," Federation said in a statement.

"In particular, this year's unusually demanding community calendar from May through August makes it impossible for us to run the march on the scale that our community both expects and deserves."

The annual walk, traditionally held in May or June, marked its 40th anniversary in 2012, but has seen a declining number of participants in recent years, having apparently lost ground to the nine-year-old rally for Israel, which was held downtown last month. Federation had originally postponed the March.

"We have already begun the process of evaluating how we can improve and make the 2014 edition the greatest yet," the release states.

The march has for many years been followed by the Israel Street Festival outside the YM-YWHA. That event is not being held either this spring. Once a 26-kilometre trek through the streets of Montreal and over Mount Royal drawing thousands, the march has been scaled back in recent years, and was for a time held only in Côte St. Luc and Hampstead.

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Walk with Israel

About 16,000 people took part in this year's Walk with Israel on May 26, sponsored by the UJA Federation of Greater Toronto. Seen clockwise from top left are: Ontario Premier Kathleen Wynne; Uri Gorodzinsky, swinging from a pole; back row: Deborah Kauffman, Reena Cohen, Adam Kauffman, front row: Alex Kauffman, Ami Gorodzinsky, Lilliana Kauffman; Ari Blaine with puppy Coco and children Ben and Lilly; Sasha and Page Magen with children Preston and Taylor; Les Lightstone and Laya Crust. ***[Susan Minuk and Paul Brown photos]***

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Essential reading

Moynihan's Moment: America's Fight Against Zionism as Racism, by Gil Troy (Oxford University Press), is one of the most important books to appear in recent times.

Using his vast erudition of modern American politics and especially of the institution of the American presidency, Prof. Troy shines a penetrating and highly illuminating light on a watershed moment at the United Nations on Nov. 10, 1975.

By a vote of 72 to 35 with 32 abstentions, the United Nations General Assembly adopted Resolution 3379 that stated "Zionism is a form of racism and racial discrimination."

Troy places the adoption by the UN of that infamous resolution under the microscope of his careful research, razor-sharp analytical abilities and superb, pinpoint writing. He achieves what mere microscopes cannot. He conveys an image of exhaustive, meticulously precise detail within a wider panoramic sweep of time, human endeavour and international affairs.

The centrepoint of the slide on which Troy has fixated was the very large presence of the American ambassador to the UN, Daniel Patrick Moynihan.

Moynihan led the charge against the adoption of Resolution 3379. He did so, boldly, aggressively, in language and behaviour that was emphatically non-diplomatic, in the conventional understanding of the term. And he did so, as Troy methodically chronicles, mostly against the wishes of the decision-makers in the State Department, especially the secretary of state, Henry Kissinger.

After the vote in the General Assembly, Moynihan condemned the result and the UN itself with language that will resonate throughout time as crystal clarions of integrity and honesty.

Near the beginning of his response, he proclaimed, "The United States rises to declare before the General Assembly of the United Nations and before the world, that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act."

He continued, "There will be time enough to contemplate the harm this act will have done the United Nations. Historians will do that for us, and it is sufficient for the moment only to note the foreboding fact: a great evil has been loosed upon the world.

"The abomination of antisemitism – as this year's Nobel Peace laureate Andrei Sakharov observed in Moscow just a few days ago – has been given the appearance of international sanction."

Moynihan's response was a substantive refutation of the repulsive, hate-laden proposition against Israel.

He concluded as he began, "The United States of America declares that it does not acknowledge, it will not abide by, it will never acquiesce in this infamous act."

Troy points out that Moynihan's essential motive in defending Israel was Moynihan's rock-solid resolve to defend democracy and decency. His "patriotic indignation," as Troy adroitly calls Moynihan's uncompromising commitment to oppose the bullying and thuggery of the dictators, tyrants, despots and anti-democratic hooligans who were directing the discussion at the UN, became a rallying cry for many Americans who were disgusted at the large-scale perversion of morality and truth that emanated from the UN and which was directed obsessively and primarily at Israel and to a lesser extent, at the United States, too.

Like a drill cutting through multi-layers of time and information, *Moynihan's Moment* is ostensibly a work of political history. But it is – deliberately – far more.

Troy has brilliantly interconnected American political history, with social and intellectual history, international relations, biography and Middle East history.

"I wanted to explore the impact of his [Moynihan's] stand in the UN in November 1975, on American politics, democracy, human rights, the Cold War, the UN itself, the continuing conflict around Israel's existence and the enduring friendship between the U.S. and Israel," Troy explains in the book.

Despite the fact that the resolution was repealed in 1991, the "libel" still lives on. This book is Troy's latest courageous and principled denunciation of that libel. He exposes it as a vile lie and its propagators as vile liars.

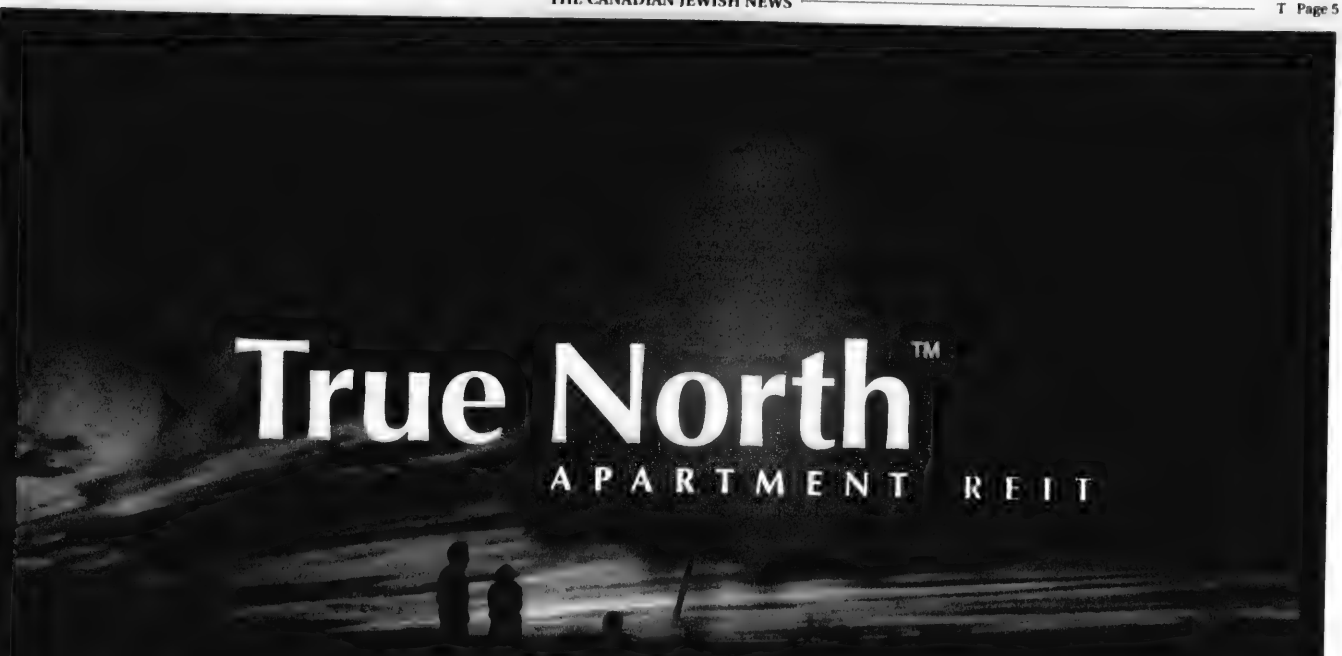
Moynihan's Moment is essential reading for the generation that lived through and still remembers Moynihan's moment at the UN, for the generation born after Nov. 10, 1975, and for the generations still to be born for whom the defence of truth, democracy and decency – we hope – will be as cherished a cause as it is to us, Troy and Moynihan. – ***MBD***

SeeJN

HELPING ISRAELI KIDS

Ambassador Guillermo Rishchynski, Canada's permanent representative to the United Nations, was the guest speaker at Emunah Toronto's recent Family in Israel 2013 dinner. This year's proceeds will help 140 students from underprivileged and troubled families live and study at Neve Sarah Herzog School for Sciences and Arts, a high school in Bnei Brak, Israel. Seen from left: Emunah Toronto co-presidents Alina Mayer and Roberta Newman, Rishchynski, dinner chair Rebecca Rotenberg Nadler and Emunah Canada president Aryella Weisz.

[Heavenly Photography photo]



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LABOUR LYCEUM GETS HERITAGE PLAQUE

Some 100 people turned up at Anshei Minsk Synagogue in Kensington Market on May 22 to commemorate Toronto's Labour Lyceum, in a ceremony jointly held by Heritage Toronto and the Ontario Jewish Archives (OJA). The organizations unveiled a new Heritage Toronto plaque for the Labour Lyceum, which the OJA described as the "epicentre of Jewish unions in the 1920s to '60s." The plaque will be installed at the southwest corner of Spadina Avenue and St. Andrew Street. Among those in attendance were former city councillor Howard Moscoe; Harry Arthurs, former dean of Osgoode Hall Law School and grandson of Henry Dworkin, founder of the Labour Lyceum; OJA Chair Eric Slavens, and Mike Colle, Liberal MPP for Eglinton-Lawrence. ***[Dustin Cohen photo]***

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UJA Federation

Kavanah Garden sets down roots at Lebovic

Susan Minuk
Special to The CJN

Shoresh's Kavanah Garden has moved to a permanent location on UJA Federation of Greater Toronto's Joseph and Wolf Lebovic Jewish Community Campus.

The garden opened in 2009, in partnership with UJA Federation, in a temporary location, on the Lebovic Campus in Vaughan, Ont. It has now moved 150 feet east of its original site.

The move took three weeks. Volunteers "picked up the existing garden and infrastructure and walked it down the street to our new and permanent location," said Risa Alyson Cooper, executive director of the Shoresh Jewish Environmental Programs.

"We disassembled and moved over our shed, rain barrels, composters and all our programming materials. We dug up all our perennials and potted them and walked them over to the new site. We shlepped it all by hand and feet."

The grand opening of the garden takes place June 9 at 1 p.m. with a festival to welcome everyone to its new home.

"With the program's incredible success, UJA was committed to making sure that we had a permanent space on the Lebovic Campus. We were awarded funding through the Sixth Point Jewish Venture Philanthropy Fund, which was organized through the UJA," said Cooper.

The Kavanah Garden is an organic, educational community garden whose mission is to engage the public in tikkun olam, repairing the world, by offering programs and activities rooted in Jewish ecological and agricultural beliefs.

Since 2002, Shoresh has been a leader in the Jewish environmental movement in the Greater Toronto Area, bringing together a community of individuals who see environmental ethics as a core element of their Jewish identity.

"The Kavanah Garden was part of a pilot initiative through UJA to support social entrepreneurship in our community. Risa Alyson Cooper brought something new and different to Toronto and has enriched our community. The garden is a culmination of that," said Robin Gofine, vice-president of strategic planning at UJA Federation.

The Kavanah Garden was created in response to several needs in Toronto's diverse Jewish community, including Jewish engagement, community building and hunger relief, Cooper said.

"In Jewish text and teachings, there is a strong basis for an environmental ethic, that everyone has a responsibility to be stewards of creation. There is much in our tradition that we can draw from. How do we create sustainable food systems? How do we make choices that value environmental sustainability? How can we use a Jewish lens to help us make these choices? Jewish text and teachings are woven in to all of the different programs that we run," explained Cooper.

The Kavanah Garden features more than 100 varieties of organic vegetables, herbs, fruits and wildflowers; a compost demonstration site; a rainwater catchment system; a Havdalah spice garden; raised wheelchair-accessible garden beds; a greenhouse, outdoor kitchen and bicycle-powered blender; a guided nature trail; educational signs in Hebrew, English and, most recently added, Russian.

Eighty per cent of the food grown at the Kavanah Garden is donated to community members in need through its tzedakah partner, Ve'ahavta: The Canadian Jewish Humanitarian Relief Committee.

The Kavanah Garden hosts 1,500 community members annually through its educational and hands-on programs, workshops and events, producing over 500 pounds of fresh vegetables each season for community members in need.

It facilitates workshops and activities at schools and shuls across the GTA, hosts an annual Jewish Food Conference at the Miles Nadal Jewish Community Centre, co-ordinates a network of Jewish community support agriculture programs, and is developing a rural centre for sustainable land-based Judaism at Bela Farms in Hillsburgh, Ont.

"The Kavanah Garden is not affiliated with a particular denomination. On any given afternoon we will have Orthodox families, secular families, Israelis, Russians and non-Jewish community members. Now that we have a permanent space, we will be able to cultivate and invest for years to come by planting fruit and nut trees, berry bushes, perennials, native wildflowers to attract natural pollinators to our space," Cooper said.

The garden's opening festivities include entertainment by local klezmer musicians, activities for people of all ages such as planting, arts and crafts and tours of the garden.

"Instead of having a ribbon-cutting ceremony, we are going to affix a mezuzah to our gateway as the marking that we are now animating the space and coming home," Cooper said.

For more information, go to www.shoresh.ca.

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Seeing no light in peace

The Palestinian leadership once again faces a potentially watershed diplomatic and nation-building opportunity.

At a World Economic Forum conference last Sunday on the Jordanian shores of the Dead Sea, U.S. Secretary of State John Kerry introduced what he described as a "groundbreaking plan to develop a healthy, sustainable, private-sector-led Palestinian economy that will transform the fortunes of a future Palestinian state, but also significantly transform the possibilities for Jordan and for Israel."

In a remarkably undiplomatic display of enthusiasm and avid hope, Kerry said his plan "is bigger, bolder and more ambitious than anything proposed since Oslo more than 20 years ago now."

Former British prime minister Tony Blair has been selected to be the plan's co-ordinator. The project is said to be worth some $4-billion and according to Kerry would cut Palestinian unemployment by almost two-thirds and raise average wages by 40 per cent. It is "enormously powerful and different from anything we've ever seen before," Kerry said.

The fulcrum, however, on which the success of the plan hinges, Kerry noted, is the need for some progress in peace talks with Israel.

But the very idea of talking peace with the Israelis seems to stymie the Palestinians. Like a reflexive lift of the knee with every mild tap of a hammer, they revert to old, tired, predictable, obstructive nostrums, preconditions, excuses and pretexts. They are incapable of seeing past a belligerent, victimhood-laden present to a tranquil future full of possibility and prosperity.

Palestinian Authority negotiator Saeb Erekat hectored and harrumphed that Palestinians would only agree to resume peace negotiations if Israel freezes settlement construction and declares that the pre-1967 lines would be the starting point for negotiations.

And PA President Mahmoud Abbas did the same. Despite Israeli President Shimon Peres' earnest, impassioned, almost embarrassingly fawning pleas to Abbas to return to the peace table, the PA leader scoffed. He merely called on the Israeli government, yet again, to agree prior to negotiations to the creation of a Palestinian state on the 1967 lines, with minor, mutually agreed land swaps and east Jerusalem as its capital and categorically rejected the idea of an interim agreement that would lead to a Palestinian state in temporary borders.

"We can and should make the breakthrough," Peres said directly to Abbas. "We should not permit the hurdles to overcome us. History will judge us not by the process of negotiations, but by its outcome. Today's obstacles will pale in the light of peace."

Alas, Abbas sees no light cast by the possibility of peace with Israel. He sees it, rather, as a dark place to be assiduously avoided. The Palestinians may be on the verge of missing yet another historic possibility. Pity.

25 years ago in *The CJN*

Speaking to a conference at the Weizmann Institute of Science, Israeli prime minister Yitzhak Shamir warned that Middle East countries were in a race to acquire advanced new arms – including chemical weapons, and short- and medium-range missiles – and he stressed that Israel can't afford to fall behind.

Dry Bones

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Tuition challenge a sign of success

Jerrold Landau's fanciful perspective on tuitions, which connects several community trends – including the closing of kosher restaurants, empty pews in synagogues and an alleged population exodus – to school fees, is a lopsided and incorrect portrait of Jewish Toronto ("Are we buckling under high cost of Jewish life?" May 14). It is true that tuitions entail financial sacrifice for many families, but it's also true that UJA Federation of Greater Toronto tuition subsidies – North America's most generous, at more than $10 million – have increased, as has day-school enrolment. There are more day schools in the Greater Toronto Area with more students – 11,000 – than all but a handful of communities in the Diaspora. The fact is, tuition has increased at all independent schools in the GTA that strive for educational excellence.

Ours is not, as Landau suggests, a declining community caused by day-school tuition. It's a thriving metropolis, with an enviable quality of Jewish life. The signs are everywhere. Jewish population growth is dramatically rising at opposite ends of the GTA, both downtown and in York Region, where membership at the brand-new Schwartz-Reisman Centre on the Lebovic Campus exceeds all expectations. GTA participation rates in programs such as March of the Living and Birthright Israel are among the world's highest. Toronto is globally recognized as one of the Diaspora's ideal Jewish communities in which to live. And our ties to Israel are not only remarkably durable, but also becoming stronger every year.

We certainly do not deny that tuition increases represent a serious challenge – and we're working hard, with all our education stakeholders, to come up with practical solutions. However, we have to view this challenge from a comprehensive perspective, taking into account several factors, including day-school enrolment motivators, the financial situation faced by our schools and the need to assist supplementary schools as well. The tuition challenge is a sign of our community's outstanding growth and success, not the fruit of its failure. The sooner we see it that way, the faster we can creatively resolve it together.

Richard Venn
Chair of the Board
UJA Federation of Greater Toronto

• • •

No organization represents our community

In the article "Hungary PM slammed for reaction against antisemitism" (May 14), it was stated that a delegation from the Centre for Israel and Jewish Affairs (CIJA) "represented Canada's organized Jewish community."

"Claimed to represent" would have been closer to the truth. Since the destruction of the Canadian Jewish Congress, the Canadian Jewish community, one of the largest Jewish communities in the world, does not have an organization that can reasonably be said to represent it. And as for CIJA, it represents no one but itself.

Don Roebuck
Toronto

• • •

CJN support (1)

As far as keeping *The CJN* print edition alive, I will say this: Every single week, for over 30 years, after I finish my weekly Torah studies, I pick up *The CJN* and read it cover to cover. I truly hope that it will continue, till the coming of Moshiach, and after, as well.

Rabbi Yirmi Cohen
Ohalei Yoseph Yitzchak Congregation
Toronto

• • •

CJN support (2)

My 88-year-old mother moved from Toronto to Ottawa about five years ago so she could be closer to family support. She especially looks forward to receiving her Toronto lifeline, *The CJN*. This is the only way she can connect with what is happening in the city, and whether it is good news or sad news, she remains connected and in touch with her beloved Toronto Jewish community. I would gladly pay extra for a *CJN* subscription. *The CJN* is the glue that connects our Jewish Canada.

Debra Viner
Ottawa

• • •

CJN support (3)

The CJN is too important a resource to the Jewish community to lose. I will happily double my subscription fees if that would help the newspaper to continue. It is my sincere hope that with the help of the Jewish community, the newspaper will find an alternative to closing altogether. We very much need *The CJN* to continue publishing.

Barbara Zilber
Dollard des Ormeaux, Que.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

cjninfo@gmail.com

Resilience in the face of adversity marks us

Marc Gold

It has become a commonplace to note how the face of contemporary Jewish life has changed in North America in the course of the last decades. Driven by globalization, changing conceptions of identity and community, change is everywhere. Traditional patterns of affiliation are eroding. Patterns of Jewish philanthropy are shifting. Jewish communal institutions are scrambling to reinvent themselves.

Marc Gold

All of this is inevitable. As the 1960s rock band Jefferson Airplane wrote in one of their songs: "Life is change. How it differs from the rocks."

Change can also be energizing. That our institutions are challenging themselves to change is a good thing. For generations, Jewish communal leaders have demonstrated the capacity to reimagine and reinvent their organizations and institutions so that they may remain relevant to the needs of the day.

But for change to be positive and productive, it has to be guided by the basic values and principles that have served us as Jews throughout our history. And here I worry that in this increasingly individualistic age, we are at risk of minimizing, if not indeed ignoring, some of the basic values that have defined us as a people and as a community. That is what I want to talk about in these lines.

For the past two years, I have had the privilege of serving as chair of Jewish Federations of Canada – UIA (JFC-UIA), the umbrella national organization that represents all of the Jewish federations and communities of Canada. We serve and represent communities ranging in size from the very large to the very small, bringing together the 10 federated communities and the more than 40 smaller communities stretched across the country. We, too, are undergoing significant change as we explore more efficient and effective ways to serve the Canadian Jewish community. But as we navigate this change, we are guided by certain fundamental principles that are deeply rooted in our tradition and our collective experience.

The first is that we are all responsible one for the other – *Kol Yisrael arevim ze le ze*. This lies at the heart of our responsibilities as Jews and as Canadian citizens. At the individual and communal level, it informs the way in which we help those who are less fortunate. And at the national and international level, it underpins the responsibilities of the larger communities to help those whose resources are more limited.

The second is that we are stronger and more influential when we act together as a community than when we act alone. This is no less true on the local level than it is on the national and international scene.

Let me share some examples of how we give practical expression to these values by working together as a collective.

Acting together, the Canadian Jewish community promotes and defends our religion and traditions across a broad range of issues. Through our agent, the Centre for Israel and Jewish Affairs (CIJA), we monitor and confront anti-semitism whenever and wherever it arises, whether this takes the more traditional forms of Jew hatred or the more modern form of anti-Israelism. We work closely with governments and opinion leaders to address issues of concern to our community, ranging from Holocaust denial and the genocidal threats to the Jewish People and Israel, the issue of Jewish refugees from Arab lands, or matters pertaining to the respect and preservation of our laws of kashrut in the context of regulations governing food safety. Finally, we participate with other Canadians on matters of common concern, whether it is the alleviation of poverty, the promotion of good citizenship among our youth, or the effective integration of new immigrants into Canadian society.

In partnership with our federations and international agents, we at JFC-UIA help connect our community with the land and people of Israel. We help bring hundreds of young Canadians to Israel every year for educational and cultural experiences through such programs as Birthright Israel and the March of the Living. We help connect Canadian philanthropists with their counterparts in Israel, building projects that help integrate new immigrants into Israeli society, provide support for youth at risk, and generally address those critical social needs that are a shared responsibility between Israeli and Diaspora Jews.

When we speak with one voice, we are able to bring a uniquely Canadian voice to the international arena. As a major stakeholder in the Jewish Agency for Israel, our long-standing agent in our philanthropic work in Israel and abroad, the Canadian Jewish community through JFC-UIA is at the centre of the efforts to reform, modernize and revitalize this important institution. Change is never easy and often slow. But we should be proud of the leadership role that Canadian Jews have played and continue to play on the international scene. This is possible only when we come together as one community.

Canada's top young leadership at the National Young Leadership Management Retreat in Banff, Alberta *[Photo courtesy of JFC-UIA]*

By connecting all communities one to the other, we help to sustain a quality of Jewish life across Canada for those who live in communities of all sizes and capacities. In the large and medium-sized communities, we typically work behind the scenes with the local federations, providing support for and extending the impact of their work locally, and representing them nationally and internationally. But in the smaller communities, we are the link that connects them to the larger Jewish community of Canada. Through the programs that we run and the support we provide, we at JFC-UIA nurture and help sustain a sense of belonging to the larger Jewish community among those who live outside large urban centres.

Our efforts also help to develop the next generation of Jewish leaders. We provide opportunities to our young leaders to connect with their counterparts across Canada and throughout the Jewish world, helping them develop an understanding of the ties that bind us one to the other. Young Canadian Jews are playing major roles on the national and international stage, bringing a uniquely Canadian perspective to the international Jewish scene and bringing back to Canada a deeper sense of our common destiny with Jews from around the world.

I am proud of what we do at JFC-UIA on behalf of the Canadian Jewish community. But if it is easy to catalogue the ways in which we have worked together in furtherance of our core principles and values, it is not to deny that this sense of acting together as a collective is fragile and somewhat at risk. And this brings me back to my core concern, that in this increasingly self-driven, individualistic age, we will lose sight of the core values that have shaped us as a people and as a national community, and inadvertently weaken ourselves as a community in the process.

As we confront our rapidly changing environment, it is imperative that we preserve that sense of being responsible one for the other, for we depend on each other and others depend upon us. As our sage has written, "If I am only for myself, what am I?" Above all, we must remember that we are stronger when we act together. This has been our strength throughout history and needs to remain our lodestar going forward.

Ultimately, I am optimistic about the future. I am optimistic because of the strength and resilience that we have shown whenever we have confronted difficult times. This resilience in the face of challenge and adversity marks us as a people, and will continue to define us in the future. And I am optimistic because there is a new generation of Jewish leaders who are committed to the core values that define us as a people and who share the commitment to building and maintaining a strong Canadian Jewish community. As they inherit the responsibilities of leadership, I am confident that the Canadian Jewish community is in good hands.

Marc Gold is the outgoing chair of Jewish Federations of Canada – UIA.

So here's what I really think: parting thoughts

This is apparently the last column I'll write for *The CJN*, after years as a regular columnist. It will also appear in close to the last issue of this august newspaper, the demise of which I deeply regret. There are many things unique to an ethnic journal and many ways in which it serves its readers.

What I will miss personally is that every month I am forced to think out loud about an issue relevant to the Jewish community of Canada and share my thoughts with all of you. I thank readers who gave me feedback, some of it quite gritty.

Jean M. Gerber

in Vancouver

A recent *Globe and Mail* obituary for *The CJN* accused this paper of being "resistant to covering controversial stories." Maybe so. I have tried to be a contrarian when I think that we as a community are heading down the wrong path, or when I feel the larger community has misread, abandoned or otherwise done us wrong.

Every morning, I read a newspaper, one that's actually printed on paper and held in my hand. With the demise of newspaper reporting and the reliance on TV, Twitter and other electronic noise, we stand to lose the thoughtful (if sometimes irritating) consideration of real, on-the-ground reporters.

So if this is my swan song as your columnist, I'll be honest about what I believe.

Our own community has stumbled by destroying the institution of the Canadian Jewish Congress, swallowing its work into a system that maintains the status quo in too many instances. We are not meant to be simply reactive to ethnic slurs and graffiti, however ugly they may be. We're meant to reach out beyond these incidents to build bridges across the spectrum. Congress did that and more

We love and support the State of Israel, but let's be honest about its flaws. The messianic settler movement, the inability to create an atmosphere for peace, a government beholden to the ultra-Orthodox in personal matters: these are the issues of the moment and should not be argued away.

While I've written often from the perspective of a Conservative, egalitarian Jew, I realize that only an effort by the modern Orthodox will ever change the increasing influence of an "ultra" view that seeks to impose its power on all of Jewish life in Israel. The haredim certainly won't listen to us.

On the other hand, some time ago I wrote a column regarding the First Nations' situation and our responsibility in this regard as Jews. I am pleased to report that recently I attended a Reconciliation Canada workshop between Jews and First Nations people, which was an eye-opener for both sides. The conversation will continue later this year, and I'm pleased that our community is in the forefront of this initiative.

Furthermore, as Canadians – and based on Jewish ethics – we need to hold our government accountable. Yes, yes, Prime Minister Stephen Harper loves Israel. Better that he should love Canadians. I see a force at work in which the welfare of Canadians, their access to information about our government, the needs of the vulnerable and environmental issues, to mention a few, are being etched away. It's easy to destroy, but hard to rebuild on ruins. And I won't even go into the government's disregard, if not distain, for science and history.

Why is this a Jewish issue? Because we are Canadians, and the welfare of the nation, for which we pray, should be vital to us. We have thrived as Jews under democracy, but withered and stultified, and so often died en masse, under autocracies. Nothing is so precious or so fragile as democracy, and nothing is as vital to its sustenance as a free and pervasive press. I think we only get that when the Fourth Estate has feet on the ground in nasty places and a cadre of informed and passionate journalists to report to us, whether we agree with them or not.

You won't find that in 140 characters or from rants on TV.

Finally, I offer praise to all the *CJN* columnists I have read over the years. They kept us as a community aware of the currents and – most importantly – the undercurrents of Jewish life around the world.

That collage of voices is what Canadian Jews are losing. I want to thank all of you for the wit, insight and passion you brought to your task.

Shalom u'vrachah l'kulam.

I hope this is not goodbye, but just in case...

This is supposed to be my last column. I hope it isn't. I hope *The CJN* will find a way to continue, but just in case, I'll write this as though it's my last column.

I've been writing for more than 10 years. When the editor first asked me to write a column, I declined. I didn't think I could do it. I wasn't a writer. He persisted, and I agreed to try it for six months. Here I am, 10 years later, wondering how the time passed and how much I've enjoyed the experience. So first I must thank the editor for giving me this opportunity to express myself, to open a dialogue with the readers of *The Canadian Jewish News*. I also want to thank the copy editors who made me look good.

It has been a wonderful experience. Initially, I thought it would be a terrible burden, hence my refusal. But it proved to be a practise of freedom and an exercise in understanding. I was free to write on any subject, but my goal was to share with Canadian Jews topics of interest or challenges worthy of discussion. So I used my time to think about items that we might discuss if you were in my living room, or better yet, if you were at my dining room table. What would I say to you that we could debate? What might I encounter in my reading or while I walk to work that would be fun to share?

In the process of thinking about these things, I found it was easy to imagine your participation. Having done that, I could write the column quickly. My ideas translated into sentences without the struggle I usually have with academic papers. So I wrote about topics that ranged across the spectrum from freedom to Purim, evil language to surviving Thanksgiving. I used this platform at times to inform and at other times to unsettle. I spoke about Jewish issues and about secular topics. Everything was equally subject to my gaze. And I had fun. I will miss this opportunity.

Some columns were popular. The most feedback came with an early column I wrote on a woman saying *Kaddish*. It was a very personal account of my own experience and the roadblocks that exist in our communities to women's religious expressions. It touched a nerve. In fact, the popular supports seem to have been the more personal ones, the ones in which I shared my own story. This is supported by today's trend of personal memoirs and popular storytelling forums. You liked when I shared the personal, and you could relate more to the intimate details of my life.

But there were other successful columns. I was very proud of my column on Gilad Schalit. I felt it accomplished something. It woke some people up and resulted in this newspaper creating a more active campaign in the fight for his release. In fact, I'm proud of many of the columns and was happy to hear of some of your comments in response to them. I wandered far afield, enjoying the freedom to do so.

Norma Baumel Joseph

in Montreal

I had already written the column for this month when I learned that this was to be my last one. That column may never be printed. It's certainly not a tragedy. In it, I wrote about the loss of privacy today and the need of everything to be made public – about the manic presence of *CNN*-like programs that publicize and repeat every detail of people's lives. I concluded with the following: "Some things should be left unreported and unstated, and are inappropriate for publication. Some things we should keep to ourselves, for ourselves. Intimate hence private."

But the loss of *The CJN* brings me to the opposite conclusion. Some things need a public vehicle, a place for open presentation, wherein the entire community can be seen in public. *The CJN* has been such an important vehicle for the sharing of communal news. It has been the means of our talking together, both figuratively and literally. A national Jewish community needs such a mechanism. To lose this means of communication, of public discourse, is to lose our binding ties. It is to lose the basic sustenance of any sense of national community. It will be a tragedy.

Letter from Erfurt

Reinhard Schramm put it bluntly. "There would be no Jewish community here without the Jewish immigrants from the Soviet Union." Schramm should know. He is president of the association of Jewish communities in the state of Thuringia, in the geographical heart of Germany.

Schramm, 68, sat in the boardroom of the only synagogue in Erfurt, the capital of Thuringia, where the revisionist theologian Martin Luther was a student in the 16th century and where the sociologist Max Weber was born in 1864.

Sheldon Kirshner in Germany

Cold statistics prove his point. In 1933, when Adolf Hitler assumed power, Thuringia was home to 4,500 Jews in 37 communities, while 1,290 Jews lived in Erfurt. By 1939, 232 Jews were left in Erfurt, the remainder having emigrated. Starting in the spring of 1942, the stragglers were deported to concentration camps in Poland and what is now the Czech Republic.

At the end of World War II, when Germany was divided into two ideologically antagonistic states and Thuringia was incorporated into the newly formed socialist German Democratic Republic, a handful of Jews trickled back to Erfurt, whose known Jewish population in 1945 was a mere 15, said Schramm, a retired professor of engineering who was born in the town of Weissenfels.

With the dissolution of East Germany in 1990, only 26 Jews were registered with the Jewish community in Erfurt, a centre of the microelectronics industry. Just when things looked bleakest for Jewish continuity, Jews from the Soviet Union began streaming into reunified Germany. Hundreds landed in Thuringia.

Today, 820 of the 850 known Jews of Thuringia are concentrated in the cities of Erfurt, Jena and Nordhausen. They are mostly from the European parts of the former Soviet Union.

"It's difficult for some of them in Germany," explained Schramm in a reference to the Soviet Jews. "The younger ones have learned German and have integrated. Young people have good conditions here. They feel good in Germany. But it's hard for the older people. They're like older German Jews who immigrated to Palestine in the 1930s and couldn't make it."

Konstantin Pal, Erfurt's only rabbi, is a Soviet Jew, having emigrated from Moscow to West Berlin in 1989. But as far as he is concerned, the future of the Thuringian Jewish community view is not particularly bright, at least from a demographic point of view.

"We're getting smaller and older," said Rabbi Pal, who's 34 and engaged to be married. "More than half of our members are over the age of 60 to 65."

Since 2010, he added, there have been 20 funerals, two conversions to Judaism, no weddings and one bat mitzvah.

Next year, two boys will have their bar mitzvahs.

"In another generation, I don't expect more than 200 Jews to be living in Thuringia," said Rabbi Pal, who studied at the Abraham Geiger College in Potsdam and completed his rabbinical studies at the Hebrew Union College, the Pardes Institute and the Steinsaltz Institute in Israel. "The future is not very positive. It sounds bad, but that's the reality."

Due to the higher unemployment rate in this region of Germany, he noted, university graduates tend to leave for destinations such as Berlin, Frankfurt and Munich, where job prospects are better.

"This is a problem for all Jewish communities in eastern Germany," said Rabbi Pal, who conducts services in the New Synagogue, which opened in 1952 on the site of the synagogue destroyed during Kristallnacht and was the only shul ever built in East Germany. "We try to persuade them to stay, but we can only hope they stay. We can't honestly tell them we'll find them jobs with high incomes."

Rabbi Pal himself may leave one day, having considered continuing his career in South America or Australia. "But at the moment, I don't want to move," he said.

Like so many Jews in this corner of Germany, Rabbi Pal is of mixed race descent. His Jewish mother felt the pangs of Soviet antisemitism when she was denied the opportunity to study medicine at the University of Moscow due to its Jewish quota. His father, a carpenter, is a Russian Orthodox Christian. He was raised in a secular milieu when, as he put it, matzah and bread could both be found on the kitchen table.

As far as he knows, he is Erfurt's first full-time rabbi since the late 1930s. "I've never really thought what it's like to be the first rabbi here in 75 years. I don't think about this. It's tough to live in a Jewish community without a proper infrastructure, like you have in Canada and the United States."

Rabbi Konstantin Pal, left, and Reinhard Schramm

[Sheldon Kirshner photo]

Citing logistical and spiritual difficulties he has encountered in Erfurt since his arrival three years ago, Rabbi Pal said, "If I want to buy matzah, I have to order it from Berlin. Our members came here without any Jewish education to speak of, especially those who emigrated after the end of communism in the Soviet Union. So it's hard to be a Jew, and a rabbi, in Erfurt."

Unlike Rabbi Pal, Schramm, who is culturally German to his fingertips, has no intention of leaving Germany. But like the rabbi, he comes from a Jewish-Christian background.

During the Third Reich period, his father, a teacher, lost his position because he refused to divorce his Jewish wife, throwing him into joblessness until he became a street cleaner. "My family wanted to remain in Germany, hoping it would be better in the future," he said.

In February of 1945, Schramm and his mother were about to be arrested and deported when they were saved by one of his father's friends, a communist. Nonetheless, six members of his family, including his grandmother and uncle, were murdered during the Holocaust.

After the death of his father in 1948, Schramm's mother, a communist, briefly toyed with the notion of making aliyah, but dropped the idea when the Arab-Israeli war broke out.

Schramm, who was also a member of the Communist party, was not brought up Jewish in officially atheistic East Germany, an ally of the Soviet Union, an ideological foe of Israel and a supporter of the Arab cause. "My mother said, 'After the Holocaust, I don't think there's a Jewish god.'" But in 1987, she began attending services at the New Synagogue, and Schramm joined her.

Schramm and his Polish Catholic wife have three children, and although they are not halachically Jewish, he said, "They respect Judaism and are familiar with Jewish history."

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2007	10.5%	2012	7.7%

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ROMSPEN

Yeshiva University to Host an Evening of Tribute on June 20th

Canadian Friends of Yeshiva University and Yeshiva University Torah MiTzion Beit Midrash Zichron Dov are hosting a Gala Dinner on June 20th 2013 at BAYT. This evening is dedicated to honouring three couples who are leaders in the Toronto Jewish Community and wishing farewell to three graduating Beit Midrash personnel. As well, it marks YU's decades-long connection with the Toronto community.

Honourees
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Honourees
Dr. & Mrs. Lazer and Shayna Friedman

Honourees
Mr. & Mrs. Allan and Malka Rutman

Guest Speaker
Rabbi Meir Soloveichik, PhD

"Our relationship with Canada is an essential part of who we are," says Richard Joel, President of Yeshiva University *"and it works in a continuous circle. We educate Canadian students...and watch them return to Canadian communities with new skills to invest in the most important place in the world: their homes."*

The list of Yeshiva University graduates is a Who's Who of Toronto's synagogues, schools, community organizations and business leaders. The effect of YU on the Jewish landscape of the GTA is profound and deep. There are over 26 rabbinic and organizational leaders who are graduates of a YU program and are active in Toronto today.

Close to 300 students from Toronto have attended YU undergraduate programs over the last 5 years, a very large majority of whom have received merit-based or needs-based scholarships. Canadian Friends of Yeshiva University is a concrete expression of the importance that YU puts on its Canadian profile and student recruitment. CFYU is responsible for ensuring that the scholarship funds are available to help Canadians attend YU.

In addition to investing in students, YU makes investments in our community.

In its short history in Toronto, the YU Torah MiTzion Beit Midrash, under the dynamic leadership of Rabbi Mordechai Torczyner, has had a tremendous impact on the GTA. Its innovative programs, which are attended by hundreds on a weekly basis, have included community shiurim, individual chavrutot, annual Shabbatonim, as well as numerous synagogue, school and organizational partnerships.

"Thank G-d, we have been blessed with avreichim who have the knowledge and desire to reach the community at every level." says Rabbi Torczyner. *"The result has been a Beit Midrash which engages the GTA at every age, at every stage. Our dream of strengthening the community's commitment to Torah in their daily lives, has become a reality."*

Stuart Haber, National Director of Canadian Friends of Yeshiva University, states, *"We are determined to enable even more Canadian students to benefit from all the tremendous opportunities YU has to offer and we are determined to enhance our educational efforts via the YU Beit Midrash to impact even more of GTA Jewry".*

Rabbi Meir Soloveichik will be the keynote speaker at the dinner. The 40-year-old rabbi – who graduated from Yeshiva University, went on to Yale Divinity School, and received his PhD in religion from Princeton – is a scion of one of Orthodoxy's most celebrated rabbinic dynasties. He continues the family tradition, managing to keep one foot firmly in the *Beit Midrash* and the other in the public square. Last year he stepped into the American spotlight by delivering the opening invocation at the Republican National Convention. He is a highly entertaining and provocative speaker. Rabbi Soloveichik is the Director of the Zahava & Moshael Straus Centre for Torah and Western Thought at YU.

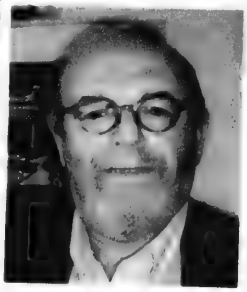
For more information, or to make reservations for this special evening, contact CFYU 416 783-6960. This space has been paid for by CFYU.

Legal Forum helps makes Israel's case

Paul Lungen
Staff Reporter

Israelis have long been known for their "chutzpah," which loosely translated means being brash, having nerve or being audacious. It fits the stereotype of the modern Israeli as someone brimming with confidence, or even, shall we say, being a little bit pushy.

But the stereotype fails when it comes to standing up for their country when its opponents are hurling invective and denouncing it in the court of public opinion. Too often, those charged with making Israel's case are apologetic, even defensive, when there is no cause to be apologetic or defensive. At least, that's the contention of Alan Baker, former Israeli ambassador to Canada and today the head of the international action division of the Legal Forum for the Land of Israel.



Alan Baker

Baker was in Toronto and Montreal last week on a seven-day speaking tour that included a presentation at the Shaarei Tefillah synagogue in Toronto.

Israel is facing a propaganda assault as well as a "huge amount of legal threats coming from the international sphere," Baker told *The CJN*. "The legal threats versus Israel are not being handled in a positive manner by the government of Israel.

"The concept of hasbarah (explaining, public relations) has become the concept of apologetics," Baker said. Israel and many Israelis desperately desire to be accepted in the world community and wrongly believe that by not rocking the boat, their position will be enhanced globally. That's wrong-headed, Baker suggested. Instead, the forum offers a more robust and unabashed case for Israel. "I think we should be more assertive on rights-based diplomacy," he said.

There are plenty of opportunities for the forum to apply that approach, he continued. Baker outlined several recent manifestations of "lawfare" being waged against the Jewish state that cry out for a response: the proposal to take Israel to the International Criminal Court (ICC); United Nations' reports slamming Israel on settlements and Jerusalem; the BDS (boycott, divestment and sanctions) movement; and the European Union proposal to require the labelling of products from Israeli settlements.

The Legal Forum, which was founded in the wake of the Israeli withdrawal from Gaza to promote the rights of evacuees, relies on 350 lawyers, working pro bono, to present Israel's case. And that includes within Israel itself, which, the forum believes, harbours an "anti-settler bias."

When the Palestinian Authority approached the United Nations in a bid to upgrade its status to that of a state, the forum presented the secretary general with a brief pointing out that Palestinian efforts to declare a state violated the Oslo agreements. The forum also "explain that the Jews have legal, historic and indigenous rights, long before anyone else," Baker said.

In addition to indigenous rights – Jews have lived on the land for 3,000 years – modern rights trace back to the Balfour Declaration, the San Remo agreement, the Mandate given the British by the League of Nations to hold the land in trust for the Jews, and the ratification by the United Nations of those rights, Baker said. That includes the entire area west of the Jordan River.

"What we said is that Israel has the right to build settlements in Judea and Samaria," that the territories are not "occupied," but belong to Israel as of right.

Baker, a member of the Levy Committee, which reported last year on Israel's legal claim to the West Bank, said negotiations with the Palestinians could lead to Israel ceding territories, but those would be, in a legal sense, Israeli lands being relinquished.

The forum has responded to a report by the UN Human Rights Council, which studied the effect of Israeli settlements on Palestinians and declared that Israeli political leaders could be tried as war criminals in the ICC.

The forum disseminated its critique of the council's findings to media outlets and other NGOs, as well as the Israeli diplomatic mission in Geneva. The critique pointed out that the report was not just wrong, but virulently and deliberately misleading," Baker said.

It's important "that the last word won't be from that [UN] commission," Baker said.

The forum has also countered calls by supporters of BDS for a boycott of Israel by pointing out that not only is that illegal – the Palestinians agreed in Oslo there would be no boycotts – but "it [also] encourages Palestinians to retain an uncompromising position. Basically, you're telling the Palestinians, 'You don't need to negotiate. You'll get what you want.'"

Going forward, the forum is hoping to convince western governments to reconsider funding UNRWA, the agency that serves Palestinian refugees and their descendants. UNRWA, which runs the education system in refugee camps, "is involved in anti-Israel agitation," including the glorification of suicide bombers and incitement against Israel, Baker said. "We think this money is being abused."

Islamism 'will lose its appeal,' scholar says

Religious extremism could take decades to eradicate

Ron Csillag
Special to The CJN

Islamic extremism can be eradicated, but it could take decades, a synagogue audience heard last week.

In a panel on "Islam vs. Islamism – Is the Problem Religion or Ideology?" held at Beth Emeth Bais Yehuda Synagogue, U.S. Mideast expert and historian Daniel Pipes referenced recent incidents of Islamic terror – the horrific daytime murder of a British soldier on a London street last week and the Boston Marathon bombings — but said it's incorrect to blame these and other acts on radical Islam alone, or on all of Islam itself.

Daniel Pipes

"The enemy," said Pipes, "is a form of Islam."

He estimated that between 10 and 15 per cent of the world's 1.2 billion Muslims hold extremist views and literal interpretations of Qur'anic injunction to strike out at those who oppose Islam.

But, "everything human changes over time, including religion," said Pipes, president of the Middle East Forum and a columnist. "Scriptures are not the whole picture."

He said judging Islam by the Qur'an alone is as invalid as judging the United States just by its constitution.

"It's not enough to look at the documents. You have to look at the historical record."

And that record has held "enormous changes" for Islam over time, he said.

For example, rules within sharia, the Islamic legal code, for usury, warfare, personal conduct and other aspects of life have shifted over time.

Pre-modern Muslims developed legalistic provisions to get around these and other "over-ambitious demands," resulting in the fulfillment of the letter of the law, if not its spirit.

"The insistence on Islamism unchanging ignores the fact that [Islam] has changed and will continue to change," Pipes said.

He said many changes over the past few decades have been for the worse, "but if Islam can get worse, it can get better."

Despite widespread honour killings, female genital mutilation and even slavery in Muslim lands, Islamism "will lose its appeal," Pipes predicted.

He said he sees the current disarray in the Muslim world as a "civil war between those Muslims who want to buy the sharia in its entirety and those who want to move beyond the sharia."

Five hundred years ago, he noted, all three major monotheistic faiths practised slavery and prohibited usury. Islam "can be reformed. It will take decades. But we can help build modern Islam by resisting Islamism. It's like saying we resist the Nazis. It's easy. Just say no."

Panelist Raymond de Souza, a Roman Catholic priest, said it's Muslims who suffer the most from Islamic extremism. He said he believes the current battle between mainline and extremist Islam is a theological one and requires a religious solution arrived at from within, with help from other religions.

While Islam is a faith tradition, Islamism is "an ideology, fascistic and totalitarian, masquerading as religion," said Salim Mansur, a professor at the University of Western Ontario and columnist for the *Sun* newspaper chain. "It's about power, and Islamists are obsessed with power."

Islamism "is a total perversion of Islam," while sharia "is a human construct, limited and fallible."

Mansur called on the West to act against radical Islam by "providing assistance to those struggling against Islamism. We cannot afford to be neutral, even if driven by self-interest."

Mansur also predicted an end to extremist Islam.

"The pendulum will swing back. Islamism has nothing to offer 1.2 billion Muslims, half of whom are women."

The event was sponsored by the Free Thinking Film Society; Cardus, a Christian think tank; Muslims Facing Tomorrow; the Macdonald-Laurier Institute, and the Centre for Israel and Jewish Affairs.

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Students start Jewish Culture Club

From left, Lindsay Fein, Hannah Lidsky and Jeremy Rosenthal started a Jewish Culture Club at North Toronto Collegiate Institute.

Frances Kraft
Staff Reporter

Lindsay Fein, Hannah Lidsky and Jeremy Rosenthal – Grade 11 classmates and friends at North Toronto Collegiate Institute – started a Jewish Culture Club at their high school a little over a month ago.

It's the first one in 10 years to be run at the school.

"We all took a course at Torah High at the Village Shul," Fein, 16, told *The CJN*. Both Torah High and the Jewish Culture Club are affiliated with National Conference of Synagogue Youth (NCSY), the youth movement of the Orthodox Union.

The new group meets every Wednesday at lunch and is open to everyone. It's run by NCSY staffer Shyndee Kestenbaum. North Toronto teacher Marsha Kazman is the club's main teacher-sponsor.

About 25 students, of the approximately 1,200 at the school, turned up for the first event, Fein said. She estimates that 90 per cent of them were Jewish.

Programs may be holiday-related, and usually include pizza. So far, programs have tied in to Pesach, Yom Ha'atzmaut and Shabbat, with challah-baking for the latter program.

The students have written letters to Israeli soldiers to thank them, and on a lighter note, watched an Israeli version of *The Simpsons*, Fein said.

She added that part of the impetus to found the club was a feeling that "it was important to share Jewish identity with everybody, and talk about [Jewish] traditions."

Last year, when she attended Forest Hill Collegiate Institute, Fein attended a Jewish Culture Club there.

"I think it's important to celebrate your Judaism and be proud of it," she said. "It's a good opportunity for everyone to get hands-on activities and have fun at lunch with other Jewish students."

NCSY's Kestenbaum said it's almost unheard of to have so many students show up for the first event. "The students really pushed for it," she said.

"It's an opportunity for Jewish kids to get together once a week to celebrate their Judaism, and have some Jewish identity."

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Torah High launches experimental program

Compiled by CJN Staff

In conjunction with Jewish Heritage Month in Ontario in May, Torah High, which offers high school courses for credit to Jewish public high school students, began accepting applications for its new four-week summer program in Israel.

The program, which will run for the first time in 2014 as a culmination to Torah High classes, is funded by the recently introduced "WOW!" initiative of UJA Federation of Greater Toronto's Centre for Jewish Education. WOW! provides funding for innovative supplementary Jewish education projects.

The new summer program will accept qualifying Grade 9 and 10 students registering for Torah High's September courses. Torah High is seeking further funding for the program, and intends to expand it in coming years.

It will be one of three options available to students to supplement what they learn in class. The other experiential options are a leadership retreat, and a combination of seminars and local programming, according to Arieh Rosenblum, NCSY Canada and Torah High's director of operations and communications.

Registrants will participate in National Conference of Synagogue Youth's (NCSY's) Jerusalem Journey Israel Summer program, which includes experiential education elements as well as pre- and post-program requirements. NCSY is the youth movement of the Orthodox Union.

Rabbi Glenn Black, CEO of Torah High and of NCSY Canada, said the new program will "revolutionize the educational experience offered to Jewish teens in the GTA. It includes formal, informal, and experiential education, local and international venues, and four intense weeks in the most inspiring place a young Jew can find in the entire world. We are proud to partner with the UJA in bringing innovative projects forward. This program is a game-changer."

More than 10,000 Jewish teens in the GTA attend public high school, according to Rosenblum. Of those, about 350 attend Torah High, which started in Toronto 12 years ago, and now has programs in Ottawa, Vancouver and about half a dozen cities in the United States.

Interested parents and students can visit Torah High's website at www.torahhigh.org for more information.

The WOW! innovation grant will also support other new initiatives at Torah High, including online course offerings, night school courses and summer courses.

With files from Frances Kraft

In celebration of 25 YEARS in business and as THANK-YOU to their loyal clients, THE CENTRE STREET DELI donated $25,000 to SickKids Foundation/ The Adam Ballinsky Fund.

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Camp Northland gets new director

'There's nowhere I'd rather be,' Sohinki says

Carolyn Blackman
Staff Reporter

Lewis Sohinki, 32, new director of Camp Northland-B'nai Brith in Haliburton, has been heading toward this job all his life.

Lewis Sohinki

A native of Washington, D.C., Sohinki has been going to camp since his father ran a BBYO program at B'nai Brith Perlman Camp in Pennsylvania, and for the past four years, he was the camp's director.

"There is nowhere I would rather be than at camp. This is what I love to do, " he said in an interview at Camp Northland's Toronto office.

With a master's degree in social work and Jewish communal service, he recently completed the Foundation for Jewish Camp's Executive Leadership Institute program.

While attending graduate school, he worked as the Baltimore Council Director of the JCC of Greater Baltimore, and for three years, he was the teen services supervisor at the Jewish community centre in Houston, Texas.

He's "thrilled" at the opportunity to work at Camp Northland.

"There is no other camp like it. Its traditions and Jewish values are strong, and when children come to camp, they grow Jewishly," he said.

"Camp Northland has just the right amount of Jewish content and value. It connects the kids. The Kabbalat Shabbat, [for example] teaches them how to be part of a [larger] family on Shabbat."

The high retention rate of staff speaks to the quality of the camp, Sohinki said.

"Most of them were campers there, and they want to give back at the highest level. Some staff have been with us for 10 or 15 years."

A two-season program for 16-year-olds teaches kids everything they need to know about becoming staff, he said.

"They go through an interview process, and they take part in specific training sessions where they learn leadership skills."

As part of the year-round job, Sohinki plans athletic and cultural programs, manages the budget, and he's in charge of registration, recruitment and hiring. He's also involved in staff training and the daily schedule, and he makes sure everyone is safe and happy.

"I also make time to get out there and play with the kids."

Sohinki stressed the value that camp has for kids.

"It is a place where they can be part of a larger community, gain a personal identity and learn new skills. They also learn to get along with campers their own age, and those older or younger. We pair up older and younger campers so they can connect, and create a relationship."

He said that he and his wife, Laura, have been welcomed warmly into the Toronto Jewish community.

"We instantly felt the Jewish life here."

Correction

The article "Rwandan survivor committed to genocide education" (May 23), incorrectly stated that Eloge Butera will graduate from McGill University's faculty of law this fall. In fact, Butera has graduated from McGill and will be called to the Ontario bar in September. The article also gave an incorrect date for when Butera received the Claude-Masson Award, the Quebec government's prize for volunteerism. He received it in 2009. *The CJN* regrets the errors.

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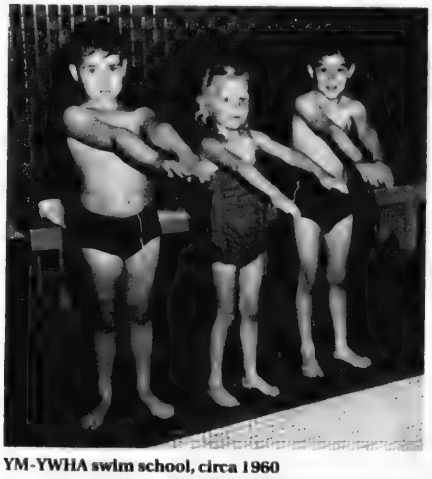
Miles Nadal JCC celebrates 60 years

Carolyn Blackman
Staff Reporter

When Jeff Perlmutar was growing up downtown, his mother never worried about him getting into trouble.

That's because Perlmutar, now 73 and a substitute teacher for the York Region Board of Education, spent all his spare time at what was then known as YM/YWHA at Bloor Street and Spadina Avenue, which opened in 1953.



YM-YWHA swim school, circa 1960
[Ontario Jewish Archives photos]

"I joined the Y when it was at College and Brunswick, and I was at the new JCC on Day 1. When I was 13, I volunteered for a boys' group. I then became a swim instructor, took judo and karate, played basketball and floor hockey. It was a huge part of my life. It was my home."

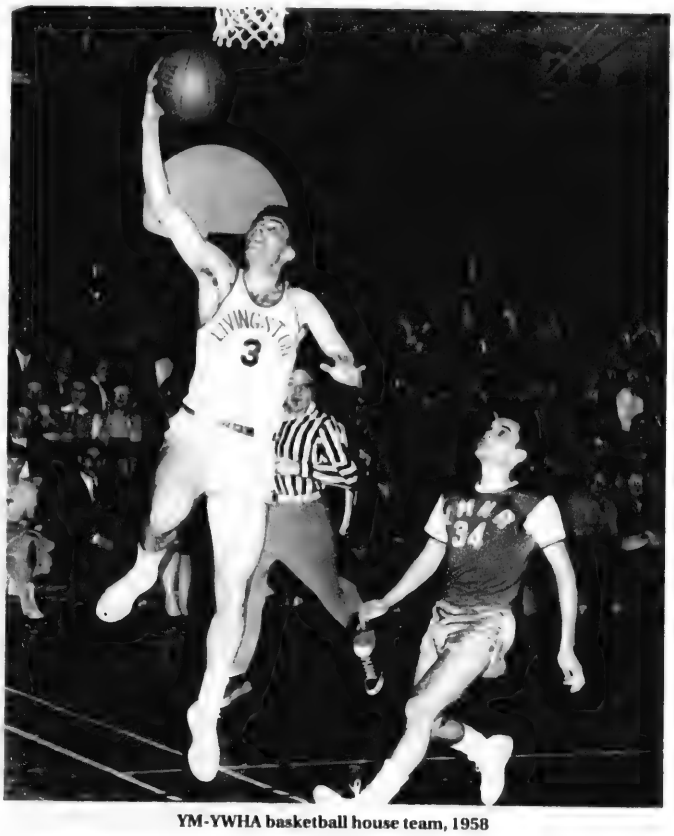
The seeds for what is now called the Miles Nadal Jewish Community Centre (MNJCC) were planted in 1919, when the Hebrew Association of Young Men's and Young Women's clubs, the precursor to the YM/YWHA, was created.

The athletic association soon expanded to include social, educational and cultural activities. It grew throughout the 1920s and became targeted toward boys, so "Young Women" was dropped from the name.

In the mid-1930s, overcrowding at the rented location at Brunswick Avenue and College Street became an issue, especially when activities for women began again in 1936.

As a result, the YM/YWHA erected its own athletic building in 1937 at 15 Brunswick Ave., entirely self-funded and run by volunteers.

A combined building campaign began in 1950 in order to raise $2,750,000 for a new YM/YWHA and a new Jewish Home for the Aged. In 1953, the new Jewish community centre was dedicated to a group of fallen Jewish servicemen, and in 2003, it was renovated and reopened under its current name.



YM-YWHA basketball house team, 1958

Perlmutar, who has a son and three grandsons, was membership director of the JCC from 1993 to 2000.

"We had dances every Sunday night, and I can't even tell you how many marriages resulted from those dances. I still have friends today that I met at the Y when I was 14."

Simon Kalkstein, 64, a social worker, worked inside the JCC building as supervisor of Jewish Family & Child's Gordon S. Wolfe downtown branch from 1988 until the branch moved to a nearby location on Madison Avenue in 2011.

"I also live downtown, so I was able to witness the blossoming of the JCC over the past two decades," Kalkstein said.

"When the branch moved there in 1988, there wasn't that much activity going on. Then, the Paul Penna [Downtown Jewish Day School] shared the JCC space. It was wonderful seeing the kids every day.

"The downtown Jewish community began growing, and the place was a growing concern again. It became what it was intended to be, a place for athletics and culture in one place."

He misses being part of the action, he said. "There was always something to do and people milling around. We were in the middle of everything."

A 60th anniversary dance is set for June 13, 7:30 p.m., at the MNJCC, with kosher desserts and a cash bar. For tickets or more details, visit the information desk at the MNJCC, or call 416-924-6211, ext. 0.

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Newburgh takes the reins at GTA Hillel

Replaces 18-year veteran Zac Kaye

Cara Stern
Staff Reporter

Marc Newburgh has been chosen to take over as executive director of Hillel of Greater Toronto when 18-year veteran Zac Kaye retires next month.

"I'm honoured and humbled that the Toronto Jewish community entrusted me with this immense responsibility," he told *The CJN*. "I really was just astounded that my life's journey had taken this path."

Originally from New York City, Newburgh has worked in the insurance industry for 34 years, most recently with Pinnacle Adjusters Group as vice-president. He said he decided to get involved with Hillel after being inspired by his children's experiences on campus.

His children, Zach and Jonathan, were also born in New York City, but the family moved to Oakville, Ont., when they were children. Oakville isn't your typical Jewish community, Newburgh said, but both Zach and Jonathan were set on their Jewish journeys after attending Camp George.

"As they went on their Jewish journey, as their parent, I went on my own Jewish journey," Newburgh said, adding that his journey has involved chasing his strong desire to "do good."

When the executive director position opened up and he told his family he was considering applying, he said they told him it was the perfect job for him.

"'It's what you love. You'll touch so many young lives,'" he said they told him.

His oldest son, Zach, 24, became heavily involved with Hillel Montreal during his studies at McGill University, and Jonathan, 21, is graduating from the same school this year. Their experiences have shaped Newburgh into someone who wants to help and inspire young adults.

"I feel so connected to my kids and feel the joy of what they do as young adults," he said.

Following in Kaye's huge footsteps is a little daunting, he said.

However, Shelly Feld, chair and president of Hillel's board, said he's confident that Newburgh's experience in the private sector is exactly what the organization needs.

Marc Newburgh

"He brings the personality, passion and practicality required for success in engaging the diverse student bodies that Hillel represents," Feld said. "His private-sector business experience, fundraising capability, strengths as a communicator and his charismatic nature will enable him to continue raise Hillel's profile in the community and collaborate successfully with our numerous partners and stakeholders."

Part of his vision includes forming more partnerships with non-Jewish campus groups and reaching out to the broader community, as well as continuing to engage Jews who aren't yet affiliated with Hillel, Newburgh said.

The ability to communicate with everybody involved in Hillel, from students to stakeholders and senior donors, was an essential criterion in the job search, said Edward Prutschi, chair of the search committee.

The committee was also looking for someone with the ability to "lead with a good fiscal head," and someone with "tremendous vision" for the organization, he added. "We're really excited to find somebody who can cover those really diverse requirements."

Newburgh said he's looking forward to working with students from all backgrounds, giving them an entry point into Jewish campus life and Jewish community life.

"I'm excited and thrilled and so looking forward to working with everybody," he said.

Groups oppose degree for anti-Israel academic

Janice Arnold
Staff Reporter

MONTREAL — Pro-Israel student groups are objecting to McGill University's decision to give an honorary degree to Judith Butler, an American feminist academic and philosopher who holds anti-Israel views.

Butler, a professor at the University of California, Berkeley, is scheduled to receive a doctor of letters May 30 from the faculties of arts and religious studies.

McGill is honouring her as "one of the leading philosophers, theorists of gender and sexuality, and public intellectuals of our time." It also acknowledges her activism in anti-war politics, including with Jewish Voice for Peace.

McGill Hillel and McGill Students for Israel acknowledge Butler's scholarly achievements, but say she's an inappropriate choice for this honour.

They have sent a letter of protest to the university's chancellor Arnold Steinberg denouncing Butler's "pro-terror, anti-Israel position" and asking that the honour be withdrawn.

Butler, who is Jewish, is a supporter of the boycott, divestment and sanctions campaign, and has spoken sympathetically about Hezbollah and Hamas as leftist social movements, but rejects violence.

"We consider the honour McGill is about to bestow on Prof. Butler astounding and deeply offensive," the letter states. "We urge you to rethink this decision."

However, the umbrella Hillel Montreal is not backing its McGill affiliate's call for Butler to be dropped.

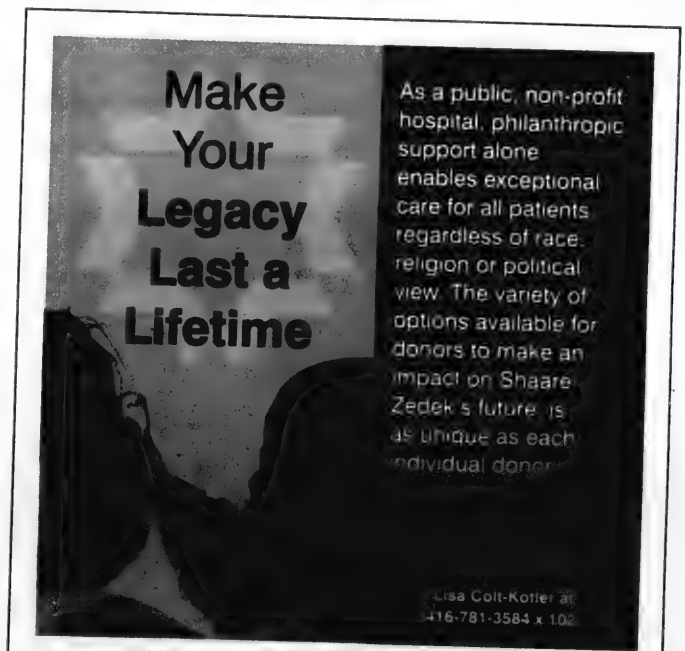
"We do not believe that the honorary degree for her academic work condones in any way her anti-Israel activism," said Hillel Montreal executive director Jeff Bicher.

McGill arts dean Christopher Manfredi defended the choice, saying Butler's work over many years deserves such recognition. Freedom of expression also must be defended, even if those opinions are considered controversial or objectionable by some, he said.

Hillel Montreal's position echoes that of the Centre for Israel and Jewish Affairs (CIJA). Its spokesperson David Ouellette told *The CJN* that CIJA believes McGill's bestowing an honorary degree "in no way supports her political activism, but rather recognizes her contribution to academia.

"The Jewish community has enjoyed a very good relationship with McGill over a long time," he said. "The university has built and continues to build strong ties with academic institutions in Israel, and has repeatedly denounced any attempt to delegitimize or boycott the state of Israel."

But Ouellette did accuse Butler of "moral turpitude" in her promotion of BDS and the "lie" of Israel's practising apartheid, as well as her "welcoming into the family of progressives the terrorist groups Hamas and Hezbollah."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דער יידיש ווינקל

דזשערי קעין

מיר דערמאָנען דער טײַ- יידישן לידישן דיכטער יצקב יצחק סיגאָל.

פון "שכחה טיכטאָוויטש

סיגאָל איז אָנגעקומען קיין מאָנטרעאָל הען ער איז געווען קרום 15 יאָר אלטע איז זיין לעבנסמעג ניט געווען פֿאַרזיכט מיט רויזן. ער האָט יאָרן לאָנג געמוזט אַרבעטן אין אַ שאָפּ אַדער הי אַ לערער אין די יידישע נאָך מיטאָג שולן.

ערשט אין 1941 האָט זיך סיגאָל דערשלאָגן צו חערן אַ סטאַבילער מיטאַרבעטער אין דעם מאָנטרעאָלער "קאָנעדער אַדלער", חז ער האָט בײַזן סוף פון זיין לעבן רעדאַגירט די חעכנסלעכע ליטעראַרישע זיטן. י י סיגאָל איז געווען אַ בײַ נאָר פּראָדוקטיווער שרײַבער. יעקב גלאָשטיין, אין זיין בוך, "אין תוך נעמען"...וויזמעט ער י י סיגאָל אַזש דרײַ באָזונדערע אָפּהאַנדלונגען. גלאָשטיין הייבט אין זיי אַרויס סיגאָלס אָרגאַניזעש פֿאַרבונדנקייט מיטן יידיש-לושן, חאָס איז זיין "כּוללה אַני אין זיין קריאת שמע". סיגאָלס אײַנגעשטילטער ניגון איז באַהערכט מיט עכטער פֿאַטעטישער שיינקייט, חאָס דערהייבט די פּשוטקעט חערטער חיצע צו דער מדרגה פון לירטישער דיכטונג.

יעקב גלאָשטיין ארט אויך ניט סיגאָלס שאַפֿיירישע שפּע, וחאָס פֿאַרחאַנדלט אים אין אַ "ראָשטילד פון נרויסנוניקן אויסנוענעם יידען דלות." גלאָשטיין באַציכנט סיגאָלס "ספֿר יידיש" חי אַן עיקרדיק חערק אין דער יידישער דיכטונג, חאָס ניט דער יידישער ליטעראָטור "האָסט, אָנזען אוך באַשטעט".

אין 1955, אַ יאָר נאָך סיגאָלס פֿרימיטיקן טויט, איז אין מאָנטרעאָל דערשינען אַן אָפּקלאַנג פון י י סיגאָלס ליטעראַרישן עזבון – האָס בוך "לעצטע לידער". צוזיין די לידער וחאָס נעפֿינען זיך אין זאַמלונג איז דאָס לידּ:

דיכטונג
ניב אַפּ זיינט לידער בוינים
דיינע נאַכדנקסטע שטהן צייט.
וחאָס מאַרם איז א נשחשב פון מידמל –
מוזנסיאריק פֿאַרשטיינערם זיך.

פֿאַרסיער זיך אין זיינער קאָמפּרן
דיין אָסטם דורך די פֿאַרן פון שפּיין.
דער חאָס פֿראָגם אין זיך אַלפֿשמאַסיק לעבן,
חשם וחאָס שחיינן פון דיין ליד פֿאַרשטיין.

די צייט חי בלום און חי וווליכם
דינם הייס אין דעם קילן לייב
און האָלם לעבידיק-נאָנץ און אייביק
אימלין קנדנדל נאַלדשטעם שטריב.

אין סרוטם און אין יאַרשפּעטער
חשנן דיינע לידער בוינים שטיין פֿעסט.
און אַ פרעמדער דיכטער-פֿרינל חשם בינין
אוטמער זיינרע נמיסטן זיין נשסט.

דער יודש וחאָס פֿראָגם אחמר לעבן
אין זיך – חשם דערקענען זיין קול,
איז אַ ניס דען, או אוא דיכטער- פֿרינל
פֿלים פֿאַרבי אוטערע דעכער אין מאָל.

אויב איר האָט נפֿראָגקן חענן אנדערע חינקל שרייבם דורך פֿאָסט אַדער בליק- פֿאָסט: info@cjnews.com

Search for a Holocaust monument designer launched

Compiled by CJN Staff

The National Capital Commission (NCC) has officially launched a request for proposals from prospective designers of the National Holocaust Monument.

The commission, which is run under the auspices of Foreign Affairs and International Trade Canada, sent out a release on May 16, with links to relevant websites where it asks "teams of professional artists, architects and landscape architects to submit their credentials and examples of prior experience as the first stage of a two-phase competition to build a monument to honour the victims and Canadian survivors of the Holocaust."

Earlier this year, the NCC announced that the monument would be erected at Lebreton Flats, across from the Canadian War Museum in Ottawa.

The NCC's deadline for submissions is 3 p.m. EDT, Sept. 4. The "Request for Qualification" document is now available on the NCC website.

"This competition is open to Canadian-led teams that may include international participants," the commission said. "A seven-member jury composed of accomplished professionals in their fields will recommend up to six finalist design teams, based on qualifications and past experience."

According to the NCC, the jury is composed of art and design professionals, content and education specialists, and a Holocaust survivor. They include historian Irving Abella, artist-curator Ydessa Hendeles, artist Herzl Kashetsky, architect Raymond Moriyama, executive director of the National Holocaust Development Council Margi Oksner, Holocaust survivor Vera Schiff and landscape architect Greg Smallenberg.

Ultimately, decision-making responsibility falls to Foreign Minister John Baird, who will make the final determination of the winning bid.

Speaking to *The CJN* last year after the announcement that the monument had been approved, Rabbi Daniel Friedman of Edmonton's Beth Israel Synagogue, who is on the

Vera Schiff

monument's development council, said he expected that the structure would be "world-class and something that is an indelible mark on the Canadian nation for generations to come."

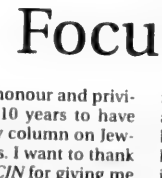
Ottawa has said it will provide up to $4 million in matching funds to the council to help build the memorial.

For more information about the National Holocaust Memorial, visit http://www.international.gc.ca.

Focusing on people

It has been an honour and privilege for the past 10 years to have penned a monthly column on Jewish business ethics. I want to thank the editor of *The CJN* for giving me this opportunity. I have gained tremendously by writing the columns, and I hope I have given you, the reader, food for thought.

"Money matters" from the perspective of Jewish law is sadly an area to which little effort or energy is devoted, and those who address these issues are few and far between. As money is the major focus of our waking hours – from work, to shopping, investing, planning and more – it is to be expected that it is the area that has more mitzvot connected to it than any other in the Torah.



Money Matters

Rabbi Jay Kelman CA

Over the years, I have tried to address a wide variety of issues, often trying to bring a Jewish perspective to topics that were contemporary and relevant. We have touched upon labour relations, taxation, competition, technology, government spending, contracts, liability and much more. We have discussed how new economic realities have had an impact on many a business in our community – something that all who read *The CJN* are keenly aware of.

Many have lamented what the potential loss of *The CJN* means for the community – and I fully concur that our community is so much better served with an independent and strong *CJN* and join with many others in hoping it will be saved. Yet, as sad as the loss for the community might be, this actually pales in comparison to the real suffering faced by those who face job losses – many after years of service – with bleak job prospects.

A newspaper, or any other business for that matter, can be replaced, and it is the very rare business that can survive into even the third generation. That is something our tradition realizes and accepts as part of the competitive and constantly changing marketplace.

The focus of rabbinic discussion is not the impact on an abstract business but rather the people involved. And while companies must do their utmost to help laid-off workers, fundamentally companies have the right, and sometimes even the obligation, to terminate workers.

Helping displaced workers is something that falls on the community at large. If the communal outcry does save *The CJN*, we have done a big service, first and foremost for the affected employees, and secondly for the community at large.

Over the past few years, with the great encouragement of the editor, I have addressed what is by far the most serious issue facing our community, the complete lack of affordability of a day school education for all but the very wealthy. Solutions do exist – if you want it is no dream. Whether or not I will have the privilege to continue to write for a wide audience, I will continue in my efforts to permanently solve this crisis. Please join me in doing so. I can be reached at rabbijay@torahinmotion.org.

Is there a canon of Jewish literature?

Views & Reviews

Martin Lockshin

For the past three years, I have had the honour of writing this monthly column for *The Canadian Jewish News*. Having worked with many different editors on many kinds of publications, I recognize what a privilege it has been to collaborate with a supportive, passionate and talented staff like that of *The CJN*.

Having reviewed some 40 books in this column, I thought it appropriate to dedicate this, my last column, not to a single book review but to the larger question of "Jewish literacy." What must someone who wishes to be a knowledgeable Jew read? Is there a Jewish "canon," a collection of books that we can and should assume that every well-read Jew knows?

Even outside of a Jewish context, the question of canon is controversial. Not too many decades ago, you could assume that anyone who completed a liberal arts degree in a good university would be acquainted with selections from the works of, for instance, Homer, Plato, Sophocles, Aquinas, Shakespeare, Descartes, Hume, Darwin, Marx, Freud, Dostoyevsky and Yeats. To call yourself educated, you also needed to have more than a basic acquaintance with most of the books of the Hebrew Bible and the New Testament. In learned circles, you might have been thought gauche if you didn't know who said, "How the mighty have fallen!" or "What God hath joined together, let no man put asunder" or "To suffer the slings and arrows of outrageous fortune." (For readers who have not had the benefit of a Great Books education, the answers are David in II Samuel 1:19; Jesus in Matthew 19:6 and Hamlet in *Hamlet*, Act 3, Scene 1.)

In the 1970s and 1980s this idea of a western canon came under assault in North American universities. Opponents argued that the western canon was prejudiced in favour of "DWEMs" (dead white European males). They were right at least on one point: having a canon is undemocratic, just as any merit-based system is undemocratic. A canon implies that some books, ideas and perspectives are more worth reading than others. Personally, I miss the canon: university students now may have a keener (though shallow) sense of equal rights for all, but since they have been exposed to so little good literature, their sense of what constitutes such literature and their overall critical abilities are duller. The "Great Books" are great for a reason!

Another troubling result of the death of canon for university instructors is that there is now no work of literature, philosophy or poetry that we can assume is known by all our students, neither when they enter university nor when they graduate.

Disagreements about the contents of the Jewish canon have been raging for the last 200 years. Until the 19th century, knowledge of the Bible and, even more so, knowledge of the Talmud were the basic prerequisites for being considered a literate, educated Jew. With the rise of religious skepticism, the Talmud was set aside by many "enlightened" Jews, but, at least for a while longer, the Bible held its ground as the book that educated Jews must know.

Until the 1980s, you could count on the fact that even the most secular Israeli high school graduate would have extensive knowledge of the Bible and would be able to recite many passages by heart. Not any more.

A number of contemporary Jewish thinkers have tried to address the canon problem but it is very difficult to create a recommended Jewish Great Books list that would speak to all Jews. Some argue that you are not Jewishly educated unless you know Pirkei Avot and Rashi's commentary on the Torah and other basic rabbinic texts; others say that the litmus test is knowledge of the novels of Amos Oz or Philip Roth, or, in some circles, the poems of Chaim Nachman Bialik.

I will resist the temptation of presenting my own list of books that every Jew should read. Instead I will advocate for a skill that transcends the canon issue: knowledge of Jewish languages.

Even more disturbing to me than the fact that contemporary educated Jews don't have an agreed-upon list of Jewish Great Books is the fact that so many educated Jews do not recognize the value of a common Jewish language.

We are living in unusual times from the perspective of Jewish languages. On one hand, about half of the Jews of the world are fluent speakers and readers of Hebrew. This is a wonderful development; it is unlikely that this was true at any other time in the last 2,000 years. On the other hand, more than 40 per cent of the Jews of the world now know no Jewish language at all. Until the end of the 18th century, it could be assumed that virtually every Jew spoke a Jewish language –primarily Yiddish, Hebrew, Ladino or Judeo-Arabic – yet today, even a Jew with very strong Jewish identity, especially here in North America, often feels that knowing a Jewish language is optional.

We North American Jews display hubris in our belief that we can effectively preserve and transmit Jewish values in English – translating classical texts and writing new ones in English. Judaism has never really survived without a Jewish language. Two thousand years ago, for a short period of time, Jewish works in Greek flourished, written by deeply committed profound Jewish authors like Philo of Alexandria. These works and the communities that produced them had next to no impact on later generations of Jewish thinkers. They were ignored because they were not written in Hebrew or another Jewish language.

Aside from the fact that Judaism has always promoted and developed Jewish languages, the Hebrew language can serve (and does serve for those who know it) another crucial function. Hebrew is neither Orthodox, Conservative, Reform nor secular. It is just Jewish. It ought to be an important value that unites the Jews of the world.

So what should an educated Jew read? My answer is: "Hebrew"! Hebrew is not only the past of the Jewish People and the language of half of the Jews of the present. It is also the future of our people.

Beth Tikvah's rabbi returns to Israel

Frances Kraft
Staff Reporter

Rabbi Howard Markose will return to Israel early next month after spending the past two years as interim senior rabbi at Beth Tikvah Synagogue after the resignation of the shul's longtime spiritual leader, Rabbi Wayne Allen.

The congregation will pay tribute to Rabbi Markose at a concert Sunday evening, June 2, at the synagogue. The Reel Jewish Experience: Songs from the Jewish Cinema will feature Gabi Epstein, Michele Tredger, Mitch Smolkin and Cantor Tibor Kovari, as well as the Beth Tikvah Choir, Kol Rina and the Toronto Jewish Men's Choir. It will be a fundraiser for Beth Tikvah's music programs.

Rabbi Markose's duties at Beth Tikvah included mentoring Rabbi Jarrod Grover, 32, who joined the congregation in 2009 and is moving into the role of spiritual leader. As well, Rabbi Markose oversaw the expansion of women's roles at services to include participation in all aspects of the Torah service.

Some people thought he was responsible for making these changes, but "that's not how it was," Rabbi Markose said in an interview at the synagogue.

He explained that, as *mara d'atra* (halachic decisor) for the congregation, "if something is forbidden, *assur*, I make the call. If something is obligatory, I make the call. If something is *mutar*, permissible, I can render it permissible, but it becomes the synagogue's responsibility to go through the process of study, interviewing members of the congregation, discussion – all of that for them to decide what direction the community wants to take.

Rabbi Howard Markose

"We learned and studied, and they made a determination… through a democratic process. I helped by facilitating their deciding whether that was appropriate for the synagogue."

A native of Minneapolis, Rabbi Markose, 55, made aliyah 19 years ago, but has a long association with Toronto's Jewish community. In 1984, he became the assistant rabbi at Adath Israel Congregation, and he served as rabbi of Shaar Shalom Synagogue for four years before he made aliyah. More recently, he has led auxiliary High Holiday services at Beth Sholom Synagogue for the past 12 years.

A father of four children ranging in age from 15 to 26, Rabbi Markose has spent the last two years commuting between Toronto and Israel. "It was hard," he said. The first year, in May, his wife Judy was in a car accident, and he had to go back to be with her.

"That was the biggest challenge, to be here without my family. Skype was extremely helpful. We were constantly in contact."

At Beth Tikvah, there were "not any huge challenges," he said. "It was pleasurable the whole time… My challenge here was a similar challenge to when I was rabbi at Shaar Shalom – trying to excite people about Judaism and wanting them to come closer to Judaism."

As well, he felt he was a shaliach – an emissary of Israel. "At every opportunity, I would teach about Israel. I shared my experiences."

Rabbi Grover said he would miss working with Rabbi Markose, whom he called "a mensch in every sense of the word."

One of the biggest lessons he learned, he said, was seeing how Rabbi Markose "took a large congregation with traditionalists and non-traditionalists, and managed, as the senior rabbi, to keep us together."

On his return to Israel, Rabbi Markose plans to complete his doctoral dissertation in Bible at Bar-Ilan University, teach at the Pardes Institute of Jewish Studies, where his wife Judy is director of the Pardes Educators Program, and continue to officiate at bar and bat mitzvah ceremonies for families from North America.

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New loans available at Jewish Free Loan Toronto

Frances Kraft
Staff Reporter

Jewish Free Loan Toronto – formerly Toronto Jewish Free Loan Cassa – has introduced two new types of loans to meet specific needs, one for emergencies and the other for fertility treatments and/or adoption fees.

They are the first new loans since the organization's inception 85 years ago, said Michael Freedman, the agency's executive director.

The emergency "mitzvah" loan, unlike other types of loans that the organization offers, requires no paperwork. "It's quick, it's for a smaller amount, and can be approved on the spot," Freedman said.

The loans range in amount up to $720, and are aimed at addressing situations such as emergency medical or dental work, or an eviction.

While other loans can take up to three weeks to process, applicants who are approved for emergency loans generally receive a cheque in less than two days, and no guarantors are required.

The second loan, for up to $7,500 of help with fertility treatments and/or adoption, is "one of our largest loans, and [is] interest-free as always," Freedman noted.

Michael Freedman

He said the organization began to consider the emergency and fertility/adoption loans as part of an effort to reach new segments of the community over the past couple of years. As well, Freedman heard about a program similar to the latter at a meeting last fall of the International Association of Jewish Free Loans, of which it is a member.

"We started doing our homework. Couples are getting married later, and Jews in particular are in that segment," Freedman said. "We found out there's totally a need. Expenses are off the charts."

JFLT would like to find a donor to provide matching funds so the organization can provide more help to prospective parents, he said.

The new loans are taken from the organization's "regular pool of money," and previously existing loans are still in effect, Freedman said.

The organization also offers educational loans, personal loans, and start-up business loans of up to $15,000. Most loans are repaid on a monthly basis, usually about $125 a month, Freedman said.

Last year, JFLT provided 147 loans totaling $833,600.

JFLT – which is affiliated with UJA Federation of Greater Toronto and located in the Lipa Green Centre – is the second-largest Jewish free loan association in Canada, after the Hebrew Free Loan Association of Montreal.

Vancouver, Winnipeg and Ottawa also have Jewish free loan associations.

For more information, or to apply for a loan in Toronto, go to tjflc.com.

JGH doing brain surgeries through the nose

Compiled by CJN Staff

MONTREAL — Surgeons at the Jewish General Hospital (JGH) are now performing some brain surgeries without opening the skull, even to get at tumours deep within the head.

The technique involves removing the growths through the nostrils, using an endoscope – a thin, flexible tube with a light at its tip.

Neurosurgeon Salvatore Di Maio and Marc Tewfik, an ear, nose and throat sinus surgeon, have combined their skills to become leaders in this minimally invasive surgery.

The conventional way of excising tumours located underneath the base of the brain is by making a large cranial opening and retracting the brain, which results in a much longer recovery time and may leave disfiguring facial scars.

"Thanks to endoscopic skull base surgery, recovery time in the hospital usually lasts one or two days, followed by a week or two at home," said Di Maio.

With the traditional method, the patient can expect to spend up to two weeks in hospital, and take another four to six weeks to recuperate at home, he said.

The two surgeons have been working together since mid-2011, and the collaboration has allowed them to improve their expertise.

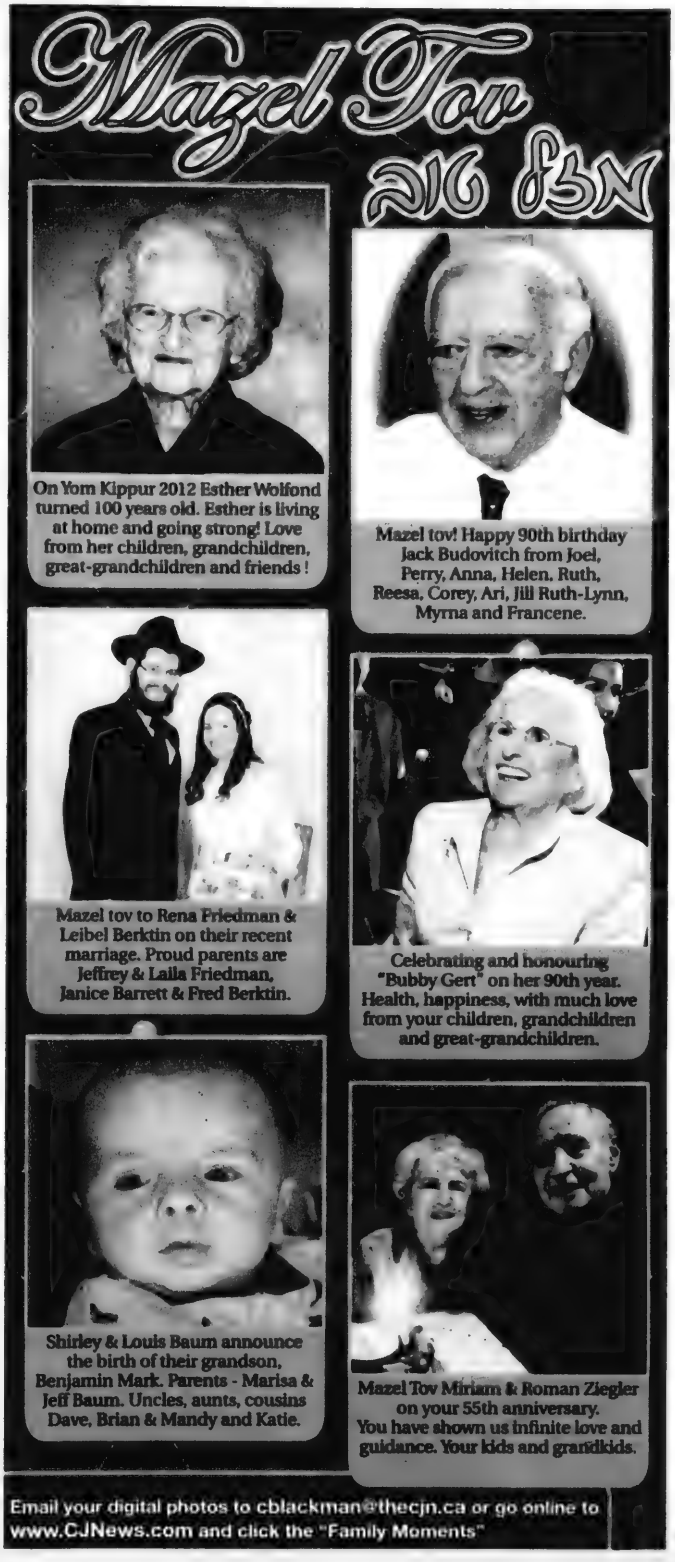
Tewfik said that the area behind the nose, where the spine meets the skull, used to be one of the most difficult to reach. With recent technological advances, surgeons now have better access to benign and cancerous tumours of the brain, sinuses and the pituitary gland, as well as the ability to more easily repair defects in the skull.

Open-skull surgery is still performed at the JGH, if that is what is judged best for the patient, Tewfik said.

JGH executive director Hartley Stern added: "We are delighted to offer patients a surgical procedure that's quicker, simpler and requires much less time for recovery. And since the expense of an operating room and full surgical team are avoided, this procedure is the JGH's reaffirmation of its commitment to working with colleagues throughout Quebec and across Canada to strengthen the public health-care system by reducing costs through the implementation of superior forms of treatment."

Di Maio and Tewfik will teach the technique to an international group of doctors in a course at McGill University in June.

CREATIVE WRITERS: Six students from Robbins Hebrew Academy's Beth Tikvah campus were among the winners of this year's UJA Federation Centre for Jewish Education creative writing contest for day and supplementary school students. The students will receive their awards at a ceremony June 2. Pictured, back row from left, are Samantha Palter, Danielle Ashkenazi, Julia Swirsky, Adi Chaimowitch and Yuval Ashkenazi. In front is Jehonathan Ashkenazi.



On Yom Kippur 2012 Esther Wolfond turned 100 years old. Esther is living at home and going strong! Love from her children, grandchildren, great-grandchildren and friends!

Mazel tov! Happy 90th birthday Jack Budovitch from Joel, Perry, Anna, Helen, Ruth, Reesa, Corey, Ari, Jill Ruth-Lynn, Myrna and Francene.

Mazel tov to Rena Friedman & Leibel Berktin on their recent marriage. Proud parents are Jeffrey & Laila Friedman, Janice Barrett & Fred Berktin.

Celebrating and honouring "Bubby Gert" on her 90th year. Health, happiness, with much love from your children, grandchildren and great-grandchildren.

Shirley & Louis Baum announce the birth of their grandson, Benjamin Mark. Parents - Marisa & Jeff Baum. Uncles, aunts, cousins Dave, Brian & Mandy and Katie.

Mazel Tov Miriam & Roman Ziegler on your 55th anniversary. You have shown us infinite love and guidance. Your kids and grandkids.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

CJN's Famous PARTY SECTION
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What's New

Deadline reminder: June 3 is the deadline for the issue of June 13. June 10 is the deadline for the issue of June 20. All deadlines are at noon. Phone 416-391-1836, ex. 269; fax 416-391-0829 or email whatsnewcjn@gmail.com.

Thursday, May 30

SYNAGOGUE MUSIC

Tara Abrams discusses Jewish music, 7:30 p.m., Temple Har Zion. 905-889-2252, ext. 5.

EZRA AND NEHEMIAH

Rabbi Wayne Allen discusses "Nehemiah and the Politics of Power," 7:30 p.m., Beth David Synagogue.

Friday, May 31

OPEN HOUSE

Temple Har Zion holds an open house with a "meet and greet" at 7 p.m., followed by Shabbat services. 905-889-2252.

Saturday, June 1

LEMONADE STAND

Jake's Collection Fund, raising money for Ewing's sarcoma research, will hold a lemonade stand event, 102 Mountbatten Rd., Thornhill, 10 a.m.-3 p.m. Rain date, June 2.

JEWISH WOMEN'S PARTY

A Jewish women's dance party for singles and couples will be held at the Uptown Loft, 2464 Yonge St. $15., 8 p.m. For more information, email jldance2013@gmail.com.

Sunday, June 2

REEL JEWISH EXPERIENCE

Beth Tikvah presents "The Reel Jewish Experience: Songs from Jewish Cinema" as the synagogue says goodbye to **Rabbi Howard Markose**, 8 p.m. For tickets, 416-221-3433.

BOOK LAUNCH

A book launch for *The Exile Book of Yiddish Women Writers* will be held at Beth David Synagogue, 2 p.m. The afternoon features editor **Frieda Forman**, Yiddish expert **Gloria Brumer** and singer **Theresa Tova**. www.kofflerarts.org or 416-638-1881, ext. 4198.

JEWISH CEMETERIES

The annual conference of the Jewish Cemetery Association of North America will be held in Toronto, June 2-4. To register and take part in tours, visit www.jcana.org/conference.asp or call **Howard Mammon**, 416-635-5595.

ISRAEL DAY FESTIVAL

Na'amat Canada and Canadian Zionist Federation are holding an Israel Day festival, noon- 6 p.m., York Hill Park, Thornhill. Free admission.

JEWISH FOLK CHOIR

The Toronto Jewish Folk Choir holds its 87th spring concert, 3 p.m., Temple Sinai. Soprano **Kyra Folk-Farber** is the guest artist and will perform music by **Avrom Goldfaden** and **John Weinzweig**. For tickets, call 905-669-5906 or visit online at raisinsandalmonds.eventbrite.ca.

OPEN HOUSE AND CHOIR

Habonim Youth Choir welcomes new members to its choir. Rehearsals start June 2, 7:30 p.m., 5 Glen Park Ave. Email kimdoron@rogers.com.

The Jewish Heritage School at Congregation Habonim holds an open house, 10 a.m. to noon.

SHAAR SHALOM SINGLES

Andrea Garofalo performs for Shaar Shalom Singles, 7:30 p.m., 2 Simonston Blvd. $10. 905-889-4975, ext. 72.

Continued on page 23

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UJA Federation of Greater Toronto

Please respond electronically, in confidence, with a letter of introduction and resume to: **jspositions@bialik.ca**

While we appreciate all applicants' interest, we will contact only those selected for an interview.

Continued from page 22

Monday, June 3

CREATING AN OPERA

Iain Scott discusses "Creating an Operatic Production," Temple Sinai, 1:30 p.m.

'GREEN' SYNAGOGUES

Beth Emeth Synagogue presents a panel discussion on "Harvesting Sustainability," 8 p.m.

'LOVE LANGUAGES'

Goldie Plotkin discusses "The Five Love Languages of Children." For location and to RSVP, call 905-886-0420, ext. 227.

JEWS OF TORONTO

Bill Gladstone gives an illustrated talk based on his new book, *Only Yesterday: Collected Pieces on the Jews of Toronto*, 8 p.m., Beth David Synagogue.

Tuesday, June 4

CHUG HA-TANACH

Rabbi Leslie Lipson discusses a chapter from the Book of Psalms, Beth David Synagogue, 8 p.m.

LUNCH AND LEARN

Dr. Lesley Wiesenfeld discusses "Adapting to the Changes Associated with Aging." Bring your lunch at noon, program at 12:30 p.m., Temple Har Zion, $3/$6.

LUNCH AND LEARN II

Joey Shulman discusses "Improve the Quality of Your Food to Improve your Life," at Beth Tikvah's lunch and learn, 12:15 p.m. $20. RSVP 416-221-3433, ext. 352.

Thursday, June 6

EVENING OF MUSIC

Evan Malach, winner of Israel's 2012 International Hallelujah Contest, runner-up **Courtney Simmons** and the Varsity Jews perform at a benefit for Na'amat, 7:30 p.m. at Bialik Hebrew Day School. For tickets, call 416-636-5425 or visit www.naamattoronto.ca.

OTHER NEWS

VOLUNTEERS NEEDED

Jewish Information Service is looking for a volunteer for the information desk at the Lipa Green Centre. Shift is 9 a.m.-1 p.m. Wednesdays, until October and then Mondays. Call **Barbara**, 416-631-5843, or bbarak@ujafed.org.

Baycrest welcomes youths between the ages of 13 and 24 to join the summer volunteer program. Provide companionship and assist with creative arts, fitness, outings and administrative work. 416-785-2500, ext. 2572; www.baycrest.org/volunteer.

Reena is looking for teens and young adults to work as recreation buddy volunteers in the summer day program for children, teens and young adults. Volunteers need to commit one day a week for July and August or two days a week for one month. No experience needed. Call **Mille Chadwick,** 905-889-2690, ext. 2112, or send an email to: mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

RENT A SPARE ROOM

List your spare room or basement apartment with the accommodation registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

ART SHOW

Act to End Violence Against Women is holding an art show, June 5-16, Papermill Gallery, at the Todmorden Mills Heritage Site Museum, 67 Pottery Rd. Show hours: Tuesday-Friday, 10 a.m.-4:30 p.m.; Weekends, 12-5 p.m. www.actoendvaw.org, 905-695-5372.

GOLF TOURNAMENT

Beth Emeth's golf tournament, which supports the Out of the Cold Program and the Kadima Educational Centre, will be held June 18 at the Mandarin Golf and Country Club. The day features kosher lunch and dinner, prizes and more. For tickets, call 416-633-3838 or www.beby.org/golf-tournament.html.

JF&CS GROUPS

All programs require registration and are open to all members of the community. To register, call **Shawna Sidney,** 416-638-7800, ext. 6215, or www.jfandcs.com. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

Dating in Midlife: A workshop for men and women over 40 who have been single for more than 2 years. June 18, 7 p.m.

High-Conflict Divorce: A workshop for parents wanting to develop strategies to deal with a high-conflict situation. Not for individuals in an abusive situation. June 19, 6:30 p.m., Lebovic JCC.

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups to bereaved parents. **Beth Feffer,** JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Dance with live music June 23, 7 p.m.; Bingo, June 12, 12:30 p.m.; Tuesdays, fitness, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Bernard Betel Centre, 416-225-2112. June 4, **Michael Klein** discusses "The World of Dreams," 10 a.m. June 6, **Jenny Zawaly** discusses "Nutrition Misinformation and Fraud," 1:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155.

June 13, **Corey Keeble** discusses "Architecture of Canadian Synagogues," 1:30 p.m.

New Horizons for Seniors. A discussion group led by a social worker meets June 17, 1:30 p.m., Beth Tzedec.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Red Cross babysitting class for children 11 and older, June 7, 9 a.m.-5 p.m. $75. Ext. 4235.

Space is still available at the Jack and Pat Kay Centre Camp this summer. Ext. 4378.

Enjoy a morning of Yiddish songs, crafts and brunch for grandparents and grandchildren, June 23, 10 a.m. Ext. 4235.

Mah-jong games, Monday afternoons; Yiddish conversation, Mondays, 1:30 p.m.; Four Great Operas with **Iain Scott** starts June 4; Provocative Female Artists with **Osnat Lippa** starts June 13; Folk dance, Wednesdays 10 a.m.; Duplicate bridge, Thursdays, 12:30 p.m.; Shalom Singers are looking for new members, Thursdays, 10 a.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tickets on sale now for MNJCC 60th anniversary dance, June 13, 7:30 p.m. $36. Ext. 0

Authors **Benjamin Hackman, Ronna Bloom, Jacob Scheier** read excerpts from their poetry, June 1, 10 p.m.

Adam Nayman discusses "Four Controversial Directors." June 3, **Lars Von Trier,** 7 p.m.

Toronto Jewish Film Society shows *Laughter Through Tears*, with live piano accompaniment by **Jordan Klapman.** Guest speaker, **Kalman Weiser,** June 2, 4 and 7:30 p.m. Tickets, ext. 0.

Music at the MNJCC. Women's Chorus, Mondays, 7:30 p.m.; Daytime choir, Tuesdays, 1 p.m.; Klezmer Ensemble, Tuesdays, 7:30 p.m.; Jewish chanting circle, June 12, 7:30 p.m.

MNJCC Community Choir performs June 5 and June 6, 8 p.m. For tickets, ext. 0.

"Jewish Toronto Now and Then," is the topic at the lunch and learn with **Sharoni Sibony,** June 18, noon.

Learn to cross-stitch Bible verses with **Temma Gentles,** June 20, 7 p.m.

Art by students in honour of Jewish Music Week is in the gallery until June 2.

Adult swim lessons start June 22. Registration June 5 for members, June 12 for non-members. Ext. 530.

Canadian Jewish Playwriting Competition, submission deadline July 2. www.mnjcc.org/CJPC.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m., Sundays at 8 a.m. **Coleman Bernstein,** 416-968-0200.

SCHWARTZ REISMAN CENTRE

Lebovic Campus, 9600 Bathurst St., Vaughan. 905-303-1821. Call ext. 3037 to register. www.srcentre.ca.

Health Series: June 4, **Dr. Rana Singh** provides an introduction to naturopathic medicine, 7:30 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 16

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BRIDAL REGISTRY

Mideast is becoming a Sunni-Shiite battlefield

"The kaleidoscope of Middle East politics never stops turning, and new combinations and patterns keep popping up."

The above observation by Walter Russell Mead (*Via Meadia*, May 18), a prominent American foreign policy analyst, gains relevance almost on a daily basis, given the dizzying pace of events extending from Libya to Iran.

Turmoil, instability and uncertainty continue to characterize just about every country over this immense territorial span (with the exception of Israel and, arguably, Turkey). In this climate, seemingly unexpected alliances emerge. For instance, while Egypt's Muslim Brotherhood-dominated government openly agitates against Israel, Egypt's army (upon which the Brotherhood relies) has been working with Israel to rein in jihadist forces in the lawless Sinai. The seizure (and subsequent release) of seven Egyptian security personnel by jihadists moved Egypt to close off access to Gaza – a stronghold of extremists. This in turn put Hamas, an offshoot of the Brotherhood and the current governing authority in Gaza, on the defensive.

According to Reports

PAUL MICHAELS

Farther east, Iraq is slipping further into sectarian war and fragmentation, as Sunni militias and suicide bombers escalate their attack against the repressive Shiite-dominated government led by President Nuri al-Maliki. Mead points out that "April was Iraq's bloodiest month since 2008," with 240 people killed in just one week. On May 21, 10 car bombs went off in Baghdad alone, claiming almost 100 lives. Shia militias have exacted their own toll. The carnage mounts with no end in sight.

Mead's survey continues: "In Syria, Alawite militias massacre Sunni civilians in a prelude to ethnic cleansing operations. And Lebanon is reeling as Hezbollah draws it deeper into the Syrian black hole." Overall, he writes: "The Middle East, from Basra to Beirut, is turning into one big Sunni versus Shi'a militia war, egged on by international players like Iran and Saudi Arabia."

As this column goes to press, reports are appearing about the growing threat of conflict between Syria and Israel on the Golan, as Syria is said to be awaiting the delivery of Russia's advanced S-300 anti-aircraft radar and missile system (described as a "game-changer" by Israelis).

While avoiding direct involvement in Syria's brutal civil war, Israel has been able to carry out at least three surgical air strikes, allegedly from Lebanese airspace, against Iranian-supplied missiles stored near Damascus and bound for Hezbollah. Anything that might impair Israel's capacity to prevent heavy weapons from getting into Hezbollah's hands would be a serious setback for the Jewish state.

Bashar Assad

As Tehran races to shore up its crucial stake in Syria – with money, weapons, and fighters from Iran, Iraq, and most prominently Lebanon – it does so under the protective cover of Russia's unwavering support of Bashar Assad's regime. Iran's regional ambitions depend on Assad's survival.

Hanin Ghaddar, managing editor of the online Lebanese news site *Now*, wrote on May 15 that Hezbollah leader Hassan Nasrallah's recent pledge to stand by Assad means that Hezbollah and Iran, which supplies and directs the Lebanese-based force, "are running the show" in Syria. According to Ghaddar, "if the Syrian rebels want to prevail, they need to target Hezbollah, not Assad or the Syrian regime."

Indeed, such has been the work of Syrian Sunni Salafist group Jabhat Al-Nusra, an Al Qaeda affiliate. The Sunni extremists have made fighting the Shiite group Hezbollah their priority – a battle, Ghaddar claims, that "will eventually move to Lebanon."

Last week saw Hezbollah forces, along with militias from Assad's Alawite sect, battle the Salafists in the mid-western town of Qusayr near the Lebanon border, an area critical to Assad's survival. In fact, Assad (read Iran/Hezbollah) has been making gain after gain from Damascus to Homs against rebel forces that are fractured and prone to infighting.

In a major reassessment, some western intelligence agencies currently believe that Assad is likely to withstand efforts to overthrow his regime.

For Israel, while Assad's survival or demise wouldn't affect the growing radicalization all around that Jerusalem must contend with, a major blow to Iran's influence in the region would be a definite gain.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Molly Consky	Apr 27/13	425 Walmer Road
Joan Soble	Apr 25/13	278 Bloor Street East
Selma Vaz	Apr 25/13	7440 Bathurst Street
Taiba Ric	Apr 27/13	42 Roseborough Cres.
Stanley Mourin	Apr 26/13	35 Balmuto Street
Sid Honest	Apr 28/13	384 Wood Duck Lane
Bernice Posen	Apr 28/13	3560 Bathurst Street
Chaim (Sol) Rotter	Apr 28/13	3560 Bathurst Street
Rachela Goldfinger	Apr 29/13	80 Antibes Drive
Noreen Ambrose	Apr 29/13	57 Willowbrook Road
Reg Convery	Apr 28/13	43 Mulholland Drive
Mel Goodman	Apr 30/13	2500 Bathurst Street
Lillian Vinokur	Apr 30/13	3560 Bathurst Street
Lilyan Saltzman	May 1/13	1035 Eglinton Avenue, W.
Rose Wolfson	May 1/13	262 St. Clair Ave. West
Eden Devra Worth	May 2/13	109 Palm Drive
Bertha Arbeiter	May 4/13	3560 Bathurst Street
Allan E. Paull	May 4/13	6 Delavan Avenue
Doreen Wolfe	May 5/13	3181 Bayview Avenue
Meta Kolin	May 3/13	20 Ivor Road
Lila Strashin	May 6/13	1 Northwestern Avenue
Reva Katz	May 6/13	42 Lambert Road
Moey Greenberg	May 6/13	5935 Bathurst Street
Arnold Rumm	May 7/13	333 Clark Avenue West
Ken Kramer	May 8/13	16 Tepee Court
Louis Bergman	May 8/13	150 Heath Street West
Lola Harlang	May 9/13	3560 Bathurst Street
Benjamin Aidelman	May 8/13	225 Ricardo Street

Steeles Memorial Chapel

David, Helen Ruth	May 10/13	Private
Hartzman, Sam	May 10/13	485 Patricia Ave
Heuberger, Bernard	May 11/13	Private
Borzykowski, Mariem	May 12/13	
Devore, Florence	May 12/13	
Pokotilo, Liza	May 12/13	Private
Rudnick, Leon Reuben	May 13/13	Private
Klein, Howard Israel	May 1313	29 New Havens Way
Aiken, Irving John	May 13/13	877 Yonge St
Winkler, Matilda	May 14/13	7440 Bathurst St
Sosnov, Leonid	May 14/13	50 Disera Dr
Bernstein, Jack Victor	May 14/13	
Stern, Dorothy	May 15/13	145 Almore Ave
Reiner, George	May 16/13	11 Townsgate Dr
Silverman, Henryka	May 17/13	7 Townsgate Dr

HEDREW BASIC BURIAL

Clara Weiss	Apr 28/13	185 Wilmot Trail
Edythe Haber	Apr 29/13	8038 Yonge Street
Morris Timanoff	May 4/13	600 Valley Vista Drive
Mark Goldhamer	May 5/13	645 Castlefield Avenue

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The unveiling of a monument to the memory of the late
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Dufferin St. N. of Major Mackenzie
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
IRVING COOPER ז"ל
will take place
Sunday, June 2nd at 11:00 a.m.
Beth Tzedec Memorial Park
Bathurst, North of Finch
Relatives and friends are invited to attend

Jobbik MP questions 'real facts' of Auschwitz

Andy Levy-Ajzenkopf
Staff Reporter

Jews and Roma in Hungary continue to weather the strident antisemitism and antiziganism – anti-Roma sentiment – of the ultra-nationalist Jobbik party.

In a recent example on May 23, a lawmaker for the party in Hungary said the historic events presented at the Auschwitz death camp museum might not be totally accurate.

Tamas Gaudi-Nagy made the statement during a discussion in Parliament on a proposal to facilitate visits by teenagers and young adults to the former Nazi concentration camp in Poland.

Hungarian news agency *MTI* reported that Gaudi-Nagy said the site "may not reflect the real facts of history," and that schools should not be "forced to take up such an expensive venture."

The statement drew condemnation from a number of areas, including Hungary's ruling Fidesz party; its leading Jewish group, Mazsihisz; Israel, and the Canadian Jewish community.

"Nobody has the right to question the Holocaust, the suffering and death of millions of people," the leader of the ruling Fidesz party, Antal Rogan, said in a statement last Thursday.

Depending on estimates, between 500,000 and two million Roma perished alongside Jews in the Holocaust.

According to a May 26 report in the *Jerusalem Post*, Israel's ambassador to Hungary, Ilan Mor, reportedly consulted a local lawyer over the issue.

"The embassy is asking for a legal opinion and, depending on this, will consider further actions," Mor told the *Post*.

David Koschitzky, chair of the Centre for Israel and Jewish Affairs (CIJA), said Jobbik's comments represent "classical antisemitism."

"That Jobbik has returned to this poisonous ideology, and is even questioning the truth of its terrible consequences at Auschwitz, should raise alarm among all Europeans. For though antisemitism targets Jews, its effects ultimately prove corrosive for the non-Jewish world. Any attempt such as this to minimize the Holocaust and the monumental suffering brought on by the brutal Nazi regime, must be vehemently and roundly condemned."

Hungary's Prime Minister Viktor Orbán pledged a policy of "zero tolerance" on antisemitism when he spoke at the World Jewish Congress (WJC) plenary in Budapest earlier this month. However, his commitment to that policy was questioned by the WJC and other Jewish organizations worldwide at the time.

Tamas Gaudi-Nagy

Mazsihisz, the Federation of Hungarian Jewish Communities, called on "democratic deputies in Parliament" to reject Gaudi-Nagy's remarks, and also called on the House speaker "to initiate legal proceedings to restore the reputation of Parliament.

"Though the deputy did not openly deny the Holocaust, he made a sly suggestion that the memorials put up where several million victims were executed do not reflect the truth," Mazsihisz said in its statement. "Gaudi-Nagy's remarks have desecrated the memory of over 400,000 Hungarians who were exterminated there."

Hungary is home to some 100,000 Jews.

Jobbik, Hungary's third-largest party, has been termed "a neo-Nazi" party by Hungary's Jewish watchdog on antisemitism, the Action and Protection Foundation, or TEV. Last year, one of its lawmakers, Marton Gyongyosi, said "it was time" for a list of Hungarian Jews to be drawn up as they pose "a national risk." He later said he was referring only to Hungarians with Israeli passports.

With files from JTA

Farber becomes chair of Ve'ahavta

Andy Levy-Azjenkopf
Staff Reporter

Bernie Farber, former CEO of the now-defunct Canadian Jewish Congress, is returning to Jewish communal advocacy on a voluntary basis as the new chair of Toronto-based Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee.

He replaces outgoing chair Henry Greisman.

Ve'ahavta founder, president and executive director Avrum Rosensweig said the appointment of Farber just "made sense."

He was voted in as new chair at the organization's annual general meeting in April.

Bernie Farber

"Bernie has shown interest in Ve'ahavta for many years. Over time, the organization and Bernie moved closer together, and at some point it seemed natural for him to step into a position of leadership," said Rosensweig, who is also a *CJN* columnist. "His style and approach to humanitarian work are very similar to Ve'ahavta's."

Outside his volunteer work, since leaving Congress in 2011 – when it was amalgamated into the new Centre for Israel and Jewish Affairs – Farber ran as a provincial Liberal candidate in Thornhill, and, in 2012, he accepted a job working with First Nations as senior vice-president of government and external relations with Gemini Power Corp., a hydroelectric developer.

Speaking to *The CJN* last week, Farber said he was excited by the opportunity to return to an official role within the Jewish community – "albeit a voluntary one," he said – and to use his experience to help Ve'ahavta enhance its brand and focus more on advocacy.

"I wanted to find an organization that meshed with my view of the world... and does work that brings meaning. And I couldn't think of a better fit than Ve'ahavta. It does work that virtually no other Jewish organization does [and] is the epitome of what tikkun olam should mean to us as Jews," he said.

Asked what his vision is for Ve'ahavta, Farber said while the organization's focus will remain on helping the poor and homeless, he hopes to make the 15-year-old agency more of a household name.

"I want to raise its profile. I want people to better know us. Ve'ahavta is well-known among the groups it helps and the agencies it works closely with, but I don't know if it's familiar outside of that limited sphere," he said.

Over his career, he said, he's always been able to use media effectively "to move good ideas forward." In doing so, his hope is to attract new members and new donors to the organization.

Ve'ahavta has done a lot of good work "for those who really do not have a voice" such as the homeless and the poor, Farber said.

"One of the things I want Ve'ahavta to become is an advocate" for those segments of society, he said.

"I want to be able to create an advocacy voice that comes from a Jewish perspective. I believe that governments respect the history of [the Jewish] people and what we've been through. We have a keen understanding of being the stranger and what that means."

Farber said he believes the non-profit agency has the potential to play a "very important" role in advocating on behalf of the disadvantaged, many of whom are refugees and immigrants.

That means the work he hopes to do with Ve'ahavta could cross over into political advocacy from time to time.

"Working with immigrant communities... more and more, we are losing the cachet we had as a country as being an open door for those who have been stateless and discriminated against," he said.

"I think that by virtue of the fact that we are going to be advocates for the poor and those that don't have a voice, some of that advocacy is going to spill into working with refugee groups."

Montreal to remain headquarters of UN aviation agency

Compiled by CJN Staff

The International Civil Aviation Organization (ICAO), the only UN agency headquartered in Canada, will not fly off for the desert kingdom of Qatar.

Qatar informed the ICAO last week that it's withdrawing its offer to become the organization's new permanent seat.

Qatar's move came after Foreign Affairs Minister John Baird spoke to Qatari Prime Minister Sheikh Hamad bin Jassim al-Thani, *Canadian Press* reported.

"He said that Qatar values their good relationship with Canada and wanted it to continue," said Baird, who along with Quebec government officials lobbied dozens of foreign officials to oppose the move.

The Qatari bid had been seen by government critics as being politically motivated and a reflection of Canada's pro-Israel policy in the Middle East.

Others saw the Qatari bid as a bargaining chip in an ongoing dispute over landing rights in Canada.

The ICAO has been in Montreal since it was founded in 1947.

CIJA demands apology from Que. cabinet minister

Drainville opposes relaxation of parking restrictions on Jewish holidays

Janice Arnold
Staff Reporter

MONTREAL — The Centre for Jewish and Israel Affairs (CIJA) denounced Quebec cabinet minister Bernard Drainville's comments opposing the relaxation of parking restrictions in Montreal on Jewish holidays, and asked for an apology.

Bernard Drainville

In a May 17 statement, CIJA said it was "outraged" by Drainville's "demagogic" remarks during Shavuot, in particular his characterization of the leniency extended to the community as "privileged treatment."

The organization accuses Drainville of deliberately trying to divide Quebecers, and suggests that he is using the issue to rally support for the "charter of secularism" that the Parti Québécois said would be a priority of its government during the election campaign last summer.

Drainville is the minister for democratic institutions and active citizenship.

"Politicians and the media have a duty to ensure that the political and societal debate on secularism does not denigrate, nor stigmatize the Jewish community of Quebec, which has lived in Quebec while respecting its laws and social norms for 2-1/2 centuries," said CIJA Quebec president Eric Maldoff.

"CIJA is saddened and outraged by the demagogic remarks made by Minister Drainville. While it is legitimate to debate the place of religion in our society, this discussion must include all minority groups in Quebec, and should not be used to score political points at their expense," the CIJA statement reads.

CIJA says dozens of other municipalities make similar arrangements for public and civic holidays.

For three decades, Montreal has waived restrictions on street parking for a few blocks around synagogues, which allows observant Jews who don't drive on holidays to avoid being ticketed if they are unable to move their cars when a holiday coincides with a day designated for street cleaning.

"Minister Drainville has blown out of proportion this benign act of neighbourliness which traditionally benefits all groups, Jewish or not, in order to promote his bill for the 'secular charter' at the expense of the Jewish community," CIJA states.

CIJA is also disappointed that Drainville, a former Radio-Canada journalist, in his May 15 interview with host Benoît Dutrizac on the radio station 98.5FM, did not refute "scandalous" remarks made by Dutrizac about the Jewish community.

The host cautioned the MNA on speaking about Jews. "They will send emails to intimidate you. I've experienced it, and I imagine you have also," he said.

Drainville responded: "From the moment that you are in the public space, and public regulations apply, you cannot come and say, 'I impose my personal beliefs on the rest of society, and I ask that the regulations governing the whole society be adjusted to my particular situation."

CIJA said that "Drainville, whose role it is to represent the entire population of Quebec, should have categorically rejected the scandalous remarks made by Dutrizac, yet instead, he suggested that the Jewish community is a source of conflict and, by their actions, are a source of resentment. Minister Drainville even went so far as to congratulate Dutrizac at the end of the interview, and praised him for his work."

Federation president David Cape also sent an open letter to the community calling Drainville's remarks "unacceptable."

Cape reassured the community that CIJA, the federation's advocacy partner, is on top of what is happening in Quebec and speaks for the community, when necessary.

"While it may at times appear as though Federation CJA is silent in the face of incidents such as this one, it is important to understand that CIJA is constantly monitoring the entire landscape and taking action behind the scenes, often before members of our community are even aware of an instance of antisemitism," Cape said.

CIJA spokesperson David Ouellette later clarified that it does not consider Drainville's comments antisemitic.

Jewish groups come to the aid of Oklahoma tornado victims

JNS.org

Prominent national and international Jewish organizations are coming to the aid of the victims of the devastating tornado that ripped through the Oklahoma City region on May 20, with wind speeds of up to 200 miles per hour, killing 24 people, including nine children.

Despite the area being home to only some 5,000 Jews, local Jewish groups such as Chabad of Oklahoma City are doing their part to assist in disaster relief.

"The Oklahoma City community is very friendly toward Jews and incredibly supportive of Eretz Yisrael, and that is why we are especially committed to doing everything we can to help. We want there to be a noticeable response from our community," Rabbi Ovadia Goldman told the *Jewish Press* on Tuesday morning.

Chabad has offered an array of help to those in need, including offers of shelter, monetary assistance, cellphones, food and clothing.

Meanwhile, other international Jewish organizations have opened relief funds for the victims of the tornado.

The Jewish Federations of North America announced Tuesday that it is setting up an Oklahoma City Tornado Relief Fund, dedicated to gathering aid from across the Jewish federation community. Donations can be made online or through local federations.

In Toronto, an e-blast sent by UJA Federation of Greater Toronto stated, "UJA's fund will meet needs identified by the Jewish Federation of Greater Oklahoma City, and [it will] support the relief efforts of IsraAID: The Israel Forum for International Humanitarian Aid, an Israeli-based humanitarian organization that responds to emergencies all over the world, and has partnered with UJA of Greater Toronto regularly to help victims of natural disasters since the December 2005 tsunami in Southeast Asia."

Steven Shulman, the Toronto federation's campaign director and counsel, told *The CJN* that thousands of people have been traumatized by the tornado. He noted that IsraAID will be working with local relief people to address post-trauma relief.

"People want to have this opportunity to make a statement about Jewish values in response to terrible tragedies like this," he said.

As well, the Canadian Council of Reform Judaism (CCRJ) is accepting donations as part of the Union for Reform Judaism's (URJ) Oklahoma aid effort. Donations can be made at ccrj.ca/donations (click on "Disaster Relief Canada").

Footage of the Oklahoma City tornado
[YouTube screenshot]

Sandy Levy, CCRJ's co-ordinator of programming and administration, told *The CJN*, "We're just all devastated and saddened by the loss."

In a May 21 news release, URJ announced that it is "working closely with our congregations in the affected region to assure the safety of their congregants, their neighbours, their structures and to determine next steps in relief work."

"We are numb with grief, and yet inspired by the heroic resilience of the people of Oklahoma. Our thoughts and prayers go out to all those impacted by this horrific tragedy," said URJ president Rabbi Rick Jacobs in the release. "For now, we will collect donations and distribute them to the American Red Cross and others on the ground in Oklahoma. As other needs arise, perhaps including volunteers to assist with the cleanup and rebuilding, we stand ready to help in any way possible."

B'nai B'rith International has also opened its Flood, Tornado and Hurricane Disaster Relief Fund. This fund has helped victims of other major disasters such as Hurricane Sandy in 2012, and the earthquakes in Japan in 2011 and Haiti in 2010.

Donations to the B'nai B'rith International fund can be made online.

With files from Frances Kraft.

International

Russia reportedly cancels missile sale to Syria

Ron Friedman
The Times of Israel

JERUSALEM — Despite official statements to the contrary, Russia will not transfer a shipment of advanced anti-aircraft missiles to Syria, an unnamed senior Russian official has told London's *Sunday Times*.

According to Sunday's report, Prime Minister Benjamin Netanyahu managed to convince Russian President Vladimir Putin of the risk such a deal posed to regional stability and Israeli civilians, during a meeting in the Black Sea resort of Sochi earlier this month, leading to the cancellation of the planned sale of six S-300 batteries to Bashar Assad's regime.

In their meeting, Netanyahu reportedly warned Putin that Moscow's sale of the sophisticated missile-defence system to Assad could push the Middle East into war, and argued that the S-300 had no relevance to Assad's civil-war battles against rebel groups.

Netanyahu and his national security adviser, Yaakov Amidror, explained to Putin that planes landing or taking off from Ben-Gurion International Airport outside Tel Aviv would be within the 200-kilometre range of the S-300 system, the report said.

"We are very much concerned about this. The large Russian community in Israel is a major factor in our attitude to Israel, and we will not let this happen," the Russian official told the *Sunday Times*.

In return, the official said, the Russians expected Israel to refrain from carrying out additional airstrikes in Syria, such as the two the Israeli Air Force reportedly conducted earlier in May, destroying shipments of advanced Fateh-110 missiles en route via Damascus to the Lebanese terror group Hezbollah.

Deputy Foreign Minister Ze'ev Elkin, who was present at the Netanyahu-Putin meeting as a translator, on Sunday stopped short of confirming the report and refused to provide further details of the meeting. He said, however, that in the wake of the conversation between the two leaders, he had consistently maintained that "it would be wrong to classify the meeting as a failure."

The Ukrainian-born Elkin told Army Radio that Israel's sizable population of immigrants from former Soviet Union states was "clearly" a factor in Russian policy in the region. He noted, however, that Russian expats in Israel have "not prevented the Russian leadership from taking stands against Israel's security… [and] supporting Israel's enemies in the Middle East."

Israeli officials have stated repeatedly over the past few weeks that Israel is not interested in a war with Syria, but will do whatever it takes to prevent the transfer of game-changing and non-conventional weapons from the Assad regime, or from Iran via Syria, to Hezbollah.

"The Israeli government has acted responsibly and prudently to ensure the security of Israeli citizens and to prevent advanced weapons from reaching Hezbollah and [other] terrorist organizations… and we will do so in the future," Netanyahu said during the weekly cabinet meeting in Jerusalem on May 19.

"The Middle East is in one of its most sensitive periods in decades, primarily Syria," the prime minister added. "We are monitoring the changes there closely and are prepared for any scenario."

During a visit to the Atlit naval base on May 14, Defence Minister Moshe Ya'alon said that Israel's policy on Syria was clear: "We do not interfere in the civil war, but we will not allow it to enter our territory."

The *Times* report on Sunday contradicted earlier statements by Russia's Foreign Minister Sergey Lavrov, who declared following the Netanyahu-Putin meeting that Moscow would honour existing contracts with its regional ally, including for the air-defence systems. *Timesofisrael.com*

Toronto Jewish Literary Festival TJLF koffler

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Why are words so important to so many Jews? Join historian **Fania Oz-Salzberger** in conversation with Award-winning author **David Layton** as they explore Oz-Salzbeger's new book *Jews and Words*, co-written with her father Amos Oz. Presented together with the Canada-Israel Cultural Foundation.

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Sunday, June 9, 2013 | 10 AM – 5 PM | FREE
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Only Yesterday: Collected Pieces on the Jews of Toronto
Monday, June 3, 8 PM | FREE | Beth David Synagogue, 55 Yeomans Rd.
An illustrated talk with Toronto journalist and editor Bill Gladstone.

Writing and Publishing Jewish Fiction in Canada: Past, Present and Future
Wednesday, June 5, 7:30 PM | FREE | Ben McNally Books, 366 Bay St.
Moderated by Dr. Nora Gold, with authors Martin Levin and Cary Fagan.

Jacob-Isaac Segal 1896-1954, A Montreal Yiddish Poet and His Milieu
Sunday, June 9, 4 PM | FREE | Beth David Synagogue, 55 Yeomans Rd.
Historian and author Pierre Anctil speaks on the Toronto launch of his new book.

Thursday, June 6, 8 PM | FREE
The Bram and Bluma Appel Salon at the Toronto Reference Library
789 Yonge St., Toronto

The 25th annual awards celebrating excellence in Canadian writing on Jewish themes and subjects. Books in a variety of genres will be recognized at the awards ceremony on **Thursday, June 6 at 8 PM**. The ceremony is free and open to the public. This year's awards will be hosted by former President & Publisher of Penguin Books, **Cynthia Good**.

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Israel applauded for findings in al-Dura case

Paul Lungen
Staff Reporter

After leading a crusade to debunk the Mohammad al-Dura video for 12 years, French activist Philippe Karsenty is gratified that the Israeli government is finally on board.

"The official Israeli report shows a turning point in the Israeli authorities' state of mind: they decided to fight for their good name. This is good news," Karsenty said.

Last week, a blue-ribbon government review committee reported to Prime Minister Benjamin Netanyahu that the Israel Defence Forces (IDF) did not kill or injure the 12-year-old al-Dura at the Netzarim Junction in Gaza in September 2000. A video produced by a France 2 cameraman and broadcast on the state-owned station claimed that al-Dura was shot by IDF forces. Narrated by France 2 Jerusalem bureau chief Charles Enderlin, it became a potent symbol in the intifadah and a propaganda weapon wielded by Israel's enemies. It was cited by Osama bin Laden in a call for jihad, and the 2012 murder in Toulouse of a rabbi and three children by Mohammed Merah was justified in part as a response to Israeli attacks on Palestinian children.

The recent panel concluded that "the France 2 report's central claims and accusations had no basis in the material which the station had in its possession at the time. Contrary to the (France 2) report's claim that the boy was killed, the committee's review of the raw footage showed that in the final scenes, which were not broadcast by France 2, the boy is seen to be alive. The review revealed that there is no evidence that Jamal (Mohammad's father) or the boy were wounded in the manner claimed in the report and that the footage does not depict Jamal as having been badly injured. In contrast, there are numerous indications that the two were not struck by bullets at all."

Philippe Karsenty

In Israel, the Prime Minister's Office said the committee report will be used to formulate the government's position on the incident, and International Affairs Minister Yuval Steinitz called the affair "a modern day blood libel against the State of Israel, alongside other blood libels like the claims of an alleged massacre at Jenin."

Enderlin criticized the government panel's findings, saying he had not been approached to testify at its hearings. He also said France 2 "has shown a willingness to participate in any official legal proceedings accompanied by legal counsel and carried out according to international standards."

He said the network would support exhumation of the body "for a pathological examination, including, if necessary, a DNA test to help clarify the circumstances of the incident."

Karsenty said the committee's findings are crucial at a number of levels.

"The report is very, very powerful. It is not a story any more of Karsenty versus Charles Enderlin. It's the state of Israel versus the hoax. So it's much stronger."

To date, he and other individuals had been making the case that the shooting was a fabrication. The Israeli government at first accepted responsibility for an accidental killing, but sporadically over the years denied them. Israel's tepid response bolstered the arguments of opponents, who said the government would have spoken up vigorously if it were innocent, Karsenty said in an interview.

What's more, he continued, the view of a government carries weight with the officials of other states. "The highest ranked political people will see there's something strong there."

In the days following release of the Israeli report, Karsenty received emails from French scholars who are now interested in getting more information about his version of the event.

He said the al-Dura incident was the latest development in the continuing assault on Israel. The military and terrorist options have failed, so "a new kind of war" is being waged, a propaganda assault. "Israel was not prepared for that kind of warfare and did not know how to handle it," he said.

He, along with CAMERA and Honest Reporting engaged in the "media battlefield, but Israel should have been more actively engaged in that form of public diplomacy," he added.

Meanwhile, in Israel Shurat HaDin, the Israel Law Center, called on the government to revoke Enderlin's press credentials and charge him criminally.

"Enderlin's report became a symbol of the second intifadah and a modern-day blood libel directly resulting in hundreds of Jewish and Arab deaths," said Nitsana Darshan-Leitner, director of Shurat HaDin.

In a telephone interview from Israel, Darshan-Leitner said the France 2 footage helped incite the intifadah and was in the background of the video in which *Wall Street Journal* reporter Daniel Pearl was killed by terrorists in Pakistan in early 2002.

"The French network ignited a still-burning torch of hatred against Israel, with images of al-Dura still being presented in anti-Israel protests in Iran, the Arab world and in western Europe."

She said criminal charges would deter further incitement. "It's about time this blood libel will stop," she said.

Karsenty disagreed with the proposed measures against Enderlin. "I think these kinds of actions are counterproductive at this stage.

"My war is not against Charles Enderlin. My war is a fight for truth," he said.

'We can and should make the breakthrough'

Continued from page 1

Calling Abbas "my dear friend," Peres then deviated from his scripted speech and launched a heartfelt plea. "All these differences (between Israelis and Palestinians), they are deep, they are moving, they are important – to all of us," he said, adding that they should be dealt with at the negotiating table. "Let's sit together. You'd be surprised how much can be achieved in open, direct and organized meetings."

Israelis and the Palestinians have opposing narratives regarding the conflict, he said, but "all of us (can) sit together and change it."

In a much less conciliatory speech, Abbas, who had addressed the conference before Peres, called on the Israeli government to agree to the creation of a Palestinian state on the 1967 lines, with minor mutually agreed land swaps and east Jerusalem as its capital.

"The current situation is unbearable. Stagnation will eliminate the two-state solution," Abbas said.

He categorically rejected the idea of an interim agreement that would lead to a Palestinian state in temporary borders. "Let us put an end to illusion," Abbas said. "Please forget it. No one in the nationalist camp will accept this."

He added: "We do not preach hate or discrimination against any religion." He said Israeli soldiers who got lost in Palestinian territory were swiftly handed back. And he lamented Israel's failure to release Palestinian security prisoners. Israel had only agreed to a mass prisoner release to free kidnapped soldier Gilad Schalit from Gaza, he recalled.

"Do you want us to abduct other Schalits?" he asked. "This is not part of our culture. We cannot do this."

He said the Arab Peace Initiative – a 2002, Saudi-initiated proposal that promised normalized relations with the Arab world in exchange for Israel's withdrawal from all territory captured in 1967 and a "just settlement" of the Palestinian refugee issue – was "such a valuable" proposal, but 70 per cent of Israelis hadn't read it. "You just withdraw (from the territories), and you get recognition from Indonesia to Mauritania." He said he was baffled that Israel was not seizing this opportunity.

Both Peres and Abbas, who were scheduled to hold a diplomatic meeting in Jordan after the conference, hailed the Arab Peace Initiative as a positive offer and a possible framework for a future peace agreement.

"The Arab Peace Initiative is a meaningful change and a strategic opportunity. It replaces the strategies of war with the wisdom of peace," Peres said.

Israelis and Palestinians "must return to negotiations as soon as possible and bring peace," Peres said. The framework for any agreements is a two-state solution, with a "Jewish state" of Israel and an "Arab state – Palestine – living side by side in peace, dignity and freedom.

"We can and should make the breakthrough," Peres said. "We should not permit the hurdles to overcome us. History will judge us not by the process of negotiations, but by its outcome. Today's obstacles will pale in the light of peace."

Israelis and Palestinians "must depart from the skepticism that claims that war is inevitable," Peres said. "War is not inevitable. Peace is inevitable."

Peres said that Israel appreciates Kerry's efforts, which bring an "impressive momentum and desire to contribute to the completion of the peace process," he said. It will be matched with an imaginative economic plan.

Speaking at the same event, called Breaking the Impasse, Kerry said the $4-billion economic plan he had laid out was not meant to replace a political settlement.

"The economic approach is not a substitute for the political approach. The political approach is essential, and it is our top priority," Kerry said. "If this experiment is allowed to fail, what is going to replace it?" he said, referring to the PA.

Kerry then addressed the naysayers who are skeptical about the prospects of a peace agreement, saying he was familiar with their arguments but that progress can only be achieved if talks are given a chance. "Cynicism has never built anything, certainly not a state," he said. "We have no choice but to try again for peace, and to find it."

Earlier on Sunday, top Palestinian negotiator Saeb Erekat said his side would only agree to resume peace talks if Israel freezes settlement construction and declares that the pre-1967 lines would be the starting point for negotiations.

"We all agree with President Shimon Peres on the need for two states based on '67," Erekat said. "He should focus on convincing the Israeli prime minister, Mr. Benjamin Netanyahu," to accept that framework.

The Americans, too, added Erekat, must push for Netanyahu to declare "publicly his acceptance of two states based on '67."

TimesofIsrael.com

Time to end the disgrace at the Kotel

Yossi Klein Halevi

The most recent confrontation at the Western Wall between hundreds of members and supporters of Women of the Wall on the one hand, and haredi, or ultra-Orthodox Jews, on the other, was a chillul HaShem, a desecration of the Name of God, and of the good name of the Jewish people and the State of Israel. Both sides have a share in that disgrace.

Those haredi young men who jeered and threw garbage at women in prayer shawls behaved like pogromists. The silence within the haredi community added to the disgrace. Yes, the violence was committed by a minority, but the silence of the majority has become a pattern and an enabler of the violence.

The group of haredi women who had organized a counter-prayer against the Women of the Wall can hardly claim innocence either. Though they call themselves Women *for* the Wall, they, too, bear responsibility for its desecration. And it makes no difference that the haredi women didn't call their gathering a counter-prayer, but a prayer for *achdus*, as they put it, using the haredi pronounciation for the Hebrew word *achdut*, unity. They encouraged the atmosphere of hysteria within the haredi community, of the need to rally and "defend" the Wall.

The appeal to "democracy" – to the right of the majority – issued by one of the leaders of the haredi women's group was especially galling. Perhaps she's right in claiming that, if there were a referendum regarding prayer at the Wall, a majority of Israelis would vote for the status quo. But the spokespeople of a community that routinely imposes its will on a reluctant majority should be careful about invoking majority will. One measure of democracy is its ability to balance between majority and minority rights in a nation's public space. The Wall, one of the most resonant public spaces in Israel, should exemplify that principle.

Yet the Women of the Wall (WOW) can no longer claim innocence either. The timing of its latest massive show of force – which drew hundreds of people, one of its largest gatherings ever – couldn't have been more inappropriate.

That's because a credible solution finally exists for accommodating non-Orthodox forms of prayer at the Wall. Jewish Agency head Natan Sharansky recently presented a plan, backed by the government, which would create a dignified, ample space along the Wall for egalitarian prayer.

Haredi men protest the prayer service of the Women at the Wall.
(Flash90 photo)

The significance of that offer hasn't been fully appreciated – neither by WOW's supporters, nor its detractors. For the first time, the government of Israel has committed to building and subsidizing an egalitarian "synagogue" – and at the most religiously charged Jewish site in the State of Israel. This is a historic victory for religious pluralism.

> ***A credible solution finally exists for accommodating non-Orthodox forms of prayer at the Wall***

The Sharansky plan is also a victory for Zionism. At its core, Zionism is the ideology of Jewish peoplehood. The genius of classical Zionism was its ability to include almost every variety of Jewish ideology – from Marxist to capitalist, from anti-clericalist to theocratic – under a shared, basic commitment. As modernity fragmented the Jews into rival camps, Zionism insisted that those identities were mere adjectives, and that the unifying noun was "Jew."

To be true to itself, the state that was founded by Zionism must accommodate all parts of the Jewish people. And that is precisely what Sharansky is offering.

Yet instead of celebrating its extraordinary victory, WOW and some of its supporters have reacted to the Sharansky plan the way one does to a dentist's appointment – as an unavoidable imposition. Worse, WOW has taken the ill-timed decision of the Jerusalem District Court supporting their right to pray at the Wall as a mandate to press on as if there were no Sharansky plan.

The exclusion of any form but Orthodox prayer from the main area of the Wall is an Israeli tragedy. The Wall should have been designated as an open place of diverse Jewish prayer immediately after its liberation in June, 1967. The secular government of Israel should have insisted that all Jewish groups have access – through timesharing if necessary – to the space we have come to regard as "the Wall." The first mass pilgrimage to the Wall in 1967, which occurred on the holiday of Shavuot, mere days after the end of the war, was a spontaneous outpouring of hundreds of thousands of Israelis, without any separation between bareheaded secularists and haredim – or men and women. In that moment of awe, the calculations of religious bureaucrats were superfluous.

But the decades since have created a haredi lock on the plaza before the Wall – a status quo which has taken on a powerful life of its own. Any attempt to reverse that reality, even backed by a court decision, will lead to further ugliness and violence – an ongoing chillul HaShem.

The solution, then, is to build another plaza along the Wall, expand our sense of sacred space. The Sharansky plan represents the first serious attempt since June 1967 to sanctify the Wall with Jewish inclusiveness.

North American Jews have played a crucial role in helping us get to this point. For more than two decades, WOW appeared every month at the Wall and few noticed, but when the Conservative and Reform movements began to actively champion the group, the Israeli government was forced to take notice. When the Sharansky plan was presented, the egalitarian denominations played a second crucial role – in convincing WOW to accept the compromise.

That is a textbook case of positive Diaspora involvement in influencing the character of Israel, in an area of crucial concern for many North American Jews. The leaders of the egalitarian denominations knew when to protest and when to compromise.

Now North American supporters of WOW need to send the group another message: suspend the prayer protests. North American Jews should send a parallel message to the Israeli government: If you don't come through with your promise to create a meaningful space for egalitarian prayer at the Wall, the prayer protests will be resumed – this time, outside the prime minister's office.

Meanwhile, give Sharansky a chance. And stop the monthly desecration at the Wall.

Yossi Klein Halevi is a research fellow at the Shalom Hartman Institute in Jerusalem.

Syria condemns Israel at WHO assembly

JNS.org

GENEVA — Syria presented a report to the United Nation's World Health Organization (WHO) on May 20 slamming what it says is the "deterioration of the health conditions of the Syrian population in the occupied Golan as a result of the suppressive practices of the Israeli occupation," during a conference that ignored the mass deaths of the Syrian civil war.

Under the rubric of *Health Conditions in the Occupied Palestinian Territory, Including East Jerusalem, and in the Occupied Syrian Golan*, WHO's 66th World Health Assembly featured four reports scrutinizing Israel. According to the UN Watch nonprofit, nowhere in the WHO agenda was there any mention of the more than 80,000 civilians slaughtered in Syria, the tens of thousands more who have been injured or disfigured, the 2.5 million refugees, including 600,000 children, strewn across the region, or the two million children internally displaced.

In a statement, Israel's Permanent Mission to the UN and other international organizations in Geneva responded, "The Health Assembly is not the forum to discuss the narrative of an ongoing conflict, nor the place to decide on political matters. The constantly improving health situation in the Palestinian territory as reflected by a number of indicators and the fact that all residents of the Golan Heights enjoy high-quality medical services equal to all other residents of Israel, only emphasize that it is better for the World Health Assembly to turn its attention and limited financial resources toward regions in which its involvement is really required and highly expected."

Claims Conference chairman addresses accountability

Uriel Heilman
JTA

NEW YORK — Now that it's clear that the top leaders of the Claims Conference were involved in investigating an anonymous accusation of restitution fraud in 2001, the question is who bears the responsibility for failing to detect that a broad fraud scheme was underway.

The person at the centre of the 2001 allegations, Semen Domnitser, turned out to be the ringleader of the $57 million fraud. He was found guilty at trial on May 8.

For most of those who played a role in two botched probes in 2001, the question is academic.

Karl Brozik, the director of the Claims Conference's German office who oversaw the initial internal organizational probe in June 2001, died in 2004. Gideon Taylor, the then chief of the Claims Conference who commissioned a second, independent probe of the anonymous allegations, has quit Jewish organizational life and now works in real estate.

But Julius Berman, who as counsel to the Claims Conference in 2001 oversaw the second probe, is now the restitution group's chairman – a position he has held for more than a decade.

That probe was conducted by a paralegal in Berman's law office of Kaye Scholer and resulted in an eight-page report filed on Sept. 4, 2001. In the report, which was obtained exclusively by *JTA*, paralegal Ryan Tan recommends further questioning of Domnitser and calls for more investigation.

There is no evidence that its recommendations were implemented.

In an interview last week with *JTA*, Berman refused to discuss the details of the 2001 episode, saying he'll withhold comment until the committee of Claims Conference board members he has assigned to look into the matter recommends a course of action.

But he made clear that he believes he is not to blame.

"Somebody dropped the ball. That's this issue," said Berman, 77. "My conscience is totally clean on the role I played."

Julius Berman

Berman said his role in 2001 as counsel, a pro bono position that required fielding the occasional phone call and showing up to one-day-a-year meetings, did not make him privy to the internal processes of the Claims Conference. After the report he oversaw was produced, Berman passed it along to the head of the Claims Conference, Taylor, who told *JTA* that he gave it to Brozik.

Whatever subsequent actions were taken were not enough to stop the fraud, which continued until 2009.

All the while, the Claims Conference, which was established in 1951 to negotiate Holocaust survivor restitution with Germany, continued its work reviewing claims and processing billions of dollars in German payments to survivors. Since its founding, the conference estimates it has handled more than $70 billion.

In last week's interview, Berman stood by comments he made to *JTA* in late 2011, saying he felt "no fault at all" for the fraud, that the controls in place at the Claims Conference to prevent fraud were "reasonably adequate" and that the deception discovered in 2009 was as impossible to anticipate as the attacks of 9/11.

"Until it happens once," he said at the time. "Then you're on notice that something you never foresaw can happen."

Asked this week if the 2001 episode qualified as the "one-time" warning that should have put the organization – and Berman – on notice, he said it did not.

"Once you set up a procedure you believe covers the situation, you usually don't go back and review it again and again," Berman said. "You may have to trust the people you trust.

"Only as a matter of hindsight it becomes clear," he added. "If Y and Z are in cahoots, then you really haven't done anything."

As chairman of the Claims Conference, Berman said it wasn't his place to investigate allegations of mishandled claims, nor was he privy to such complaints. Berman said the 2001 episode was the only time he was ever aware of allegations of fraud at the conference.

"Do I know with any kind of authority one way or the other? I say no, I proudly say no," he said. "I can't get involved in that kind of minutiae."

Berman did, however, acknowledge that the 15-year fraud scheme – which he said was first brought to his attention in November 2009 by the Claims Conference's executive vice-president, Greg Schneider, who told Berman he had discovered a large number of suspicious cases – represented a failure for the organization.

"There was a failure, yes," Berman said.

Asked if the Claims Conference had apologized or should apologize for the fraud, Berman said an apology would have been misinterpreted by Holocaust survivors who would have thought they had been injured by the fraud. In fact, the cost of the fraud was borne entirely by Germany, which paid out $57 million more in claims than it needed because of the Claims Conference's failure to weed out some 5,000 false petitions.

The Germans were informed of the fraud scheme soon after it was discovered, when the fraud figure was approximately $300,000, Berman said. In the early part of the investigation, U.S. authorities had been concerned that if word leaked out, suspect employees, whose actions were being monitored by the FBI, might obstruct the probe. Once the FBI began making arrests, it gave a green light for the Claims Conference to inform its board.

"We immediately notified the Germans, and the Germans said thank you for informing us and keeping us informed," Berman recalled. "The Germans were informed in the appropriate contrite fashion."

Asked if the Claims Conference owes an apology to anybody else for the affair that has sullied the reputation of the Jewish organization representing survivor interests – whether survivors, the Claims Conference board or the Jewish community — Berman said the thought never occurred to him.

"I never sat down and considered whether there was a need to make some public contrition," he said. "I think the best contrition is to make sure [survivors] receive more than ever and we do whatever's necessary to ensure the pipeline continues."

As for his own role, Berman said now that he's coming under increased fire from critics, there's no question about staying the course.

"I have no choice whatsoever but to continue on because of this. It would look to the world and to posterity and to myself that I was driven out because of this stupidity, and I am not going to do it," he said. "Every once in a while I say, 'What do I need this for?' And what picks me up? Another column by Isi Leibler. I refuse to buckle in to that kind of nonsense."

On Wednesday, Leibler, a former Jewish community leader from Australia who now lives in Israel and writes a column for the *Jerusalem Post*, published a piece headlined "Claims Conference leaders must resign now." Leibler noted it was his 21st column calling for reform of the Claims Conference.

Berman, who is also a member of *JTA*'s board, said he'd be happy to spend time on other things, but now is not the time to step down.

"It's not really on my agenda today because I would only focus on whether I've had enough when this is over, this is behind us and we're moving forward," he said. "I'm a fighter. And I'm proud to be a fighter. I make mistakes, too, but if people blame me for making mistakes, I'm certainly not going to cave."

Haredi draft on agenda

JTA

JERUSALEM — A Knesset committee advanced a bill requiring 18-year-old haredi men and women to register for military service, with a deferral of up to three years. Under the bill submitted May 23 by the Peri Committee, also known as the Knesset Committee for Promoting Equal Share of the Burden, those who don't register for the draft could be jailed. Some 1,800 yeshiva scholars would be exempt from service each year. Some 8,000 haredi 18-year-olds are to be drafted each year. The bill also calls for an increase in the number of months of army service for students in national-religious hesder yeshivot, from the current 16 months to 24 months, by 2016. The cabinet was scheduled to debate the measure this week. The Peri Committee was set up last year and charged with integrating the haredi Orthodox community into Israel's military after Israel's Supreme Court ruled in February 2012 that the Tal Law, which had allowed haredi men to defer army service, was unconstitutional.

A final word on book reviewing

Two books inform this, my last column for this newspaper. Written 75 years apart, they exemplify not only the vagaries of the writing life, but divergent, to an extent troubling, issues associated with North American Jewish life.

The Great Gatsby, the older of the two, is back on the shelves in a variety of editions, one sporting the original Scribner cover and another the allure of Leonardo DiCaprio. F. Scott Fitzgerald's career went straight downhill after the novel's 1925 publication, and when a heart attack felled him in a Hollywood drugstore, the arc of his career in fiction was deemed a failure.

Reviewed by

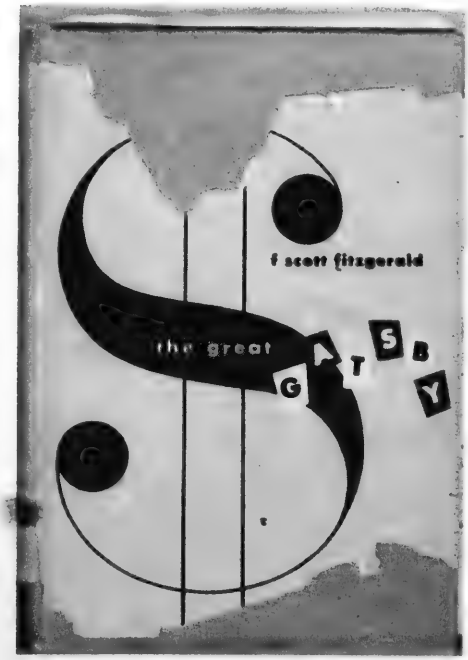
Norman Ravvin

The contemporary work worth considering alongside *The Great Gatsby* is Matt Cohen's posthumous memoir *Typing: A Life in 26 Keys*, (Vintage Canada) which appeared in 2000. In it, Cohen meditates, with the gritty honesty available to a man dying of cancer, on the difficulties, even failures, of a long and varied writing life. *Typing*, like *The Great Gatsby*, was poorly received. Canadian literary lights including Robert Fulford and Margaret Atwood did not appreciate the portrait drawn of them and their milieu by an old compatriot.

They resented Cohen's portrayal of Canadian literary tradition, which he felt he'd always been at odds with. For Cohen, the Canadian writers who'd gained "unprecedented audiences" – Robertson Davies, Timothy Findley, Margaret Atwood and Alice Munro – wrote "out of a conservative, small-town, restrained Protestant tradition that found a tremendous echo of self-recognition across the country. . . But for writers of a slightly younger generation, for example the offbeat, very unconservative, unProtestant, unrestrained offspring of a completely different cultural and religious tradition, which I happened to be, no such echo was found."

Cohen felt that in mid-career, when he turned to Jewish themes in novels such as *The Spanish Doctor* and *Emotional Arithmetic*, mainstream critics, reviewers and readers lost interest.

The Great Gatsby is, on its surface, about such things as the hard-heartedness of jazz age prosperity; unrequited idealized romance; the peculiar loveliness of early 20th century coastal New York. But race theory was in the air in 1920s America, as it was in Europe, and Jay Gatsby's unreachable Daisy is married to a wealthy thug who is reading *The Rise of the Colored Empires* in response to his belief that "Civilization's going to pieces. It's up to us," Tom Buchanan pronounces, "who are the dominant race, to watch out or these other races will have control of things."



Fitzgerald's recognition of the crudity of these ideas is tempered by his depiction of a "small, flat-nosed Jew" named Wolfshiem whom Gatsby seeks out in a "well-fanned Forty-second Street cellar." Wolfshiem wears "cuff buttons" made of what is said to be the finest "specimens of human molars." And more importantly, Wolfshiem fixed the World Series in 1919. The novel's narrator, Fitzgerald's alter ego, muses that it had never occurred to him that "one man could start to play with the faith of fifty million people – with the single-mindedness of a burglar blowing a safe."

Neither *Typing* nor *The Great Gatsby* is a book about Jewishness, but each has certain revelations to offer regarding where Jews stand in relation to mainstream culture. A writer takes the risk, when he presents ugly possibilities, that readers and reviewers will turn away.

This newspaper's willingness to review many books from many different points of view was one of its hallmarks. Eulogies to the paper have not, it seems to me, acknowledged this. The breadth of book coverage continued in an era when book reviewing – once a fairly central aspect of mainstream journalism – lost its venues, and so, its readership. This is a Canadian phenomenon, which follows from the monopolization of newspaper ownership; the demotion of literary editors; the closing down of stand-alone book review sections; all of which signal major shifts in the editorial and readerly appreciation of book culture.

These changes should have special meaning for Jewish readers and writers, for whom a literary dialogue on contemporary issues and historical concerns is a central experience. Readers of this paper, hopefully, have a range of alternate venues where Wolfshiem's cuff buttons and Matt Cohen's diffident feelings about being a Jewish writer will find a thoughtful response.

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Zucker pots OT goal, capping memorable NHL season

Paul Lungen
Staff Reporter

Jason Zucker admits there's a bit of a culture shock playing hockey in Minnesota after growing up in Las Vegas. For him, 85 to 90 F is nice hockey weather. Not so much the -20 or -30 F it gets on those December, January or February mornings in Minneapolis.

Still, if you want to play in the NHL, you've got to go where the teams are, and so far there isn't one in Vegas.

Zucker, who was born in Newport Beach, Calif., but grew up in Las Vegas, was selected by the Wild in the second round of the 2010 entry draft from University of Denver, so it's not as if he has no previous exposure to hockey weather.

And truth be told, weather takes a distant back seat to the joys of playing professional hockey. Only 21, Zucker has had plenty of career highlights on the international and college stage, but as a pro, the high point came late in the year in a first-round playoff matchup against the heavily favoured Chicago Blackhawks.

With Minny trailing the best-of-seven series 2-0, the third game, on home ice, was tied 2-2 at the end of regulation time. Only 2:15 into the first overtime period, Zucker popped the winner to narrow the series. The Blackhawks went on to win the series, four games to one.

"It was absolutely the highlight of the season," Zucker said on the line from Las Vegas. With the puck deep in the Hawks' zone, centre Matt Cullen was tripped behind the net, but as he lay on the ice he managed to sweep it to Zucker, who in one motion, from near the goal line, swept it past Corey Crawford.

The Minneapolis crowd went nuts, and Zucker celebrated the winner by skating over to the boards and flinging himself shoulder first into the glass. He was quickly mobbed by teammates. No wonder he remembers it so well.

Of course, there's a popular YouTube video of the goal, and for Zucker, it's much better to relive that experience online than the season lowlight, which is also featured on YouTube.

That one took place in mid-March in a game against Anaheim. Skating near the right side boards in the Ducks' zone, Zucker played the puck back to the point. About a second later, he absorbed a hit to the head by Ducks forward Corey Perry. Zucker lay on the ice for quite a while; Perry got five and a game, plus supplemental discipline from the NHL – a four-game suspension.

Zucker was off the ice for nearly four days, missing two games with what he still calls, enigmatically, "an upper body injury."

As for the hit, Zucker shrugs it off. "That's just part of the game," he said.

Sounds like a good Canadian kid.

At five-foot-11, 174 pounds, Zucker is a little man in a big-man's sport. Like others of his size, he plays the game hard, with energy and fearlessness.

Jason Zucker *(Minnesota Wild photo)*

A few years ago, the Hockey's Future website evaluated Zucker's prospects as a potential draftee like this: "Zucker is very versatile, can play on a scoring or a checking line. Much better shooter than puckhandler. His speed lets him get to a lot of pucks."

The *Hockey News* had this to say about him: "Plays with a great combination of skill and energy. Skates very well and never quits on a play. Is also responsible in his own zone. Boasts plenty of scoring upside.

"Career Potential: Skilled, speedy scoring winger with upside."

Zucker lined up primarily with Cullen and winger Devin Setoguchi. Cullen is the setup guy for both wingers.

In 20 regular season games, Zucker scored four goals and added one assist. In five playoff games, he had one goal and one assist.

Zucker spent most of the past season with the Houston Aeros of the American Hockey League (AHL). In 55 games, he scored 24 goals and added 26 assists.

At the University of Denver, he scored at better than a point-per-game rate, and in 2010-11 he was named WCHA Rookie of the Year, as well as a member of the WCHA All-Rookie team.

From an early age, he was pegged to play for the United States on the international stage.

As part of the U.S. National Team Development Program, he played 60 games, scoring 53 points, tying for the team lead in goals with 29. He holds the distinction of being one of only two American players to win three gold medals in one calendar year. He won gold at the 2009 and 2010 under-18 championships, as well as a gold medal at the 2010 World Junior Championships.

That's a record any guy from Saskatoon would be proud of.

Remarkably, Zucker got his start in hockey playing the inline variety – roller hockey. He was three at the time and his brothers were already involved with the sport.

It wasn't until much later that he took his skills to the ice, but he said there wasn't much difficulty making the transition.

The Wild selected him in the second round of the 2010 entry draft, 59th overall. After playing only six games with the Wild in the 2011-12 season, he started the 2012-13 campaign in the AHL. "Being in the AHL during the lockout was a blessing for me," he said. "I learned a lot… There are so many little things to the game that refine your play."

After a good part of the past season with the Wild, Zucker is nothing if not confident he can stay in the NHL. "I believe I can score at this level," he said, adding, "It's not easy."

So to get ready for next season, he's back in Vegas, working out in an [air-conditioned] gym and waiting to get back on the ice with a handful of local college and junior players.

Their rink of choice? The SoBe Ice Arena in the Fiesta Rancho Casino Hotel. Where else? After all, it is Las Vegas.

Israel Tennis Centers seeks funding for bomb shelters

Compiled by CJN Staff

NEW YORK — The Israel Tennis Centers (ITC) Foundation is stepping up its initiative to raise funds to equip its centres in Israel with additional bomb shelters.

The move comes in the light of ongoing tensions between Israel and its neighbours to the north and south.

"Our children are the future of our country, and the Israel Tennis Centers must continue to be a safe haven," said Ben Beiler, president of the ITC Foundation in the United States. "They have to feel safe and secure when they are at one of our facilities. That means we have to make sure that within 15 seconds of the sirens going off, each and every one of them can get into a protective shelter."

Ian Froman, an ITC founder, will visit the Toronto area on June 2 as part of an eight-city North American fundraising effort for the shelters. The "Shelter our Children with Love from North America" tour will showcase talented Israeli tennis players.

The Toronto event will be held at the Maple Downs Golf & Country Club, 11101 Dufferin St., in Maple, Ont. A tennis exhibition will commence at 5 p.m. followed by a barbecue.

The cross-continent visit will also take Froman to San Francisco, Napa, Calif., Los Angeles, Scarsdale, N.Y., Washington D.C., Philadelphia and Short Hills, N.J.

It's the largest and most ambitious program that the Israel Tennis Centers has ever launched, with the goal of raising $500,000 US before the end of 2013 to install 24 more shelters.

"We cannot afford to wait for the next round of terror to start raining down on our children," said Jacqueline Glodstein, ITC vice-president of global development. "These shelters have to be completed now so that the children and their parents know that they are protected during these very uncertain times."

The ITC Foundation is a not-for-profit organization that has worked since 1976 to enhance the social, psychological and physical development of Israeli youth. Through the medium of sport, the ITC helps more than 20,000 children annually, many of them from disadvantaged neighbourhoods or outlying development towns throughout Israel. The ITC's 14 centres stretch from Kiryat Shmonah near the Lebanese border in the north to Be'er Sheva, bordering the Negev Desert, in the south.

For more information or to attend one of the events, visit the ITC website at www.israeltenniscenters.org.

The Rotenberg brothers are both bestselling authors

Barbara Silverstein
Special to The CJN

From all appearances, the party at the Dora Keogh pub on Toronto's Danforth Avenue looked like a political event.

"Elect Hap Charlton for Mayor" lawn signs sat outside, and inside "Elect Hap" campaign buttons were worn by many of the people who packed the east-end pub on a sweltering night in May.

So who is Hap Charlton? He's a fictitious candidate running for mayor of Toronto in Robert Rotenberg's latest thriller *Stranglehold*, published by Simon & Schuster. *Stranglehold* is the fourth book in Rotenberg's Toronto-based mystery series, and the party at Dora Keogh was its official launch.

The event drew many well-wishers, among them, David Rotenberg, the author's older brother.

Just weeks earlier, David had been celebrating the launch of his own mystery book, *A Murder of Crows*, the second book in his Junction Chronicles, also published by Simon & Schuster.

So how common is it for two brothers to both become mystery writers? The question was put to Kevin Hanson, president of Simon & Schuster Canada.

"There are probably comparable brothers somewhere in the world who both write mysteries, but I don't know any," Hanson told *The CJN*. "The Rotenbergs are a gift to the city of Toronto and readers around the world."

Although the storylines of their murder-mystery series are quite different, both brothers' protagonists happen to be Jewish men who reside in Toronto. Robert's books revolve around detective Ari Greene, while the action in the Junction Chronicles centres on Decker Roberts, a synaesthete with the ability to detect whether a person is telling the truth.

And there are other parallels. For instance, both of the Rotenbergs have dual careers. Robert, 60, practises criminal law, while David, 63, is a master acting teacher.

David's writing career preceded that of his younger brother by more than a decade. Robert's first book, *Old City Hall*, appeared in 2009. David's first books, the Zhong Fong detective series, which is set in modern China, were published by McArthur and Company from 1996 to 2004.

His epic historical novel, *Shanghai: the Ivory Compact* (Viking Books, 2008), was a Canadian bestseller.

Robert said David's involvement in the arts at a young age triggered his own love of writing. "David was a fantastic older brother. At Bathurst Heights [Secondary School], David would put on these amazing plays... he was fearless."

The second oldest of four Rotenberg boys, David traces his interest in books to his upbringing. "We were encouraged to read. My father [the late Dr. Cyril Rotenberg] was a massive reader," he recalled.

Toronto-based authors Robert (left) and David Rotenberg, outside the pub where the launch of Robert's latest book, *Stranglehold*, was held. ***[Barbara Silverstein photo]***

While both brothers agree on their father's influence on reading, they credit different people for their storytelling skills.

Robert said he inherited that skill from his late mother, Gertie. "She was a great talker."

David, however, said it was one of his high school teachers that inspired him to write. "I owe him my ability to tell stories"

In fact, David wrote some short stories during those formative years, but he said his parents were "not very happy" that he was drawn to the arts. "They were desperate for me to become the doctor of the boys."

And while his parents were big admirers of the arts, they worried about his ability to make a living in theatre. "They held their breath when I made the plunge."

He ended up attending the master of fine arts program in theatre directing at Yale University. "It was one of the most exclusive schools in the world," he said. "Out of 3,500 applicants, they only took two of us."

After graduating from Yale, he made his living as a theatre director. He worked in the United States for about a dozen years until York University lured him back to Toronto. Later he started the Professional Actors Lab, where he currently runs acting classes.

He also does a lot of one-on-one coaching with a roster of well-known actors, preparing them for their film roles.

Despite a schedule that's been demanding for many years, David has managed to complete a novel about every 16 months. He said both he and Robert have a similar interest in "the nature of the story," but their individual approach to writing is very different.

"I may think for a long period of time. Then I can write 20 pages that are keepers. I can write for an entire day."

In contrast, Robert writes every morning from 5 to 7 a.m. Despite his literary success, he still practises law. He said he only takes on shorter cases now, because he spends much of his time writing, although much of that work entails editing and re-editing.

He attributes his ability to straddle two careers to his self-discipline, "I work really hard. I like to work hard."

One of the ways he's promoting *Stranglehold* is by creating buzz with Hap Charlton's mayoralty campaign. The Elect Hap website has been getting a lot of traffic, which is due, in part, to the campaign signs on lawns across the Greater Toronto Area, he said.

He is grateful to come from a close-knit family. "My brothers are my best friends."

He said he gets a lot of pleasure when he goes on the Amazon website and sees that people who are buying his books are also buying David's.

But Robert said when he sees his books and his brother's side by side on a shelf in a bookstore, he has one regret. "I wish our parents had lived to see this. It's a bittersweet moment."

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EYE ON ARTS

By BILL GLADSTONE

TORONTO JEWISH FOLK CHOIR PUTS ON 87th SPRING CONCERT

Legendary Yiddish theatre writer and composer **Avrom Goldfaden** and the late Canadian composer **John Weinzweig** are being celebrated in Raisins and Almonds, the Toronto Jewish Folk Choir's 87th spring concert, conducted by **Alexander Veprinsky** and featuring the piano accompaniment of **Lina Zemelman**. Featured performers are soprano **Kyra Folk-Farber** and the choir's dynamic tenor, **Martin Houtman**. Temple Sinai, 210 Wilson Ave., Sunday, June 2, 3 p.m. $25, $20, $15, $10. http://raisinsandalmonds.eventbrite.ca, 905-669-5906.

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Poetry Cabaret: Local authors **Benjamin Hackman**, **Ronna Bloom** and **Jacob Scheier** present an intimate evening of poetry and wine as they read excerpts exploring grief, love and loss from a contemporary, and sometimes humorous, perspective. Part of the Toronto Jewish Literary Festival, presented by the Koffler Centre of the Arts. Miles Nadal Jewish Community Centre, Saturday, June 1, 10 p.m. 416-638-1881, ext. 4198.

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Toronto Jewish Film Society: *Laughter Through Tears*, a rare silent film gem based on the short stories of **Sholom Aleichem**, is being shown with musical accompaniment by **Jordan Klapman** and guest speaker **Kalman Weiser**. $15, $10; tickets available at the door shortly before each screening. Al Green Theatre, MNJCC, Sunday, June 2, 4 and 7:30 p.m.

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Names in the News: Roving Ottawa-based professor-poet **Seymour Mayne** is in Buenos Aires, Argentina, this week to celebrate the publication of his 62nd book and his fourth in Spanish translation. The new book, *On the Cusp*, is a collection of word sonnets, published in a trilingual edition. Celebratory events are scheduled for the National University of La Plata, the University of Belgrano and the Institute of Living Languages in Buenos Aires. Information regarding other events, including Mayne's lecture to student rabbis and cantors at the Conservative Movement's Seminario Latinoamericano, is posted on the Canadian Embassy website. Mayne promises a significant discount to any *CJN* reader who attends any of these Argentinian events.

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Names in the News II: Toronto-based filmmaker **Sarah Goodman**, whose film *Army of One* won a Hot Docs award in 2004, is working on a new project, *Porch Stories*, a comedy-drama set in Toronto's Little Portugal neighbourhood. The executive producer is **Avi Federgreen**, and the cast includes **Clara Venice**, **Laura Bennett** and **Jose Miguel Contreras**. Shooting is slated to begin in June. Goodman is crowdsourcing the film via Indiegogo. For more information, visit the website www.indiegogo.com.

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Arts in Brief

• Publisher and *CJN* columnist **Bill Gladstone** presents a slideshow on the newly published book *Only Yesterday: Collected Pieces on the Jews of Toronto*, by **Ben Kayfetz** and **Stephen Speisman**, and shows some rare photographs of old Toronto synagogues from the Speisman photo collection. Part of the Toronto Jewish Literary Festival at the Beth David Synagogue, 55 Yeomans Rd., Monday, June 3, 8 p.m. Admission free.

• **Adam Nayman**'s series on Four Controversial Film Directors continues with a discussion of the films of **Lars Von Trier** (*Melancholia*, *Breaking the Waves*). $12, students $6. Miles Nadal JCC, Monday, June 3, 7 to 9 p.m.

• *The Best of Chutzpah a Go-Go*, a "not-so-newish, Jewish musical review" starring **David Gale** and **Randy Vancourt**, is on stage at the Winchester Kitchen & Bar, 51A Winchester St. (just east of Parliament Street), for two shows only. With guest appearance by "**Elvis Shmelvis**." Sunday, June 9, 2 and 8 p.m. $20 in advance, $25 at the door. 416-323-0051.

• Resa's Pieces Concert Band 14th Gala concert, featuring the **Renanim Youth Singers** and vocalist **Sharon Smith**, takes place at Toronto Centre for the Arts, George Weston Recital Hall, June 11, 8 p.m. www.resaspieces.org

• Miles Nadal JCC 60th Anniversary Dance features a live band, **Dirty Little Swing Thing**, playing the hits from all decades, plus kosher dessert. $36. Thursday, June 13, 7:30 p.m. 416-924-6211, ext. 0.

Quedlinburg – Germany's capital of half-timbered architecture

Sheldon Kirshner
Staff Reporter

QUEDLINBURG, Germany — There is no place quite like it in Germany.

Quedlinburg, a UNESCO World Heritage site since 1994, has 1,300 half-timbered buildings, more than any other town in Germany.

Not bad for a municipality with a population of only 28,000.

Half-timbered architecture, which incorporates traditional techniques of carpentry, is found in a variety of European countries, particularly France, Poland and Denmark. But in Germany, this style of timber framing, or fachwerkhauser, reached a sophisticated level of development from about the 14th to the 18th century.

And nowhere else in Germany, not even in the storybook towns of Bamberg or Rothenburg ob der Taube, was this method of old-world construction cultivated and preserved to such a high degree.

Indeed, the oldest such house of its kind in Germany stands here, next to a canal. It's a two-storey white and brown 14th century structure that has been converted into a museum that celebrates half-timbered architecture.

Quedlinburg, which is nestled in the foothills of eastern Germany's Harz Mountains, preserved its architectural legacy due to a combination of factors.

Since the town is off the beaten track and has not grown in decades, there was no rush to tear down historically significant buildings to make room for newer ones.

During World War II, a stray American bomb slightly damaged the 11th century Romanesque St. Servatius cathedral, a landmark on a hill where the first German king, Heinrich I, is said to lie in state in a crypt.

Quedlinburg, a sea of red roofs as glimpsed from an observatory at an adjacent castle, got off very lightly during the Allied bombardment of German cities during the war. Not a single half-timbered building, encompassing a period of some 600 years, was destroyed.

Yet Quedlinburg, which was in East Germany before German reunification in 1990, was not entirely spared, said Thomas Bracht, the director of its tourist board.

During the communist era, which ended in 1989 with the fall of the Berlin Wall, the East German government made half-baked attempts to renovate important half-timbered buildings, importing Polish craftsmen to carry out the work.

At the same time, Bracht claimed, hundreds of such structures were levelled and replaced with purely functional apartment complexes lacking any character.

Quedlinburg, a member of the Hanseatic League, a confederation of European merchants and guilds from the 13th to the 17th century, is famous not only for its exquisite ensemble of half-timbered buildings.

The castle next to the cathedral contains ceiling frescoes and figurines hundreds of years old, as well as rare books encrusted with precious jewels. One of these books, stolen by a U.S. army officer right after the war, was returned 20 years ago.

During the Nazi interregnum, Heinrich Himmler, the head of the Gestapo, visited Quedlinburg on several occasions in an attempt to turn the cathedral and the castle complex into a Nazi shrine.

In a gesture of triumphalism, Himmler, who vainly regarded himself as Heinrich's successor, replaced one of the murals in the church with a stylized Nazi eagle. After the war, it was hastily removed, and today, fragments of the eagle lie broken in pieces in the basement.

Before and during the Third Reich, Quedlinburg, a bastion of the Nazi movement, had a small Jewish community consisting of approximately 20 families.

But since there was no synagogue, the Jews of Quedlinburg went to shul in neighbouring Halberstadt, said Quedlinburg's mayor, Eberhard Brecht, a former member of parliament and currently a vice-president of the German Association of Towns and Municipalities in Saxony-Anhalt.

Brecht, who was interviewed in his spacious office in city hall, said that the Nazi reign of terror against the town's Jews began in 1935 with the passage of the restrictive Nuremberg Laws, which marginalized German Jews.

"During Kristallnacht, a lot of Jewish shops were destroyed, even a store belonging to a Jewish merchant who was awarded the Iron Cross," he said in a reference to that military medal.

As Kristallnacht unfolded, he added, a Jewish man was forced to carry a large crucifix through town on his shoulders. He later committed suicide.

Brecht's great-aunt and her Jewish husband tried to obtain a U.S. visa, but when they realized in despair that they would not receive one, they killed themselves.

By his reckoning, one-third of the Jews in Quedlinburg emigrated, while another third perished during the Holocaust, a topic he began researching in earnest in the late 1980s as the 50th anniversary of Kristallnacht approached. As for the remaining Jews, their fate is still unknown, he said.

Brecht wants to invite former Jewish residents back on a visit, but he does not have their addresses and, therefore, cannot contact them.

The last remaining trace of Jewish life in Quedlinburg, ironically, is the fenced-in 19th century Jewish cemetery, entry to which is possible only with a key.

One solitary tombstone, engraved with a Magen David and adorned with a plaque, is all that remains. The rest of the gravestones, having been vandalized by hooligans, were hauled away in 1976 and used at construction sites.

There are no signs directing visitors to the cemetery. Asked to explain the absence of a sign, Brecht replied, "Maybe I'm too careful," he said, suggesting that neo-Nazis might consider it a tempting target.

As it is, one neo-Nazi is a member of city council today. Brecht dismissed him contemptuously. "He doesn't play a role," he declared, adding that neo-Nazis are primitive.

Golden Isles on the Georgia coast

Nancy Wigston
Special to The CJN

There's much to discover on the Georgia coast's barrier islands, for each of these "Golden Isles" boasts a special ambience.

Our destination was Jekyll Island, long a favourite stop for Canadians motoring down to Florida. Stopping on impulse, my husband and I were somewhat shell-shocked by the low rate we scored for our room in Sans Souci, a late Victorian-era condo, part of the refurbished Jekyll Island Club.

Our room overlooked 97 hectares of parkland dotted with centuries-old live oaks, draped with Spanish moss. It's impossible not to imagine living the good life on this island, where, legend has it, club membership once represented one-sixth of the world's wealth.

Accessible, popular both with tourists and its small full-time population, Jekyll Island seems a bit of a fantasy world, where the good times still roll and folks can focus – seriously focus – on playing world-class croquet, and of course, golf. Long empty beaches, fishing, bike paths and birding draw visitors back to Jekyll Island year after year.

Jekyll Island Club built in 1886. Jekyll Island seems a bit of a fantasy world, where the good times still roll. *[Nancy Wigston photo]*

On the club grounds, built in 1886, quiet laneways lead past former millionaires' cottages modelled on Italianate villas. Although not privately owned since the 1940s, Jekyll Island retains the ambience beloved by founding members such as J.P. Morgan and Joseph Pulitzer: they called it "splendid isolation."

One morning, joining the complimentary hotel tour (there are frequent tram tours as well) I hustled upstairs and down after guide Sherry Zacher, who first visited the island on fishing trips with her grandfather, 30-odd years ago. The club then was semi-derelict.

Zacher regales us with her account of the day that her granddad dismantled a bonfire that mischief-makers had laid in the once-exquisite Grand Dining Room, all ready to light. Vandals did some damage, but with luck and chance, the old buildings survived, to be restored to their original glory.

America's Gilded Age vanished with the Great Depression, which hit club members hard. During World War II, German U-boats lurked off the Georgia coast. Consequently, in 1942, the club was closed. In 1947, it was sold to the state. Attempts to run a successful hotel had foundered until a private group – passionate golfers all – poured $22 million (U.S.) into its 1986 restoration.

As we admired a parlour painted "Pulitzer blue" – in honour of Joseph Pulitzer, the sole Democrat among 53 founding members – Zacher shared more historical nuggets: "Mrs. Elva Vanderbilt always stayed on her yacht on the river. She changed her clothes 11 times a day." In one main-floor room, club members, aided by a senator from Washington, planned the founding of the U.S. Federal Reserve.

At the top of the club, we visit the turret room, which Zacher refers to as "Will Smith's room." Both actor Smith and director Robert Redford lived there during the filming of 2000's *The Legend of Bagger Vance*, the perfect Georgia golf movie. Climbing up a spiral staircase to the turret's top rewards the adventurous with spectacular views down to the river, where members' yachts were anchored.

On other island days we explored British colonial ruins, toured a beach where an illegal slave ship, The Wanderer, landed (her captain was charged and jailed); ate hot and salty boiled peanuts on a windy fishing pier; cycled past sand dunes with the birders and the gator spotters. We watched giant sea turtles being treated in rehab pools – some injured by boats, one had suffered a stroke – at Georgia's only Sea Turtle Sanctuary, a state-of-the-art facility with its own critical-care unit, housed in a 1904 power plant.

At the Rockefeller's place – a cottage in name only – we discovered a quirky, intriguing basement exhibit devoted to Ida Tarbell, the pioneering "muckraking" journalist whose work exposed the bullying tactics of John D. Rockefeller's Standard Oil to a shocked nation and lead to the eventual breakup of the monopoly. The exhibit made a nice footnote to the Rockefeller story.

On the drive south from Savannah, we had taken a ferry to Sapelo Island, home in the distant past to Native Americans, Spanish missionaries, English pirates, colonial settlers and African slaves. Sapelo has neither public transit nor big hotels. The state owns 98 per cent of the island's 17,000 acres, with the exception of those that comprise Hog Hammock. In a tiny, friendly community descended from African-American slaves, we found the island's few private restaurants and B&Bs.

Scientists and students frequent Sapelo's National Estuarine Research Reserve, founded in 1953 for the study of ecology and rare species, notably white whales and loggerhead sea turtles.

Agronomist Thomas Spalding was the first to grow Sea Island cotton and sugar cane on Sapelo. His 1810 antebellum mansion, a palladium-style building inspired by Thomas Jefferson's Virginia home, was restored in 1912 by the chief engineer of the Hudson Motor Company, Howard Coffin, who hosted parties for luminaries like president Calvin Coolidge.

Its last private owner was the R.J. Reynolds tobacco heir, who sold his home – with its "circus" room and indoor bowling alley – to the state in 1969. Groups can book the Reynolds Mansion for overnight stays and campsites are available.

Of the Georgia islands we explored, privately owned island Little St. Simon's Island was perhaps the most romantic. Accessible only by boat, with 32 lodge rooms for guests, Little St. Simon's has been owned by the same family since 1908, and so has been protected from all development. The lodge welcomes guests to unwind on silky sheets and on wicker furniture. A mini-museum of local biological specimens is a naturalist's gem. The soft island air is perfumed by Georgia pines and wood smoke.

As we toured the island with one of the lodge's naturalists, we saw hundreds of egrets' nests and looked for armadillos and alligators. The forest eventually gave way to a long, deserted beach, so abundant with shells and so devoid of company that we felt like Robinson Crusoe, quite alone on what appeared to be a deserted island.

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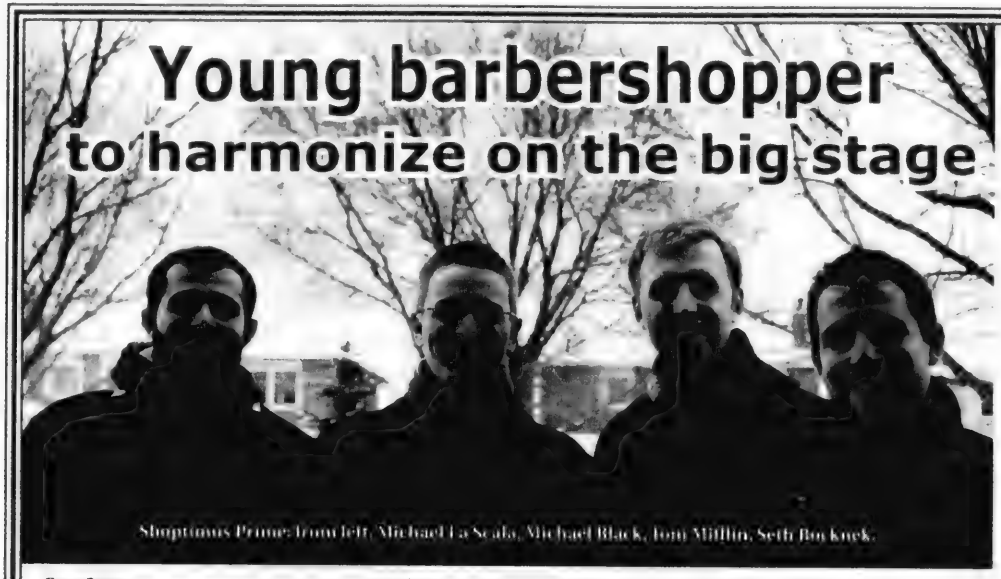
More news for young Jews @ heebonics.ca

HEEBONICS

Young barbershopper to harmonize on the big stage



Shoptimus Prime: from left, Michael LaScala, Michael Black, Tom Mifflin, Seth Bocknek.

Cara Stern
Staff Reporter

When Seth Bocknek tells people he's part of a barbershop quartet, most think of doo-wop, he said.

In doo-wop, typically only the lead would sing the words while the two higher harmonies sing the "oohs" or "shoo-bee-doos," while the bass honks out the rhythm, he said. But that's not barbershop.

"It's totally different," Bocknek said. In real barbershop, "all four people are singing the words and notes at the same time."

Although one might not associate young people with barbershop, it's growing, he said. And on July 2, the 22-year-old is taking his quartet to the big stage at the Air Canada Centre, when he will compete against others in the under-25 category at the Barbershop Harmony Society's International Collegiate Quartet Contest.

Bocknek, who is from Richmond Hill, Ont., has been fascinated with barbershop ever since he was in high school and stumbled across a barbershop performance video on YouTube.

"I thought, ' Wow, that's crazy! I didn't know that existed!'" he said. "I thought it was really cool... I just liked the style of singing."

The society's website describes the barbershop style as having four-part chords, featuring songs with understandable lyrics and easily singable melodies with a standard metre.

"At the highest level, it's incredible," Bocknek said. "It takes a lot of vocal talent, and it really moves the audience. It's made people cry."

Bocknek, a self-described band geek, had been playing trumpet throughout elementary and high school, but became fed up with the instrument. When he saw the YouTube video performance, he knew he wanted to try his hand at singing barbershop.

The problem was, where do you find a group of young people interested in singing in that style? Bocknek took to Craigslist and Kijiji, asking if anybody wanted to sing with him. That's when he discovered the Barbershop Harmony Society.

"My first reaction was I was kind of weirded out by it," he said, describing it as almost cult-like. For example, there are specific songs that every society member learns so that no matter where they go, they can always sing along with fellow members. Many participants are hugely into the culture, he said, and it can get to be a bit much for him.

Nevertheless, the society introduced him to other fans of the genre, and eventually led to the creation of his current quartet, Shoptimus Prime – a name that started as a joke, referencing the *Transformers* character Optimus Prime.

"We didn't take ourselves seriously," he said, joking that they probably would have thought twice about the name if they knew they were going to be good. "But people seem to like it."

The quartet consists of lead singer Michael Black, tenor Michael LaScala, bass singer Tom Mifflin, and Bocknek singing baritone. Together, they've competed twice in the Ontario District Quartet Contest. The first time, they had only been singing together for a month, but they tied for seventh place out of 22 quartets. The next year, they won the contest.

The July contest is the second time they'll have competed in the collegiate competition. The first time was in Portland, Ore., and they came in 10th place out of 23 other collegiate quartets.

This year marks the first time in half a century that the contest takes place in Toronto, and they're hoping to beat that score. They're already off to a good start – in the preliminaries, they came in second in the collegiate division.

The collegiate division is part of a larger, more competitive four-day contest in which quartets of all ages sing for the top spot. The larger contest is a huge deal in the barbershop world, Bocknek said, and the winning group gets celebrity-like status. It's incredibly competitive, he said, and people fly in from around the world to participate.

Shoptimus Prime's success so far comes from the dedication of its singers. Although they don't all live in, or even near Toronto – LaScala lives in Buffalo, N.Y., and Black lives in Guelph, Ont. – they get together every Sunday to practise.

Bocknek said they ultimately hope to win the collegiate competition before they "age out" in two years – the collegiate level is only for singers under 25.

Once that happens, Bocknek hopes to head to China to master the Mandarin language. He studied translation at the University of Ottawa, where he focused on translating French and Spanish, but he called mastering Mandarin his end goal in life. He's been studying since high school and said, at this point, he can carry on a conversation.

After that, although he might continue singing for fun, he said he couldn't see himself competing anymore given the tough competition in the main division.

So if this year doesn't bring Bocknek to the top spot, he and his fellow singers will spend the next two years practising constantly, trying to grow enough to win.

Bocknek said he recommends people listen to this music, even if you think you know what it sounds like. You might find it's completely different from what you expect.

For more about Shoptimus Prime, visit shoptimusprimequartet.com.

Videos, events and more on heebonics.ca

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Bedtime battles

In my family, there's nothing easy about bedtime. In cahoots with a work-weary husband I try to herd our kids to bed, starting at 8 p.m. every night. Most nights I cannot admit success until after 10 p.m., but some nights the *go-to-sleep* battles continue relentlessly until 11 p.m. It's a ritual that's exasperating, frustrating and ceaseless, and the only certainty is that each night, it will begin anew.

As I write this, one child is hysterical in her bedroom, wailing in a drama of her own creation. "I have the worst brother ever," she yells loudly, not a trace of sleepiness in her voice.

"*I'm not in the mood to deal with this tonight,*" my spouse mutters angrily. But deal with it we must, because in our house, this is bedtime. All three battle-filled hours of it.

Married With Kids

Lauren Kramer

So when I get a night all to myself, away from the cacophony of chaos, I grab the opportunity. How decadent, I think to myself, to read a book uninterrupted, to not have to boss or cajole anyone into brushing their teeth, to have a long bath all to myself, considering only my needs. I can't remember what it feels like to have a quiet night that doesn't involve breaking up feuds or delivering threats of punishment.

Yet, the moment the reprieve begins, it feels entirely wrong to be away. How foolish to think it's still possible, 12 years into parenthood, to enjoy such solitude when your nights are usually so full of life and distraction. I find myself missing the sound of children's voices, the bedtime kisses and *I-love-yous*, the fears and apprehensions that surface so ferociously at night. With silence but for the ticking clocks, I yearn for the busyness that is my life and duty, the urgency of my kids' need for love, understanding and comfort. I miss that one final kiss goodnight, that close, tight, warm embrace and the feeling of my husband's foot, entwined in mine, as together we succumb to fatigue – often before the battle with the kids has even ended.

My solitary bath is cut short from boredom, and my book is flung aside, a depressing tale of misery and illness. By 9:30 p.m., I am lonely and heart sore, far from where I need to be and counting the hours until I'm back with my family.

It's not until you're away from the chaos that you feel clearly how deeply and profoundly it is a part of you. I'm reminded how wonderful it is to be needed by my family and how precious are those tender goodnight hugs and kisses – even when they come with a relentless nightly battle.

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- 1 med. onion, chopped
- 2 garlic cloves, chopped
- 1 bay leaf
- 1 tsp salt
- 1/8 tsp black pepper
- 2 tbls olive oil
- 3 1/2 c broth
- 1 lg potato cut into 1/2" pieces
- 1 bunch kale, stems, center ribs cut out
- 2 c water
- 1 14-oz can chickpeas, rinsed, drained

Saute onion with garlic, bay leaf, salt, pepper in oil in large pot over moderate heat, stirring frequently, until onion and garlic are soft and beginning to brown, 5- 7 min. Chop kale leaves very finely in food processor. To pot, add potato, kale, broth, water. Cook partially covered, until potatoes are tender, 15-20 min. Reduce heat to low; add chickpeas; gently simmer uncovered, 3 min. Discard bay leaf; season with salt and pepper to taste.

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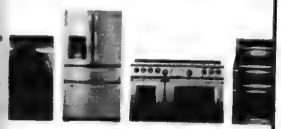
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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Exclusive to cjnews.com

French media watchdog Philippe Karsenty, who talks about the report recently released concluding that there was no evidence the Palestinian boy Mohamed Al-Dura and his father were injured by Israeli fire 13 years ago.

Côte-des-Neiges-Notre-Dame-de-Grâce Mayor Lionel Perez, who talks about the conclusions of the Charbonneau Commission investigating irregularities in the awarding of construction contracts by Montreal municipalities.

Eric Garcetti, left, was the first elected Jewish mayor in the history of Los Angeles after winning 54 percent of the vote.

An official of Jewish Peoples and Peretz Schools/Bialik High School in Montreal is denying that registration for the coming year is so low as to put the system's future in doubt. Bialik has just under 460 students this year, including three Grade 7 classes. JPPS has about 350 students.

The Roma and our ongoing fight

I just returned from a Baptism celebration for a Roma child. This family wants to stay in Canada, but since the time they arrived, they have been swindled by a "refugee agent," handcuffed in front of their children and schlepped off to a detention centre for a month where they were frisked three times a day. They have lost their medical assistance, and if their newborn should get sick, they will likely be turned away from a hospital and most doctors will not treat him. (See doctorsforrefugeecare.ca to find out about a national day of action on June 17).

Stephen Harper's government has targeted the Roma in the bid to once again decrease the flow of refugees into our country – this despite the fact there are 90,000 Roma living in Canada as decent, tax-paying citizens. Is it possible that our government buys into the absurd idea that the Roma are Gypsies, tramps and thieves? Are we too good for the Roma child wanting to have a higher standard of education than the classes they are tossed into by Hungarian educators?

One must ask why Citizenship, Immigration and Multiculturalism Minister Jason Kenney flew to Hungary and used tax dollars to advertise to the Roma that Canada has no interest in welcoming them. He must be familiar with

Urban Writer

Avrum Rosensweig

the violence against the Roma in Hungary, and how deeply they are hated by many Hungarian nationals.

Hungary is not a friendly place for minorities, certainly not for Jews and the Roma. To live in Hungary and to be a Jew or Roma is to expect, at some point, a swift kick in the groin, or even a beating to death. This is not a secret.

Canada needs great leadership to counter the damage we are causing the tired and poor arriving at our shores. It therefore brings me great joy knowing that our community has struck committees to work diligently on the Roma/refugee issue.

One committee member is Bernie Farber, who also happens to be Ve'ahavta's new chair.

I state this because it is becoming increasingly clearer that we, the Canadian Jewish community, are slowly drawing upon strong voices of advocacy that challenge national and domestic policies. Bernie is that sort of fellow. He is vocal and robust in his activism. His style is similar to that of my late father, Rabbi Philip Rosensweig, who fought bravely against antisemites his entire life, and against those who would undermine the Jewish People, Israel and our freedoms.

These are gutsy guys who use the tools of the street fighter, as well as the elegance and gentlemanly trappings of the statesman. They are old-school leaders who can persuade the new school through well-crafted sermons and editorials, as well as grassroots planning and strategy.

Welcome Bernie. We welcome your renewed leadership to the Toronto Jewish community and across Canada. We look forward to your participation on the Holy Blossom Temple's June 5 panel on "Why the Roma?"

I write this column to educate our community about the Roma today, people whose families walked to the ovens of Auschwitz right next to ours. I write this article to congratulate Bernie for agreeing to be a role model once again for the battle we Jews must accept and fight with a voracious desire to make the unjust, just.

Speak loudly! Defend the rights of those who want the freedoms we cherish. It's the Jewish thing to do.

Avrum.rosensweig@veahavta.org

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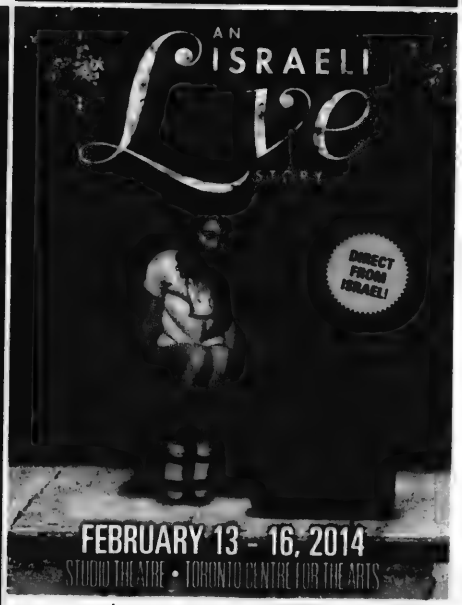

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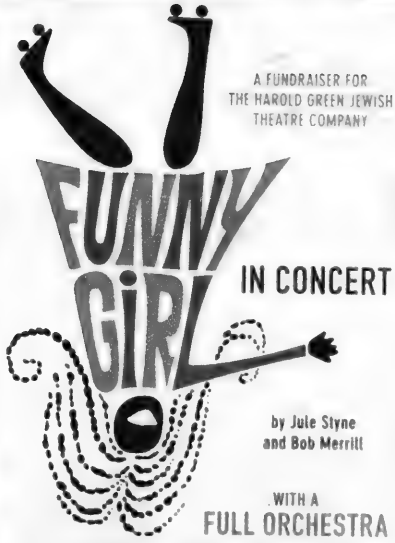

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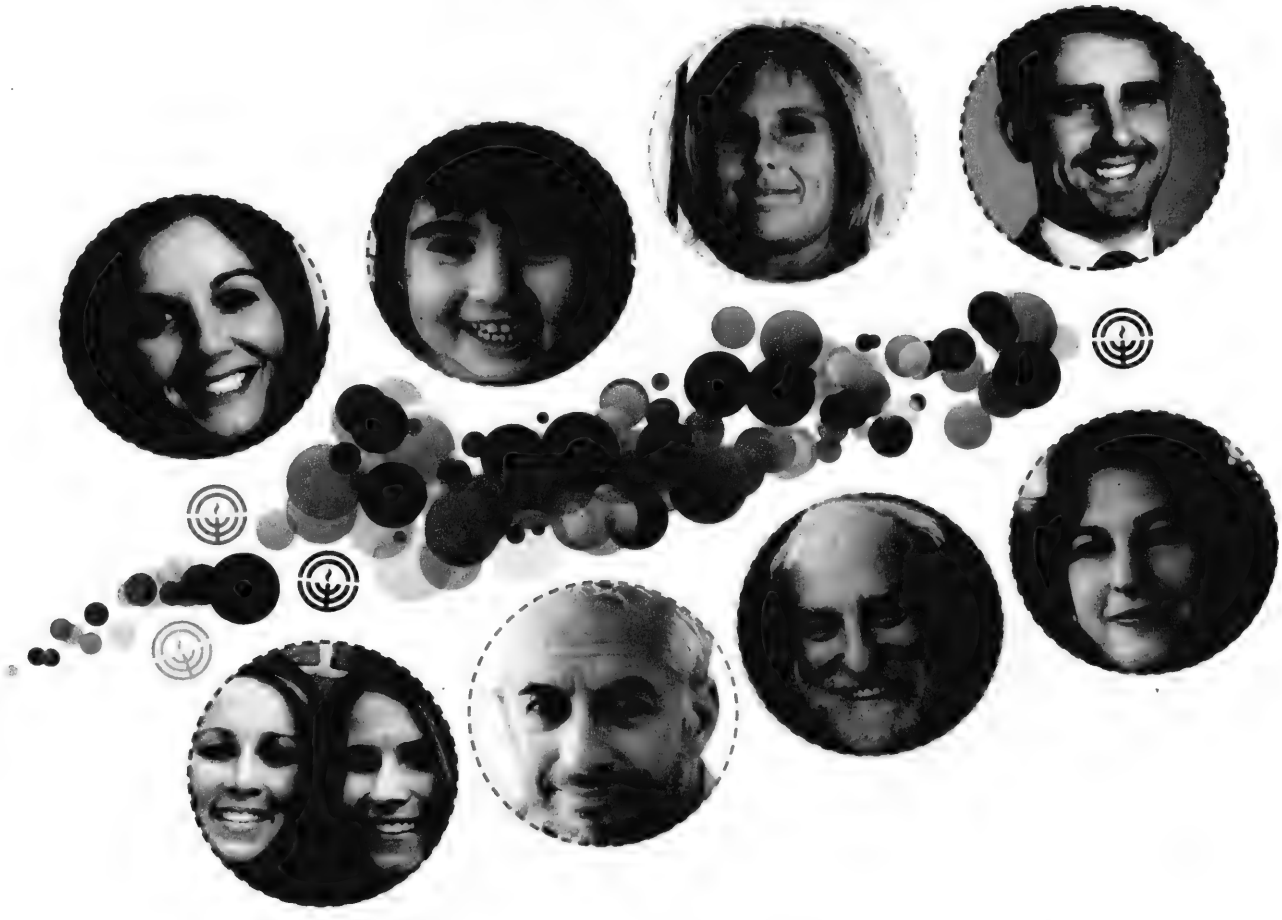
A salute to our community and its volunteers



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Our Cause is the Jewish People.

Volunteers: the life force behind UJA Federation

Time and time again, members of Toronto's remarkable Jewish community have answered the call by lending their unique skills – and passion – to UJA Federation through many of its 100-plus partner agencies, making Jewish Toronto that much more remarkable.

As the Chairs of UJA's Annual Campaign 2014, we are honoured to be part of an organization that is supported through the tireless efforts of these talented and committed men, women and children.

The engine that drives UJA Federation, our volunteers contribute to our community in a number of different, yet equally valuable ways, including canvassing donors, organizing events, and spreading awareness about UJA's annual campaign, and the vital, strategic work that UJA donations enable.

Thanks to the commitment of these individuals, UJA is able to continue its transformative work on behalf of the Jews of Toronto, Israel and across the globe. We hope you continue to volunteer through roles you find personally satisfying, and encourage others to do the same.

We look forward to a thriving and successful Campaign 2014, and to meeting with, and working with, all of the volunteers, each of whom will undoubtedly play a unique, important role in the success of that Campaign.

Stephen Diamond and Lisa Draper,
Chairs,
United Jewish Appeal Campaign 2014

UJA Federation
of Greater Toronto

Richard Venn
Chair of the Board

Morris Perlis
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Ted Sokolsky
President &CEO

As our Jewish community in Toronto continues to grow, we must recognize the efforts of those who work tirelessly to ensure its prosperity, including our chairs, board members, staff, and of course, our volunteers.

The following pages will tell a tale of some of our community's most selfless and extraordinary members, who volunteer their time and efforts to help UJA in supporting our most vulnerable, advocating for Israel, and promoting Jewish education and identity, traits that are synonymous with the values and ideals of our Jewish heritage.

These unique individuals work to ensure that Jewish Toronto maintains its position as one of the strongest in the Diaspora, providing our children – the future leaders of our community – with the necessary tools to live full and proud Jewish lives.

This annual Volunteer Recognition Supplement is UJA Federation's way of showing our sincere gratitude for everything our volunteers have done for our community through their unrelenting commitment to our cause: the Jewish people.

Thank you!

Sincerely,

Richard Venn,
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Self, Society and Spirit

Rabbi
Baruch Frydman-Kohl

According to a 2011 survey, young Jews often volunteer, but do not connect their service to their Jewish identity, Jewish institutions or Israel. This gap in awareness presents us with an opportunity to share the teachings of our Torah with those already imbued with the desire to serve others and to add a spiritual dimension to their service.

The concepts of *tzedakah* and *mishpat* are deeply rooted in our Torah which tells us that Avraham was chosen: "to instruct his descendants and household after him to preserve the path of the Eternal by doing what is just and right." Initially *tzedakah* referred to distributive justice and *mishpat* to procedural fairness. It came to mean an obligation to provide for others by sharing our financial resources.

Our Talmudic teachers see *hesed*, loving-kindness, as extending to personal encounters: "*Gemilut hasadim* (acts of loving kindness) are greater than *tzedakah*: *Tzedakah* involves one's money – *gemilut hasadim* involves money or personal deeds. *Tzedakah* is for the poor – *gemilut hasadim* may be for the wealthy and for the poor. *Tzedakah* is for the living – *gemilut hasadim* are for the living and the dead." *Hesed* is a personal call and is at the heart of volunteerism.

The Hebrew verb "to volunteer" (להתנדב, *le'hit'nadev*) means "to give" or "to offer" and להתנדב, literally means to "offer oneself." When we volunteer, we offer ourselves to others and our souls to society. This offering is generated by our history, given in the present, and is a gesture toward generations still to come.

Volunteering affects people; it also responds to the spiritual direction given to Abraham and expressed by the prophet Micah: "You have been told what is good and what the Eternal asks of you: to act with justice, love, kindness and walk humbly with your God." Start with yourself, reach out to others, and bring yourself to the Holy One.

Baruch Frydman-Kohl is the Anne and Max Tanenbaum Senior Rabbi of Beth Tzedec Congregation, President of the Toronto Board of Rabbis, and a Rabbinic Fellow of the Shalom Hartman Institute, Jerusalem.

Donation to Salvation Army leads to a Chain of Social Change

Lawrence Merkur's Gift in Perpetuity will Help Generations of Those in Need

By Daniel Horowitz

When Toronto's Lawrence Merkur passed away in 2008 at the age of 54, the somewhat reclusive and extremely compassionate man with a penchant for cats left an unknown fortune to Toronto's Salvation Army, creating an unusual "marriage" of sorts.

The day after his death, it was discovered that Merkur, an active and extremely successful trader in the silver market since 1990, had amassed thousands of ounces of silver, worth between seven and eight million dollars.

Needless to say, his death had a silver lining for the Salvation Army and the tens of thousands of men, women and children among Toronto's hungry and homeless individuals.

As fate would have it, thanks to Lawrence's brother Ephry, Beth Tzedec's Rabbi Baruch Frydman-Kohl and UJA Federation of Greater Toronto, our city's more than 20,000 vulnerable Jewish residents are also receiving the benefits.

"My brother, Lawrence, or Laurie, as I called him, was greatly affected by the death of our sister, Carol Merilly Merkur, who died in 1958 at just six months old," said Ephry. "He was very sweet and caring, and the death of our sister, and later, the death of our father, really changed him. He became more introverted and lived a very, very frugal lifestyle. You would never know he had a nickel, let alone millions in silver. But that's how he chose to live."

In his will, Lawrence left his silver to the Salvation Army in trust, for perpetuity, meaning that it will continue to assist our city's most vulnerable for generations to come. And, typical of Lawrence's quiet lifestyle, he didn't want to have his name attached to the gift – the largest single donation made to the Salvation Army in Canada. Instead, he wanted the donation to honour the memory of his late sister and a cousin who also passed away at age 11 in 1966, Sydney Eve Atin. "The challenge was to figure out the best way that this donation could help Toronto's vulnerable citizens," says Ephry. "I suggested that perhaps a refrigerated truck carrying fruit and other foods to those who needed it, would be a good idea. That's what we did, and today we have three huge trucks that continue to distribute food to the homeless."

Lawrence Merkur, z"l, holding his nephew, Yossele in 2003.

Another challenge confronting the Merkur family was how the Jewish community in need – more than 21,000 Jews in the GTA live at, or below the poverty line - could also benefit from Lawrence's gift.

"I contacted a number of Jewish organizations to help me, but with no luck," says Ephry. "Then, I went to my rabbi, Rabbi Frydman-Kohl who connected me with UJA in 2010. It was a perfect fit. UJA was so organized and equipped to make this happen, while The Salvation Army was so amenable to our suggestions, and they purchased kosher food. It was around that time that the Pride of Israel food bank was on the verge of closing down. Just imagine the faces of those who, without warning, suddenly saw huge refrigerated trucks backing up at Beth Sholom, as pounds of kosher foods appeared out of nowhere. It was a pretty incredible and fulfilling sight to see."

In 2011 alone, more than 100,000 pounds of kosher food was delivered through the Salvation Army to low-income Jewish families.

"This was a very unlikely Shidduch," said UJA's Kim Smiley, Director, Capacity Building for Social Services, UJA. "It took over two years to materialize, but with Ephry's persistence, we have collectively created a game changer in the field of poverty alleviation. It was a chain of social change: through Lawrence Merkur's generosity to the Salvation Army; through Ephry Merkur's connection to Rabbi Frydman-Kohl; to the Rabbi's connection to UJA Federation; to UJA's partnership with local providers in the city which assist those struggling with poverty, including Pride of Israel's Kosher Food Bank and the Food Bank at Beth Sholom."

"Laurie has done so much more than help the needy, he has forged a relationship between interfaith organizations and community members who may have overlooked their common bonds in helping the poor," says Jordan Atin, Lawrence's first cousin, and an Estates and Trusts lawyer who took care of Lawrence's will. "To do so in the name of two girls, his sister, Carol Merilly and my sister, Sydney Eve Atin, both of whom died at very young ages, is a remarkable tribute."

UJA's Neuberger provides a life-changing experience for its interns

By Daniel Koren

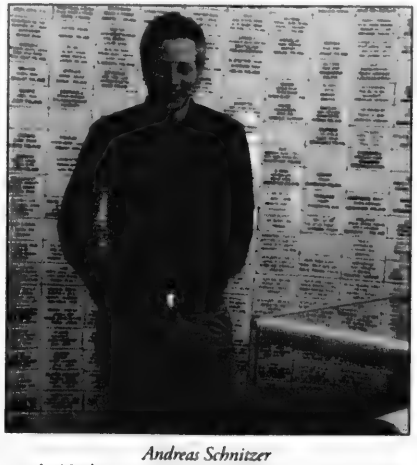
For Austrian-born Andreas Schnitzer, choosing civil service as an alternative to compulsory Austrian military service was an obvious choice.

And through the Austrian Holocaust Memorial Service, which would provide the 20-year-old with the opportunity to intern at UJA Federation of Greater Toronto's Sarah and Chaim Neuberger Holocaust Education Centre, Andreas would be able to fulfill his goal of "making a positive difference in people's lives."

Born in the small village of Seeboden, Andreas was raised in a tolerant and inclusive family who, from an early age, taught him the importance of having an unbiased, unprejudiced mindset. "Growing up in a somewhat xenophobic area, you needed to stand up for tolerance and its sustainability," says Andreas.

After moving to Vienna to pursue an Economics degree at Vienna University, Andreas, who felt social service would be more helpful to his community than military service, contacted the Austrian Service Abroad Association, which offered him the chance to volunteer through the Austrian Holocaust Memorial Service, and eventually, UJA. Soon enough, he was on a plane to Toronto.

"When I arrived, I had never really seen such diversity of people living together in harmony," he recalls. "I came to UJA a bit nervous, as I never really had much contact with Jewish people before, but everyone here welcomed me with open arms and positivity. They've really made me feel like a part of this exceptional community." Now in Toronto for over eight months, Andreas has had the opportunity of working side-by-side with Holocaust survivors and community activists to promote what he refers to as the 'ultimate' goals: awareness, tolerance, and understanding. Goals that are, coincidentally, synonymous with what the Neuberger Holocaust Education Centre aims to achieve through its ongoing commitment to Holocaust education.



Andreas Schnitzer at the Neuberger Holocaust Education Centre Museum

Throughout his internship, Andreas has helped organize events like Holocaust Education Week, participation in an educational trip to Auschwitz-Birkenau, coordinated Jewish educational trips for Canadian students to Austria and Poland, and given lectures to a number of agencies, organizations and schools, both public and private. "It's been very rewarding to educate young people on the importance of tolerance, so that the mistakes of the past are never repeated again, and so no one else is confronted with the prejudices that I've been exposed to," Andreas explains. He's also had a very meaningful experience through volunteering with UJA.

"I've never quite seen an organization like UJA before, where the attitudes and concerns, while global, also reflect the needs of the community," says Andreas. "Seeing how much they feel the need to take care of one another, to support the elderly, the poor, and the newcomers to this city, while ensuring that Israel continues to exist has been, in a word, astounding. It's been very inspirational for me, and I will forever be grateful for having such a tremendous experience at this point in my life."

"Andreas has enriched our programming with his engaging personality," adds Carson Phillips, Head of Education at the Neuberger. "It's been particularly rewarding to witness his interaction with our Holocaust survivors and for them to interact with a new generation of young Austrians. His commitment to Holocaust remembrance and education is both gratifying and encouraging. We are proud to have him as part of our educational team."

Over 15,000 Take to the Streets of Toronto for United Jewish Appeal's Walk with Israel

More than 400 volunteers make annual event a success

By Daniel Horowitz

On a day that culminated with fireworks lighting up the night sky, United Jewish Appeal's 45th annual Walk with Israel started Victoria Day 2012 off with a bang, as more than 15,000 men, women and children took part in the celebration, turning the streets of downtown Toronto into a sea of red, white and blue.

And, thanks to the sponsored walkers, the 2012 Walk with Israel – chaired by husband and wife teams Jamie and Lauren Wise and Sam and Micki Mizrahi - raised more than $600,000 – a record total - which was allocated to transform the lives of men, women and children living in vulnerable Israeli cities such as Sderot, Eilat/Eilot and Bat Yam.

"UJA's Walk with Israel perfectly encapsulates the strength of our relationship with our Jewish homeland," Elizabeth Wolfe, Immediate Past Chair, UJA Federation Board, told participants prior to the start of the Walk, which left Coronation Park, and ended at Ontario Place with the spectacular Irwin & Renee Nadal Festival. "As a Jew and a Canadian, it fills me with pride to see thousands of us walk through the streets of our city, waving our Israeli and Canadian flags, and showing the world that as Jews, and as Canadians, we will eternally stand with Israel. Well before the establishment of our Jewish homeland, Jewish Toronto has shared an indestructible bond with the state, and the people, of Israel. UJA has been partners with the people of Israel from the start, helping Israel successfully absorb more than 3 million immigrants since 1948. I am so proud to be at the helm of UJA Federation in a community that is one of the greatest in the Diaspora, and the envy of many other Jewish communities in the world. As we walk through the streets of our fine city with our families and friends, we should feel proud that we are literally changing lives of our friends in Israel through the funds we have raised."

The Chairs of UJA Walk with Israel 2012, Jamie & Lauren Wise and Sam and Micki Mizrahi

"Over 15,000 members of Jewish Toronto showed their love for, and solidarity, with Israel at this year's Walk with Israel, and what an incredible day it was for our community," said UJA Federation President & CEO, Ted Sokolsky. "The Walk - the largest annual single-day event of its kind - keeps getting better and better thanks to the tireless efforts of our incredible cadre of more than 400 volunteers and the men, women and children who participate, raising money to transform the lives of Israel's at-risk citizens. And, with the Walk coming during Ontario's first annual Jewish Heritage Month, it is one that will be remembered for a long time to come."

IsraAid, UJA Federation mobilize to support victims of Japanese disasters

By Melanie Simons

When Shachar Zahavi, founder of the humanitarian organization IsraAid, first heard about the earthquake and tsunami in Japan, he knew that IsraAid could help. "We immediately called our contacts in the UN, Israeli government and international aid agencies and began evaluating what the needs on the ground were."

While IsraAid mobilized a volunteer team consisting of emergency medicine, search and rescue and water purification experts, UJA Federation of Greater Toronto, the world's largest financial supporter of IsraAid, created the Japan Earthquake Relief Fund to ensure a successful IsraAid mission. To date, over $140,000 has been raised.

"The Toronto Jewish community responded immediately to the enormous needs of Japan," said Zahavi. "As a result of the community's generosity, we dispatched our team to Japan and were one of the first emergency response units on the ground."

The team began working with local organizations, distributing relief items and planning a large scale aid operation for the affected communities. But the mission was temporarily interrupted when the government of Israel ordered all Israelis to leave the country because of high radiation levels.

IsraAID offering on the ground support after the magnitude 9 Tohuku earthquake

However, within hours of being back in Israel, the team reconvened and established a 14-member delegation lead by Dr. Gady Sadovsky, a Reserve Colonel of the Home Front Command and current Head of Emergency Preparedness at Assaf Harofeh Hospital in Ashdod.

Sadovsky and his team arrived in Tokyo soon after receiving safety clearance from the Israeli government.

"The scale of this disaster is still incomprehensible," said Sadovsky after visiting displacement centres in Tokyo. "We are continuously humbled by the Japanese medical professionals, logisticians, relief workers and ordinary citizens who have demonstrated such bravery in the face of tragedy. We are here to lend a hand, share our experience and learn from theirs."

"Thousands of households have been living without fuel and electricity since March 14, and about 500,000 people are living in shelters," added Zahavi. "The shortage of fuel presents us with unique logistical issues, making it very challenging to reach the affected areas. The situation for these people is very urgent."

Israel's Ambassador to Japan, Nisim Ben Shitrit, says IsraAid's Japan mission demonstrates the commitment of Israeli society to nations in need. "It is truly appreciated in Japan, both by the local community and the government."

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Volunteer Excellence: The Community Honours Its Own

The men and women on pages B5-B7 have made tzedakah, tikkun olam and community involvement constant priorities in their lives. Their unrelenting commitment to Jewish values helps enrich the lives of so many. They will receive their awards on May 30th at UJA Federation's Awards Night.

Ben Sadowski Award of Merit

UJA Federation created this award in 1960, the single most prestigious acknowledgement the Jewish community bestows upon a volunteer with outstanding leadership qualities and years of involvement in the Jewish and general communities.
With his unwavering commitment to people, Ben Sadowski z"l, the first President of the United Jewish Welfare Fund (predecessor to UJA Federation), embodied the definition of a natural leader.
This award is his legacy to the Jewish community.

LEO GOLDHAR

Leo began his impressive and generous "career" as a community leader via United Jewish Appeal's Annual Campaign. Leo has left his handprints all over Toronto's Jewish community through his various roles with UJA's Annual Campaign including: Chair of UJA's 1997 King David Division; Chair of UJA's 1998 Annual Campaign; and Chair of UJA's 1999 Top Gifts Campaign. Leo continued in various leadership roles at UJA Federation, including Chair of its Campus Management Committee, Chair of Jewish Community Properties, and Chair of the Lebovic Campus Steering Committee. He was a member of UJA Federation's Board of Directors and Executive Committee, a member of UJA's Jewish Foundation Board of Trustees and a member of Jewish Community Campuses. Leo is a past recipient of the Past Chairs Lederman Award. In 1999, he played a vital role in the development of what is now the Joseph & Wolf Lebovic Jewish Community Campus. Today, it stands as a centre of Jewish life that was envisioned by UJA Federation and piloted by Leo Goldhar, a man who personifies UJA Federation's commitment to the Jewish people in Toronto, Israel and across the globe.

"It may sound corny, but, overall, I believe that I get more back by giving. I also believe it's our responsibility, as Jews, to help those less fortunate than ourselves. We are so blessed to live in this incredible Jewish community, and we must be sure to never take that privilege for granted. For me, giving so much of my time to UJA Federation is one of the best ways to give back, and to ensure that Jewish Toronto remains one of the best Diaspora communities for our children, and our children's children."

Community Israel Engagement Award

The Community Israel Engagement Award recognizes a program or an organization whose leadership is committed to making Israel Engagement a core part of its mission and vision, and to integrating Israel into all areas of institutional life. It honours excellence in cultivating deep, real, and multi-faceted relationships between its stakeholders and Israel.

HOLY BLOSSOM TEMPLE

Working in partnership with UJA Federation's Israel Engagement program, Holy Blossom Temple is raising the profile of Israel among its members. For six years now, the Temple's shinshinim (Israeli emissaries) have been successful in bringing Israel to life for young people in schools and youth groups. With strong leadership from UJA facilitators, the Israel Engagement project team has developed a vision to build complex, lifelong relationships between Holy Blossom members and Israel.

(left to right): Dvora Goodman, Eric Rubin, Jeff Denaburg, Rabbi Teri Appleby, Cheryl Rosen
Missing from the photo: Jay Mansoor, Rivanne Sandler, Heather Shapiro, Phil Smith, Rabbi Karen Thomashow

Phil Granovsky Award for Campaign Excellence

This award honours individuals who exemplify the best in United Jewish Appeal campaigning. When it came to the welfare of world Jewry, few were more committed than Phil Granovsky z"l, who saw Israel and the Diaspora as an extension of his family. Phil's selfless legacy continues to help countless people in the community every single year.

ALISON HIMEL

Few people personify community leadership and *tzedakah* better than Toronto's Alison Himel. A graduate of the Wexner Heritage Foundation leadership program, Alison's impressive volunteer career is a shining example of one's commitment to community, and hopefully one that will be emulated by others. Alison's impact on the community is felt through her intense and varied lay leadership with UJA Federation of Greater Toronto, including her current role as the Vice-Chair of UJA's Women's Philanthropy for Annual Campaign 2014; Co-Chair of Campaign Operations in 2012 and 2013, and as Co-Chair of UJA's Telethons for Campaign 2010. Alison earned her Bachelor of Science from Carnegie Mellon University, and her MBA from Wharton School of Business. She has also co-chaired UJA's Business Cabinet, its Young Adult Division, and the UIA National Young Leadership Conference in 2005, where she shared her valuable experiences and insights with 500 young Jewish leaders from across Canada and Israel, who gathered in Toronto. An Executive member of the Deer Park Residents Group, Alison currently works with her family managing the portfolios of industrial properties.

"I was fortunate to be born in Jewish Toronto, a vibrant community where past generations took it upon themselves to build for future generations and had the vision to build, and fund, synagogues, schools, agencies and organizations. I was lucky, but not everyone else is. As such, I feel very strongly that it is my obligation to carry on this responsibility to continue to help provide for others, through the transformative work of UJA."

Past Chairs Lederman Award

This award, named for Harold Lederman z"l, is presented by UJA's Past Chairs Council to an outstanding philanthropic leader and volunteer who demonstrates exceptional commitment and achievement of innovative approaches to challenges in the community.
Harold, driven by a keen social conscience and strong support for Jewish communal life, believed in the importance of continuity. His message to future generations was to be responsible, a legacy of a real philanthropic leader.

DONALD BENNETT

Through his well rounded roster of volunteerism, many vital Jewish organizations across the GTA have benefitted from Donald Bennett's commitment to improving the lives of Jews in Toronto and worldwide. A longtime community leader and volunteer, Don has lent his talents to a myriad of communal organizations, including UJA Federation, Bialik Hebrew Day School, TanenbaumCHAT, Baycrest and Jewish Immigrant Aid Services - Toronto (JIAS). He is also a board member of the Jewish Foundation, UJA Federation's endowment arm, the Chair of the audit committee of Toronto Hebrew Memorial Parks, as well as a member of the Finance Committee of the Reena Foundation. A past recipient of UJA's prestigious Granovsky Award for Campaign Excellence, Don's passion and strong sense of volunteerism are evident in his remarkable work. As UJA's top telethoner, Don spends countless hours on the phone, year after year, raising funds for UJA's Annual Campaign. He is a tough act to follow, but always admired and looked up to by young and veteran volunteers alike.

"If you believe as a Jew, you must believe in the continuum that is the Jewish people. And you must believe in your obligation that we as a people must live and strive for the future. We have survived for over 5,000 years, regardless of the efforts to destroy us. And yet we continue. In every generation, there are stories of horror that can be told. And yet, because of our commitment to each other and our strong bonds of community, we have managed to survive, adapt and continue to flourish."

Volunteer Excellence: Leadership Development Awards

These awards, established to encourage young men and women to assume community leadership roles, are presented to those individuals who demonstrate extraordinary commitment and service.

JODIE KAUFMAN DAVIS

Upon moving to Toronto in 2006, Jodie Kaufman Davis became involved with UJA's Young Leadership Division and has since held roles as Programming Co-Chair, outreach Co-Chair, and Co-Chair of the Israel at 60 Mission. Jodie is beginning her third year as Co-Chair of the Young Leadership division, and has helped increase UJA's Annual Campaign gift of the under 40 population through focusing on outreach and engagement of her peers. Jodie also serves on a committee working to bring the PJ Library to Toronto. Jodie is a graduate of the Joshua Institute, a two-year leadership development program sponsored by UJA, and she is a member of the Jewish Federation of North America's National Young Leadership Cabinet. Jodie is a corporate lawyer and is the mother of a 22-month old daughter, Ella.

"I believe we have a responsibility as Jews to cultivate our community; to join together and create opportunity and resources that will be around for our children and future generations to come. This award gives me a sense of confirmation that I am on the right path and provides inspiration and encouragement for me to continue working to engage my peers and create change."

EVAN COOPERMAN

Evan Cooperman co-founded StarBridge Capital Ltd. in 2012 to help talented investment managers raise assets from qualified institutional investors. Prior to starting his own business he served as President of Toronto-based Artemis Wealth Advisors, which provided personalized services to individuals. Mr. Cooperman is a graduate of the Master of Management and Professional Accounting program at the University of Toronto's Joseph L. Rotman School of Management and is a Certified Public Accountant in the state of Illinois. He is involved in co-founding the volunteer based Birthright Israel Alumni Committee, organizing a volunteer mission to Israel during the Intifada, co-chairing UJA Young Finance, co-chairing UIA National Young Leadership Conference, co-chairing Impact Toronto and co-chairing UIA National Young Leadership.

"Birthright was a fantastic eye-opening experience and connected me to Israel in a way I didn't think was possible. It inspired me to look beyond myself and to get involved in our community. Since then, I have been privileged to work with amazing community professionals and lay-leaders as I continue on my journey of communal engagement. In the process I have felt that I have 'given back' while at the same time gaining valuable insights into leadership, motivation, people and purpose."

Gordy Wolfe Award for Jewish Communal Professional Leadership

This award honours the memory of Gordy Wolfe z"l, the consummate professional who served as Executive Director of Jewish Family & Child (JF&CS) for 22 years. The award recognizes a visionary professional communal leader who, like Gordy, has made a substantive difference in the life of Jewish Toronto.

ADAM MINSKY

Adam Minsky is the Senior Vice-President of Community Capacity Building for UJA Federation of Greater Toronto. Adam began his career in Jewish communal work in 1996 when he joined Canada Israel Experience, the national body responsible for increasing the participation rates and quality of CIE programs. Under his leadership, participation rates grew to record highs of more than 3,200 Canadian Jewish young adults traveling to Israel per year and the organization was ranked #1 by Birthright Israel for educational quality. Strengthening the relationship between Canadian and Israeli Jewry is a theme that has run throughout Adam's career. He has been the professional leader of partnerships between Canadian communities and the Galilee Panhandle region of Israel as well as between UJA Federation of Greater Toronto and the City of Eilat and Region of Eilot. Adam completed his undergraduate degree at the University of Toronto and the Hebrew University of Jerusalem. He holds a certificate in Informal Jewish Education and a Master's degree in Jewish History from Brandeis University.

"I am deeply humbled and proud to have been selected for this award. It is already a privilege to be able to work in an environment that is both professionally meaningful and personally fulfilling. To be recognized for my leadership on top of that is a great honour. Receiving an award celebrating the kind of visionary professional leader for which Gordy Wolfe z"l was famous is overwhelming."

Professional Advisory Committee Award of Excellence

This award, from the Jewish Foundation of Greater Toronto, recognizes the outstanding contribution made to the Foundation by professionals in our community. It recognizes the long-term impact of the contributions made by lawyers, accountants, estate planners and to the charitable organizations that reap the benefit of their efforts.

TAMMY J. ANKLEWICZ

Tammy Anklewicz has been practicing in the fields of estates, trusts and charities law for over 20 years. She advises clients on estate and succession planning and has a particular interest in incapacity and elder law. Tammy also assists her clients with their philanthropic interests, whether through creating private charitable foundations or structuring gifts to existing charities. Tammy is a member of the Canadian Bar Association, the Society of Trust and Estate Practitioners, the Canadian Tax Foundation and the Estate Planning Council. She has been involved with UJA Federation's Annual Campaign for many years and in 1999 received Federation's Leadership Development Award. Tammy received her Bachelor of Science from University of Toronto, and her Juris Doctor from Osgoode Hall Law School.

"The Jewish values of caring, social justice and community have always informed my spirit and daily life. I feel honoured and privileged to work side by side with so many others who feel the same way. Many thanks for this recognition and may we all continue our work of tikkun olam with clarity of purpose and gladness of heart."

Community Inclusion Award of Excellence

This award recognizes an outstanding volunteer within Toronto's Jewish community whose exceptional efforts has resulted in a more inclusive Jewish community for people with special needs. The award has been designed to bring the importance of physical and social inclusion to the attention of the entire Jewish community. The aim is to honour and recognize an outstanding individual who has embraced inclusion and had an impact on the lives of people with special needs.

JOAN DOLGIN

Joan Dolgin has been involved in the field of Special Education for the past 30 years in Toronto, the U.S., and in Israel. The wife of Rabbi Michael Dolgin, Joan is the Rebbetzin of Temple Sinai, where she prepares children with special needs for their Bar/Bat Mitzvah. She also leads the Temple's children's choir, which includes autistic children, ensuring that they all have the opportunity to shine musically. In 2011, Joan chose to share her knowledge and expertise with the Gbi Special School in Ghana, in the region of Kledzo. During her stay, Joan and her fellow teachers started an organization to build group homes for young adults. Soon enough, she was asked to build a community centre to provide the people of Kledzo with a meeting place. Months later, Joan organized the "Ryerson Alternative Spring Break" trip and brought 18 students from Ryerson University to start building. The trip was a transformative experience for everyone involved, and the students felt deeply moved to be able to help support this small, West African community. It was the purity of the people that Joan met in Ghana, her love of children, and recognizing a need that compelled her to do what she is doing. Today, she continues to volunteer in Ghana.

"Volunteering in Africa has been a very rewarding experience for me. The opportunity to bring students to this vulnerable region, and watching them develop this profound connection to the people of Africa, it fills me with so much pride and joy. This experience will stay with them for life, and it's taught us all about the power of community."

Volunteer Excellence: Shem Tov Honourees

Shem Tov Awards are presented, in partnership with agencies, to leaders representing the highest level of excellence in volunteer service in Toronto's Jewish community.

JESSIE CARYLL
Circle of Care

Jessie has been a member of the Circle of Care Board of Directors since 2009. Her previous professional community healthcare experience led to her co-chairing the agency's Quality and Risk Forum. This Committee ensures the ongoing maintenance of high standards of quality healthcare that Circle of Care provides. Jessie's previous volunteer work has centered around her involvement in the Reform Jewish Community where she served on committees and Boards of Directors for Temple Sinai and Temple Har Zion. Jessie's professional career of 50 years was in community healthcare as a registered nurse. More recently, she was the part-time Director of Outreach Programs for the Canadian Council for Reform Judaism. As a mature student, she completed her B.A. in Sociology from York University in 1997. Jessie is married to David Caryll, and they have one daughter, Brianna Caryll Valihora.

"Since I was 16, volunteer communal work has provided me with many intangible gifts of learning and meaning in my life. It has become my life's work."

SHARON COHEN
JIAS Toronto

Sharon has been involved with JIAS Toronto since its inception, serving as Chair of the Board from 2006 - 2009. As Chair, Sharon led by example and skill, by knowing when to speak out and when to let others have a voice. She has built important and lasting relationships with other Board members, agency staff, and funding partners, as well as the immigrants she set out to meet. Sharon led JIAS Toronto with wisdom and with a vision for its capacity and role in the Jewish community. She is also active as a volunteer with UJA Federation. Sharon has served on the UJA/JF&CS task force, is a member of the Vulnerable Committee, and has chaired the Steering Committee for the Evaluation of Financial Assistance Programs of JF&CS and JIAS Toronto. Sharon also volunteers as a board member for the Mood Disorders Association of Ontario. After a long career in public service, Sharon now leads a consulting practice specializing in business strategy and solutions for the public and non-profit sectors. Sharon is married to Elliott Peranson, a previous Shem Tov honouree and an active community volunteer.

"I am fortunate to have been born into a vibrant Jewish community. Communal work is a way for me to ensure that this vibrancy is strengthened for generations to come."

LINDY GOODMAN
Hillel of Greater Toronto

Lindy Goodman received her B.A. (1979) in Urban Studies and Political Science from the University of Toronto and her M.E.S. (1985) from York University. For most of her working career, she has worked in real estate, first as an urban planning consultant and subsequently for Monterra Capital, a real estate development and investment company. She is currently a corporate real estate consultant with Real Facilities. Lindy has served in a number of Toronto Jewish organizations, including Hillel of Greater Toronto, the Women's Executive's Circle at UJA Federation, the Board of Directors of Associated Hebrew Schools, the Advisory Board for the Centre for Jewish Studies at York University and the Board of Directors of The House. Lindy is married to Sheldon Goodman. Their children are Joshua, Ariella, Jesse and Daniel.

"Volunteering has been a major part of my life for as long as I can remember. My work with the dedicated students, staff and lay leadership at Hillel of Greater Toronto has been one of the highlights of my volunteer life. I am honoured to receive the Shem Tov Award for the work that we have done together."

MIRIAM JOSEPH
Jewish Free Loan Toronto

Miriam Joseph is honoured to serve as the President of Jewish Free Loan Toronto (JFLT), a role she has enjoyed since January 2011. Miriam joined JFLT's Loan Committee as a volunteer in 2001, and has since taken on a variety of roles within the organization. Miriam is grateful to have recently led JFLT through its introduction of new loan types for the first time since 1924. Miriam is also a proud and active member and volunteer at Beth Tzedec Congregation. Professionally, Miriam works as the Director of Human Resources for a marketing agency, but her most valued role is as wife to Adam and mother to Ellie (10) and Maya (7) who both attend Robbins Hebrew Academy. .

"It is an honour to work with the dedicated volunteers and staff at JFLT. It brings a great sense of fulfillment to work with an organization that, in the tradition of Maimonides, provides a hand up to help people in our community achieve their goals."

DONALD H. LAPOWICH
Chai Tikvah

A legal partner at Koskie Minsky LLP, Donald H. Lapowich has practiced as a civil litigator for the past 40 years. Throughout the years, he has volunteered in many fields, including as past Director of the Chai Tikvah / Life and Hope Foundation. Don has also served on the Boards of Beth Sholom Synagogue and the Baycrest Family Program Committee. Don and his wife Arlene helped initiate an Out of the Cold program in Beth Sholom, and later in concert with Beth Tzedec, to feed and house the less fortunate. Growing up in a small Jewish community in London, Ontario, Don saw his father, a kosher butcher, work 80 hours a week, which permitted those who could not pay for purchases to maintain kashruth by allowing them to repay later, or not at all. The lesson well-learned was to do things for others while on earth, and to repay one's blessings by sharing with others in need. Don continues to practice law, but more and more engages in pro bono services, providing gratis seminars for professional education.

"I am involved in volunteer work to help others because it helps me feel good as well. A lot has to do with my wife Arlene who really identifies with helping others and continuously encourages me."

CRAIG RIMER
UJA Federation Centre for Jewish Education (CJE)

Craig Rimer is a stalwart of the Jewish community, and has played a vital role in helping the community grow, adapt, and reshape its services to meet our ever changing needs. As Chair of UJA's Education Transition Committee, he has ensured that core educational services are maintained in Jewish day and supplementary schools. For the past two years, Craig has served as Chair of the CJE, which, under his leadership, has taken a number of major steps forward, including the implementation of new strategies to market the Jewish day school option to middle income families. Craig is the CEO of Cidel, is married to Elyse Zelunka and has four children. Craig embodies the spirit of a leader, one who gets the right things done, with diplomacy, insight, and commitment.

"Growing up in a Jewish home and attending Jewish day school has enabled me to understand the importance of my Jewish heritage. Through UJA Federation, I have been provided with the volunteer and leadership opportunities to make a difference. It is a whole lot more than just raising money. Volunteering allows me to help the needy, enhance the general Jewish experience, and ensure the continuance of a safe Israel. As a father, I am so much more appreciative of how important it is for these objectives to be realized."

HARVEY TARADAY
Kehilla Residential Programme

Harvey Taraday volunteers with the Kehilla Residential Programme and its affiliated boards because he believes that our community needs to ensure that every Jewish family has a safe and affordable place to live. Kehilla, through its managed properties and its expertise in delivering affordable housing programs, contributes to the needed solutions. Harvey presently serves as the Treasurer of Kehilla Residential Programme, the Avenel Non-Profit Housing Corporation, Mutually Assisting Residential Community of Greater Toronto, Moshav Orr Non-Profit Housing Corporation and Kehilla Homes Inc. He is also a member of the Awards Committee of the Family Firm Institute, an organization that serves the needs of families in business. Previously, Harvey served as a member of the Discipline Committee and the Applications Committee of the Institute of Chartered Accountants of Ontario. Today, Harvey is a Chartered Accountant practicing as a partner at TCH Partners LLP. He is married to Toby and they have three children.

"I joined Kehilla because it helps support our community, and ensures that Jews everywhere have a place to sleep at night. I believe that volunteering is an important Jewish value, and I am proud to be a part of an initiative that perpetuates this value."

Our Cause is the

Super Sunday a Super Success!

Led by UJA staff and more than 400 dedicated volunteers who took to the phones in support of UJA's Annual Campaign 2013, Super Sunday was one of our most successful yet, bringing in more than $880,000 from 1,500 gifts in just one Super day!

More than 4,000 Participate in UJA Federation's Rally for the People of Israel

With more than 100 Hamas rockets being fired into Israel daily from Gaza since the IDF began its Operation Pillar of Defense on November 14th, 2012, over 2,000 members of Toronto's Jewish community, and many from the community-at-large, packed Toronto's Beth Emeth Synagogue on November 19th, while another 2,000 made their way to one of the three satellite locations set up across the GTA, to demonstrate their support for the people of the Jewish state. The Rally for the People of Israel included an inspiring address by Canada's Minister of Heritage and Language, James Moore, and a keynote address by Toronto native David Frum.

Jewish People.

Our Community Walks the Walk

On Victoria Day, May 24th, 2012, approximately 15,000 men, women and children from across the Jewish GTA came together to celebrate the Jewish state at UJA's annual Walk with Israel. Funds raised by the annual event, the largest single-day Israel solidarity Walk in the Diaspora, are allocated to help the people of Israel. Chaired by Jamie Wise, Lauren Wise, Micki Mizrahi and Sam Mizrahi, the 2012 Walk with Israel, which began with the kick-off party at Coronation Park, culminated with a tasty kosher BBQ, great games, rides and much more at the Renee & Irwin Nadal Festival at Ontario Place. Thanks to all those who came out and to our incredible volunteers. We couldn't do it without you!

Celebrating the Festival of Lights in Style!

More than 2,200 people from across the Jewish GTA came together on the first night of Chanukah, 2012, to celebrate the Festival of Lights in grand fashion at York Region's Schwartz/Reisman Centre on UJA Federation's Joseph & Wolf Lebovic Jewish Community Campus. Attendees enjoyed specially made Chanukah treats and, of course, sufganiot, and much more while enjoying the unique sounds of the Kachol Lavan Choir and the Jroots Choir, both of which lead the celebration with blessings and a wide range of memorable Chanukah songs

UJA Federation of Greater Toronto

Many Faces ... One Community

UJA Federation of Greater Toronto expresses profound appreciation to the countless individuals who selflessly volunteer their time and talents throughout our many community agencies, schools, camps, galleries and organizations. Through their efforts, these dedicated men, women and young adults help build a more cohesive Jewish community which in turn, preserves and strengthens the quality of Jewish life in Toronto, Canada and Israel.

The willingness of so many to help community members and help one another makes it a model community one emulated throughout North America.

Adath Israel Congregation

Creating a positive transformation in the lives of the people touched by the congregation's work and perpetuating and promoting Judaism and the Jewish way of life for current and future generations. www.adathisrael.com

HERSH GARNICK
"The Adath Israel community is a spiritual and familial part of my life. Volunteering provides me with great joy and allows me to express how important the synagogue and the Jewish community are to me."

ARZA Canada

Strengthening the ties of Canadian Reform Jews to Israel through education programs, travel and advocacy. We believe in a Jewish, pluralistic and democratic society in the State of Israel and we support the Israel Reform Movement to achieve those goals. www.arzacanada.org

JEFF DENABURG
"I volunteer at ARZA Canada to support Israel as both a strong and caring society. Also, Israeli Jews need a variety of ways to express their Judaism, and ARZA Canada also promotes religious pluralism in Israel."

Ashkenaz Foundation*

A community based non-profit that fosters an increased awareness of Yiddish and Jewish culture through the arts. Ashkenaz showcases the work of leading contemporary artists from Canada and around the world working in music, film, theatre, dance, literature, craft, and visual arts. www.ashkenazfestival.com

KALMAN WEISER
"I am proud to be part of Ashkenaz not only because it's an incredibly diverse and vibrant music and arts festival but also because it allows me to share my love of Jewish culture with both older and younger generations."

Associated Hebrew Schools of Toronto*

Providing students with an excellent Jewish and General Studies education based on Torah values in a safe and supportive environment. www.associatedhebrewschools.com

SARI AND DAVID BERCOVITCH
"We are honoured to have this opportunity to help this great school. Volunteering for us is also very rewarding, allowing us to grow our personal talents, and teach our three children the importance of giving back to our community."

* Denotes 2012-2013 partner agencies of UJA Federation of Greater Toronto

Association for the Soldiers of Israel – Canada

A not-for-profit organization committed to improving the welfare and well-being of Israel's soldiers on active duty, as they stand guard and protect Israel and Jewish people around the world. www.asicanada.org

IRVING BUCHBINDER
"I was a soldier in 1948. I know what it means to be a soldier. I also didn't have any family there. My work helps ensure that the young soldiers of today, especially the lone soldiers, have our community's full support."

Association of Jewish Seniors

Founded in 1970, it unites seniors groups and members-at-large within the Jewish community. With approximately 5,000 members, it is a collective voice to address issues concerning seniors. www.ajs@circleofcare.com

ROSLYN HARRIS
"While volunteering with AJS, I've had to hone skills I thought were lost forever. I've met many interesting, vibrant people as our organization deals with the challenges of seniors in society today."

BBYO*

Offers teens the opportunity to connect with one another, volunteer in the community, celebrate their Jewish heritage and travel the world together, all within a Jewish context. www.bbyo.ca

"We would like to thank our network of chapter advisors – Danielle, Ryan, Elaine and Michael – who serve at the heart of BBYO as mentors and role models while stewarding our teens through their BBYO experience."

"Do not separate yourself from the Community."
- Pirke Avot

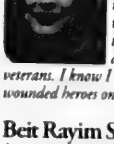
Baycrest Health Sciences

An academic health science centre that provides exemplary care for older adults across a variety of institutional and community based settings. We are devoted to improving the quality of life of older adults through the application of exceptional healthcare, research, and educational activities. www.baycrest.org.

EVEYLYN BURNS-WEINRIB
"My grandmother was one of the founders of Baycrest. Thus, when I retired, I felt Baycrest was where I would devote my time. I can think of no better way to spend my last years than in helping people thrive during the last years of their lives."

Beit Halochem Canada

Devoted to helping over 51,000 Israeli disabled war veterans and victims of terror and their families. The five Beit Halochem Centres offer state-of-the-art sports, social and rehabilitation services including: physiotherapy, hydrotherapy, therapeutic devices, and cultural activities. www.beithalochem.ca



MARLENE FREELAN
"On a Beit Halochem mission, I saw incredible rehabilitation facilities and the important work being done for Israel's disabled veterans. I know I wanted to help these wounded heroes on their road to recovery."

Beit Rayim Synagogue

A young congregation with a huge heart that will be forever praised for a warm, "hamishe" atmosphere and participatory services. Women and men daven side by side, and with the help of clergy and volunteers, we read Torah, Haftorah, prepare d'vrei Torah, and help lead services. www.beitrayim.org

SONY NSEIRI
"When I immigrated to Canada from Syria in 1988, I was welcomed by the Jewish community. Without those selfless individuals and organizations, my move would have been unbearable. Volunteering is one way for me to give back."

Bernard Betel Centre for Creative Living*

A non-profit centre that empowers seniors to lead active, creative and healthy lifestyles in a Jewish environment. www.betelcentre.org

JOYCE SOLOMON
"I have loved volunteering at the Bernard Betel Centre facilitating the Memory Boosters program. The participants are wonderful and full of all kinds of wisdom. They certainly keep me on my toes!"

Beth Avraham Yoseph Synagogue of Toronto (BAYT)

A family synagogue that emphasizes the warmth of Torah tradition. www.bayt.ca

DR. SAMUEL SILVERBERG
"I organize educational classes for the purpose of enhancing the religious and intellectual life of our community. It is my great privilege to share ideas with visiting scholars and the wonderful members of our community."

Beth David B'nai Israel Beth Am Congregation

Dedicated to cultivating, developing and sustaining Judaism and Jewish living in accordance with the ideas and standards of the Conservative Movement. www.bethdavid.com

BARRY SONSHINE
"Since joining Beth David, I have been fortunate to establish excellent relationships with the congregation's wonderful clergy, staff and congregants. In appreciation for this I began volunteering and I am grateful to be recognized for these volunteer efforts."

Beth Emeth Bais Yehuda Synagogue

Fosters a full and joyous way of life proudly rooted in a heritage of traditional Conservative Judaism, and committed to Jewish values, education, spiritual well-being and community. www.beby.org

SALLY (SHARON) GOLAN
"I am fortunate to have found a like-minded group of wonderful women at the Beth Emeth knitting group. We come together every week to knit for the Linus club, a cause near and dear to us. It gives me much pleasure to know that every child leaving Sick Kids Hospital goes home with a blanket made with love."

Beth Sholom Synagogue

Seeks to enrich the lives of congregants and community through the ideals of Torah, Gemilut Hasidim (Social Action) and Achdut (Jewish Unity). www.bethsholom.net

MICHAEL GROSSMAN

"Synagogue involvement was a value taught to me at an early age. Having both a Grandfather and a Father as past Presidents of our Shul speaks to this. I dedicate this tremendous honour to their merit."

Beth Tikvah Synagogue

A vibrant forward-looking Conservative Synagogue dedicated to fostering spiritual and Judaic growth and fulfillment through meaningful rituals, activities and exciting educational programs. A sensitive and caring congregation that attracts all ages and is responsive to the individual needs of our members. www.bethtikvahtoronto.org

SYDNEY SELTZER

"Volunteering is my way of giving back to Beth Tikvah and to the community at large. For example, through the Annual Kol Nidre Food Drive."

Beth Torah Congregation

A traditional shul in existence for over 50 years, our approach to Judaism and Jewish education merges the traditional with the modern. We don't just study our heritage – we celebrate it. www.bethtorah.ca

JACQUI GOLDBERG

"I love that for my daughters, their best and fondest memories involve our shul; I want them to love their community and to understand our responsibility to make it even stronger."

Beth Tzedec Congregation

Preserving Judaism and adapting it to the needs of the Jewish people, of inculcating belief in God and reverence for the Jewish heritage, of revitalizing Jewish traditional practices, both in the Synagogue and in the home, and the furthering of all measures which will lead to an integrated Jewry. www.beth-tzedec.org

ILENE FLATT

"Beth Tzedec provides many opportunities to be engaged, and volunteering enriches the value of my membership. I enjoy the camaraderie of the community and am motivated to set an example for my children and help ensure Jewish continuity for future generations."

Camp Moshava

Offers a unique summer experience that combines traditional camp activities with exciting and innovative thematic programming to create a Zionist atmosphere of Torah Va'Avodah as befits Bnei Akiva. www.campmoshava.org

TEEKAY ROSENBLUM AND DEBBIE KURTZ

"Volunteering at camp provides an opportunity to interact with campers and staff to ensure the framework for a safe, fun and healthy summer. We count the days to the summer with excitement! Kadima Bnei Akiva."

Canadian Associates of Ben-Gurion University

Plays a vital role in sustaining David Ben-Gurion's vision of creating a world-class institution of education and research in the Israeli desert, nurturing the Negev community and sharing the University's expertise locally and around the globe. www.bengurion.ca

CAROL SLATT

"As education is the core of Israel's survival, it is incumbent for all of us to support the institutions that are at the forefront of scientific, technical and medical discoveries in Israel. I have proudly volunteered for 20 years to Ben-Gurion and hope to continue my commitment for another 20."

Canadian Friends of Beit Issie Shapiro

Our vision is of an inclusive society, which assures the rights and opportunities for the development of children and adults with diverse abilities. The mission is to provide state-of-the-art services and changes to social structures so that people are able to live, learn and pursue their desired quality of life in the communities of their choice. www.beitissie.org.il/eng

TREVOR STEIN

"My connection and commitment to Beit Issie Shapiro (BIS) is strengthened when hearing from a parent of a child with a disability that 'the ground beneath BIS is sacred,' that they 'breathe easily again because of BIS,' and learning of BIS's award as the first winner of Israel's most effective non-profit."

Canadian Friends of Israel Elwyn

A straight forward, dynamic and interactive organization that helps children in Israel who are challenged with Intellectual Disabilities. CFIE@IsraelElwyn.org.il

Israel Elwyn, founded two decades ago in Jerusalem, enables people with disabilities to achieve their highest levels of independence and dignity. We are proud of our volunteers who give their support and enthusiasm and appreciate this opportunity to thank them for their tireless efforts on behalf of so many kids who need help."

Canada Israel Experience (CIE)*

Aims to strengthen Jewish identity among Jewish youth and young adults through participation in meaningful Israel experience programs. www.canadaisraelexperience.com

SHAEL ROSENBAUM

"I volunteer for CIE because I am a survivor of a survivor of a survivor. To put our footprints in our ancestors' footprints will keep the memories and atrocities of the Holocaust etched in our minds and hearts forever."

Chai -Tikvah Foundation*

Provides Jewish supportive residential options, programs, public education and advocacy, which will enhance the quality of life for individuals and families affected by mental health issues. www.chaitikvah.org

SHERRY GARBER

"Community Mental Health continues to be an under-serviced area. I hope that my work with Club Simcha and the Chai-Tikvah Foundation will help promote awareness of the need for quality community programs such as this."

CHW Toronto Centre

Canada's leading Jewish women's organization. Founded in 1917, CHW is non-political, volunteer driven and funds a multitude of programs and projects for Children, Healthcare and Women in Israel and Canada. www.chw.ca/toronto

SANDY COHEN

"Having formed a young women's chapter 50 years ago, CHW has always been an integral part of my life. Working for our projects in Israel and making lifelong friends has made me so very proud to be a Hadassah-WIZO Woman."

Circle of Care*

Supports individual independence and sustains and enhances quality of life in the community. www.circleofcare.com

DEBBY KAPLAN

"Volunteerism is part of my very essence. My parents instilled this in me, as I did with my children. Circle of Care has allowed me the privilege to give back to the community."

COR Kashruth Council of Canada*

To ensure and increase the observance of kosher food at a high community standard. www.cor.ca

DR. IRA MARDER

"I volunteer for COR because it is a true community institution that includes lay, professional and rabbinic members, benefiting all segments of our city and country. I am impressed with the dedication and commitment of everyone involved."

Congregation Darchei Noam

Provides many paths to meaningful Jewish connection as a warm, progressive, egalitarian and inclusive community. www.darcheinoam.ca

MIRIAM BESTER

"Being part of Darchei Noam's caring community provides so many wonderful opportunities, and allows me to help people make a difference."

D.A.N.I.

To create opportunities for Jewish young adults with physical and/or cognitive challenges so that they can participate fully as valued members of the community and enjoy a meaningful and dignified quality of Jewish life. www.dani-toronto.com

SUSAN POMER AND JULIA SZTIBEL

"We enjoy working with DANI adults with challenges, and they are full of love. They need that extra patience and respect as they are very capable members of our community."

Downtown Jewish Community School* (DJCS)

Provides Jewish students with a basis for Jewish identity in a pluralistic community. Students are taught the concepts and skills necessary to live a Jewish life and to feel comfortable within a Jewish setting. www.djcs.org

MARC GREEN

"My son started classes at the DJCS four years ago. By volunteering on the Board, I could both join my son in his new community, and help to sustain this very important and vital school."

"The Jewish people, ever since David slew Goliath, have never considered youth as a barrier to leadership."

- President John F. Kennedy

* Denotes 2012-2013 partner agencies of UJA Federation of Greater Toronto

Emunah Toronto

A social service agency that provides sustenance, education and family counseling to needy and at-risk children and families in Israel, regardless of their religious affiliation. www.emunahcanada.org

ROCHEL SILVER
"It's all about the children. the future of Am Yisrael Emunah invests in Israel's children. There is nothing more heartwarming than seeing smiles and love on children's faces that have faced and overcome so much adversity."

First Narayever Congregation

An egalitarian synagogue, committed to conducting services in a traditional manner, and rooted in love of Torah, Israel and the Jewish people. The Congregation promotes the concept of *tikkun olam* through social action projects and by raising funds for tzedakah. www.narayever.com

JEROHAM SINGER
"Having plunged into what I consider is the fountain of civilization, it is obvious that I can gain far more from this fountain that I could possibly contribute."

Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC)

FSWC works to counter antisemitism, hate and intolerance through educational advocacy, promoting tolerance, justice and human rights and keeping the memory of The Holocaust alive through education. We continue to strive for tolerance and peace to ensure that the words, "Never Again" do not ring hollow. www.fswc.ca

FRED LEITNER
"Volunteering at FSWC enables me to preserve the memory of what my parents and millions of others endured during the holocaust and work towards the protection of human rights by teaching youth to be upstanders."

Friends of Yiddish

Keeps Yiddish alive through our programs, musical events and conversation groups. Contact yiddish18@yahoo.ca for more info.

MERLE KRAVITZ
"It's a pleasure…siz a fargenign! We hear these words from members and guests who are committed to the continuity of Yiddish, our mameloshn. It's been most gratifying watching our membership grow and seeing people experience Yiddish as a living language."

* Denotes 2012-2013 partner agencies of UJA Federation of Greater Toronto

Friendship Circle

Pairs teenage and young adult volunteers to mentor and befriend children with special needs. Our goals are to raise community and special needs population consciousness, shape the personality and sense of responsibility of the teenagers and offer family respite. www.FCToronto.org

JOEY CALLAN
"Volunteering at Friendship Circle has given me the opportunity to give back to my community, while affecting the life of a person with special needs. I have grown tremendously from this experience."

Habayit Shelanu Seniors Residences Corporation*

A unique living environment designed and developed based on the recognition of the changing needs of older adults. The Corporation is committed to providing an environment that fosters a positive Jewish identity, and opportunities which facilitate the concept of aging in place. www.circleofcare.com

ALBERT LEWKOWITCZ
"It's wonderful to give back to the organization some of my expertise in financial matters on a voluntary basis."

Hillel of Greater Toronto*

Provides an address for Jewish student life through exciting and creative programming. Hillel promotes Jewish identity, student leadership and religious and political diversity in a dynamic and inclusive environment for all Jewish students. www.hilleltoronto.org

DAVID PELLOW
Hillel @ Uof T St. George
"I volunteer to help grow and strengthen the Jewish community on campus to provide a better and more meaningful experience for Jewish students."

SHANNON RILEY
Hillel @ Ryerson University
"I volunteer with Hillel because I think it's important to be involved in the Jewish community at Ryerson. Hillel creates a great environment for Jewish students, providing social and educational events, and I love being a part of bringing that to campus."

ROCHELLE DERLICK
Hillel @ York University
"Hillel has given me countless leadership opportunities, skills and experiences, and has helped me develop a stronger Jewish identity. I value each chance to develop relationships with Jewish students from all backgrounds and help them grow spiritually, socially and academically."

STAN FEDUN
Hillel @ Uof T Mississauga
"Israel needs to have a strong voice on campus and on all levels of government because Israel is an example for the Middle East and a true friend to Canada. There is only one Jewish homeland and it cannot be compromised That is why I volunteer."

LEON MARTYNENKO
Hillel @ Uof T Mississauga
"As an Israeli living in the Diaspora, I feel that, by volunteering for Hillel and StandWithUs, I can contribute to the local Jewish community and help paint the true picture of Israel at the same time."

Holy Blossom Temple – Shammai (High School Youth Movement)

A vibrant, liberal, religious synagogue community, our goal is to bring high school students together to participate in fun and exciting volunteer opportunities. This program is open to high school students no matter what shul/school they attend! www.holyblossom.org

LEE DAVIS
"I volunteer for Shammai because I believe it is important for high school students to give back to their community. Shammai gives students the opportunity to do so in a fun and meaningful way and be part of the synagogue life."

Israel Cancer Research Fund (ICRF)

Continues to be one of the largest sources of private funds for innovative cancer research in Israel, and has contributed more than $43 million U.S. for over 1,850 research grants involving all major hospitals, universities and cancer research projects throughout Israel. The results of ICRF's research have a significant impact in Toronto, across Canada, and throughout the world. www.icrf.ca

SUSAN WEISZ
"It gives me great pleasure to assist in supporting Israel's outstanding scientific community, whose discoveries in cancer research have a worldwide impact."

JACS Toronto*

An organization led by volunteers dedicated to encouraging and assisting alcoholics, chemically dependent persons and their families, friends and associates to explore recovery in a nurturing Jewish environment. Provides support for Jews in recovery and is an information resource on the effects that alcoholism and drug dependency have on Jewish Family life.www.jacstoronto.org

ORI GOLDSTEIN
"JACS gives me a chance to give back to an organization that helped me and there's no greater feeling than seeing someone else get the help they need."

Jewish Camp Council*

Camp Northland is committed to making residential camp accessible to children in partnership with the Jewish community, and is dedicated to providing a fun and safe environment for campers and staff to build Jewish identity, a love of nature, positive relationships, life skills and independence. www.campnbb.com

JAY RUDOLPH
"Camp Northland was very instrumental in my development. Volunteering on the Board of the Jewish Camp Council has allowed me to ensure that Camp Northland continues to provide similar opportunities to children in our community."

Jewish Family & Child*

Supporting the healthy development of individuals, families and communities in the GTA through prevention, protection, counseling, education and advocacy services, within the context of Jewish values. www.jfandcs.com

ALAN MARKS
"I decided to give back to the community what I had been so fortunate to receive. Volunteering with youth at the Jerome D. Diamond Adolescent Centre has given me more than I could have ever imagined."

Jewish Family & Child – Chaplaincy Services*

This vital arm of JF&CS works closely with staff in institutions in the GTA and beyond, to provide direction and guidance to increase their awareness of the unique needs of Jewish patients, long-term care facility residents, and inmates. www.jfandcs.com

LYNN STORREY
"Having an elderly father in a nursing home, I realize how important it is for seniors to have stimulating contact with others, which I believe is achieved by our weekly Sabbath Services."

Jewish Free Loan Toronto*

We offer interest free loans to members of the Toronto Jewish community who need financial assistance, but are unable to access traditional sources of funding. Our interest free loan provides self sufficiency with dignity, helping people to help themselves. www.jewishfreeloan.ca

MICHAEL ELKIN
"Volunteering for JFLT brings me closer to the Jewish community and allows me to assist others. There is a sense of accomplishment in helping a person in need of a loan move on in life with dignity."

JIAS (Jewish Immigrant Aid Services) Toronto*

We welcome, support and integrate new immigrants to build a strong Canada for today and a stronger Jewish community for tomorrow. www.jiastoronto.org

MARLENE TASH
"For ten years, it has been very rewarding volunteering for Telephone Language Companions, and I've met lots of interesting people. Helping new immigrants improve their English has helped me learn about other cultures."

Jewish National Fund

Since its inception in 1901, the Jewish National Fund has been the sole agency responsible for the development and infrastructure of land and settlements in Isael. Our programs include land reclamation, reforestation, and road building.

MICHAEL CHARENDOFF
"Without the JNF, Israel would not exist today. The more I learn about the JNF, the more I want to be involved. Through volunteering, I help JNF to ensure the State of Israel continues to exist in the future."
www.jnf.ca

JVS Toronto*

Helps people succeed by providing outstanding employment, social, and educational services which meet the changing needs of the diverse communities we serve, building on our experience serving the Jewish community. www.jvstoronto.org

GILAD EPSTEIN
"JVS offers a unique opportunity to give back to the community at large. While addressing the immediate needs of the Jewish communities in areas essential to our livelihood, such as employment and newcomer services."

Jewish War Veterans of Canada - Toronto Post

To preserve the memory of Jewish war veterans in Canada and worldwide.

HARRY COLT
"It gives me a great deal of satisfaction to contribute in a positive manner."

Jews for Judaism*

Dedicated to counteracting effects of missionaries, cults, other religions, intermarriage and assimilation on the Jewish community by connecting Jews to the spiritual depth and wisdom of Judaism through free educational programs and materials and counseling services that keep Jews Jewish. www.jewsforjudaism.org

MARTY ZATZMAN
"It's been my pleasure to play music for 19 years at an annual fundraiser for Jews for Judaism. I've continued volunteering for them because of their commitment to confronting challenges to Jewish continuity and supporting Judaism in our community."

Kehilla Residential Programme*

Identifies and champions affordable housing in the Greater Toronto area and implements housing initiatives for the Jewish community. The Agency's mandate is fulfilled through community capacity building, research and education, project sponsorship and development consultation. www.kehilla.ca

BRENDA IZEN
"I am passionate about design and creating opportunities for young designers. I am also a true believer in the value of community. By helping to support our social fabric, we ensure that the harmony and integrity of our community is strengthened for future generations."

Koffler Centre of the Arts*

The Koffler's mission is to explore and celebrate contemporary Jewish and world culture within the context of the larger multicultural community. The unique mix of programs and exhibitions examines the arts across different disciplines and cultures in a way that strengthens identity while encouraging an appreciation of difference. www.Kofflerarts.org

CARL GOLDENBERG
"The Koffler Centre of the Arts, in conjunction with UJA, provides an opportunity to engage with contemporary Jewish arts and culture through a centre dedicated to this purpose; I am honoured to participate in the growth and maturity of this unique organization."

Kollel Bar Yochai/Rishon Le Zion Congregation

A learning centre for the needs of the community that provides the warmth and orthodox observance of an "open door" Sephardic synagogue.

MATTHEW M. MOYAL
"Volunteering is primarily L'Shamayim and in pursuit of B'H. The construction of our new synagogue and learning centre would not be possible without the commitment of our RAV Shalom Revach."

L'Chaim Cancer Support Group for Jewish Women

Offers confidential peer support to Jewish women undergoing cancer treatment, with an understanding of both the cancer experience and issues specific to Jewish women. L'Chaim is committed to raising cancer awareness through educational programs for both its members and the community. lchaim@ncjwcts.org

DR. ELLEN WARNER
"I welcome the opportunity to volunteer as advisor for an outstanding organization like L'Chaim, which provides caring peer support for Jewish women with cancer."

Maccabi Canada

Promoting Jewish identity and cultivating future leadership and support for Israel through the passion of sport. www.maccabicanada.com

ASHLEY KOCHMAN
"I volunteer with Maccabi Canada because I truly believe in the spirit of Maccabi and the power of Sport. Through my involvement with Maccabi Canada I have learned life lessons and have strengthened my Jewish identity. Now it is my turn to give others the opportunity to enjoy, live, and share the Maccabi experience."

MAON NOAM Jewish Cultural and Educational Network

Works to ensure the successful integration of immigrant families into the community, particularly Russian-speaking Jews from the former Soviet Union, helping them embrace Judaism and gain a better understanding of their Jewish heritage. www.maonnoam.ca

INNA GOLDSHTEIN
"It's a rewarding feeling to help others and do good things for the community. Good deeds inspire others, and help people change for the better. The more we do for each other, the better it is for our community."

MAZON Canada

Funds raised by MAZON Canada are allocated non-denominationally to food banks, emergency food programs and grassroots hunger relief organizations across Canada. The organization strives to link public awareness about the issue of poverty and hunger with the mitzvah of tzedakah. www.mazoncanada.ca

PHYLLIS MOSTYN
"Knowing that MAZON helps so many needy individuals throughout Canada by allocating funds to non-denominational agencies is a true mitzvah and I am very proud to contribute my time to this worthwhile organization."

Miles Nadal Jewish Community Centre*

Dedicated to serving the cultural, educational and recreational needs of downtown Toronto. Its programs and services are guided by Jewish values and are open to all, regardless of race, origin, or religious affiliation. www.mnjcc.org

KAY SHREEVE
"I may give of my time, however the rewards are greater – friendships, sense of belonging and caring staff at the Active Seniors, Boomers, Retirees Program. It's a good place to be …you can count on me."

Mount Sinai Hospital

Dedicated to discovering and delivering the best patient care with the heart and values true to our heritage. www.mtsinai.on.ca

SUZANNE SHUCHAT
"Through volunteering, I offer assistance to lonely anxious visitors, fundraise for breast cancer, and knit shawls for patients. When my husband died suddenly, I wanted to find a friendly atmosphere, surrounded by people. Volunteering over 8000 hours is immensely rewarding, this is my second home."

Na'amat Canada Toronto

Enhancing the lives of women and children in Canada and Israel since 1925. www.naamat.com

DR. AVIVA LOWE AND FAUNA GRILL
"With many worthy causes seeking volunteers, we have chosen to dedicate our efforts to helping Na'amat. Having seen firsthand Na'amat's work in Israel, we appreciate its far-reaching assistance to so many sectors of Israel's population."

* Denotes 2012-2013 partner agencies of UJA Federation of Greater Toronto

NCSY Canada

Dedicated to ensuring the future of the Jewish people, which we secure through building relationships with Jewish teens. We increase Jewish literacy by teaching about their heritage and traditions, establish lifelong connections to Am Yisrael and Eretz Yisrael, and enhance Jewish teens' growth in Judaism. www.ncsy.ca

AVI DEUTSCH
"NCSY reaches unaffiliated Jewish teens in their schools and with their peers in innovative ways. I'm proud to be a board member and partner. Rina, the kids and I enjoy welcoming NCSY teens in our home, helping NCSY to inspire the Jewish future."

Netivot HaTorah Day School*

We emphasize excellent Jewish and General Studies programs and an educational philosophy based on three guiding principles: Torah, Israel and Derech Eretz. Netivot HaTorah strives to help each child achieve his or her unique potential in the areas of academic, religious, social and emotional development. www.netivothatorah.com

CORRIE SPIEGEL-DIAMOND
"I believe that volunteering is the best way to make a positive impact on my children's education. It's important for me to have my children see firsthand the importance of being involved in one's community."

One Family Fund Canada

We work towards being the voice of Israel's victims of terror attacks, to empower Israel to overcome terror when it strikes, to bring Israel's victims of terror attacks together into one, national, self-help family, and to champion the rights and needs of victims of terror to ensure their full rehabilitation and reintegration. www.onefamilyfund.ca

ROBYN GREENSPAN
"One Family Fund is dedicated to supporting all victims of Terror in Israel, on many levels. The courage, hope and appreciation from those we support are most inspiring to me!"

"...the greatest reward for doing is the opportunity to do more."

- Dr. Jonas Salk

* Denotes 2012-2013 partner agencies of UJA Federation of Greater Toronto

Or Hadash

A welcoming, vibrant community that brings together Jews in northern York Region to worship, learn, serve, and actively engage in the sacred traditions of our shared heritage. www.orhadash.org

SARA BATES
"I volunteer because of the satisfaction I get from the growth of our small synagogue in northern York Region. Volunteering also makes me feel closer to our community as I have made many great friends."

ORT Toronto

ORT's mission is to work for the advancement of people through training and education, to provide communities wherever they are, the skills and knowledge necessary to foster economic self-sufficiency, mobility and a sense of identity through use of state-of-the-art technology. www.ort-toronto.org

ELISE SIERADZKI
"I believe in helping people help themselves. Introduced to ORT by my grandmother and mother, I had been volunteering since I was a toddler. I feel passionate about ORT and hope one day my children will too."

Prosserman JCC*

Fosters and enriches Jewish identity and builds community through health and wellness, recreation, education and culture, social experiences, and a strong connection to Israel. We welcome everyone and share the richness and traditions of Jewish culture with the community-at-large. www.prossermanjcc.com

SYD MARKOWITZ
"After being a BJCC/ Prosserman member for many years, making great friends and having great times, I wanted to utilize my business and volunteering experience to benefit our community. Volunteering at Prosserman has been a rewarding experience that I plan to continue for many more years."

REENA*

Enables people with developmental handicaps to realize their full potential by forming life-long partnerships with individuals and their families within a framework of Jewish culture and values. www.reena.org

RENAY LAMBERT
"Volunteering at REENA has been a fulfilling experience for me. I work in a friendly environment with wonderful people. REENA has enriched my life and I am proud to be part of their team."

Robbins Hebrew Academy*

Through an integrated General and Judaic Studies Program, students engage in meaningful relationships with educators, parents, peers and the community, as they acquire critical thinking skills to open their minds to: a future of lifelong learning; academic excellence; global responsibility; respect for themselves and others; creative and healthy lifestyles. www.rhacademy.ca

RHONDA CHARLAT
"As an alumnus of USDS, volunteering at RHA gives me the chance to give back to my community, and future generations of conservative Jewish leaders. We teach and learn by example. We all grow through Tikkun Olam."

SAJAC – Southern African Jewish Association of Canada

A networking association that helps Jewish ex-South Africans and Zimbabweans. SAJAC Seniors provides social events, theatre outings and friendship; SAJAC Bursary Fund helps pay for post-secondary education; SAJAC News provides articles, community announcements and advertising for South Africans and Canadians. www.sajacnews.com

THEA ABRAMSON
"Coming to Toronto we were welcomed at SAJAC Seniors and made new friends and renewed old friendships. For 20 years I have been Chair and have organized successful social activities including raising money for the SAJAC Bursary Fund and Israel."

Shaar Shalom Synagogue

Devoted to religious, spiritual, educational and social enrichment. We are committed to strengthening our Jewish identities, our connections to Israel and to one another based on the tenets of traditional Conservative values. In doing so, we sustain the Jewish people, inspire people to more meaningful lives and encourage them to make the world a better place. www.shaarshalom.ca

RHODA GONEN
"A synagogue is the epicenter of Judaism, amplifying the waves of passion and concern for Judaism emanating from shul to ensure Jewish continuity and love of Israel for future generations."

" One glorious chain of life, of giving and receiving,unites all creatures."

- Rabbi Samson Raphael Hirsch

Shaarei Shomayim Congregation

A modern orthodox centre of Jewish life which provides the means for the fulfillment of religious, educational and social needs and which seeks to inspire the community to greater commitments to Torah, the Jewish people and the State of Israel. www.shomayim.org

DANIELLA SILVER
"I am so happy to be a part of Shaarei Shomayim I really do believe in strengthening the community of the Shul and all the hard work seems to be paying off!"

Shaarei Tefillah Congregation*

The destination for families and individuals from diverse Jewish backgrounds who share a common desire for strong Jewish values, relevant inspiration, personal growth and a warm welcoming community! www.shaareitefillah.com

STEPHANIE GREENWALD
"Devoting time towards shul and the Jewish community at large is a legacy passed down to me from my parents and grandparents. I learned that the success of a shul, a central focus of Jewish life, is the key to a vibrant community."

Stashover-Slipia Congregation

The Stashover-Slipia Congregation seeks to provide a welcoming and comforting sanctuary for religious devotion, community experiences, and through discussion fosters knowledgeable and intelligent Judaism. www.stashoverslipia.org

ALYCIA GROSSMAN
"Volunteering at the Stashover-Slipia Congregation means that I can give back to a special place that has been a defining part of my life and the Jewish community."

State of Israel Bonds

An organization whose sole purpose is to sell bonds and notes for the Israeli Ministry of Finance. Israel Bonds are securities issued by the State of Israel to help build the nation's infrastructure. www.israelbonds.ca

FRED WINEGUST
"Being a 15-year volunteer for State of Israel Bonds Canada allows me to share my passion for Israel and helps my congregation better understand the impact on Israel's ongoing infrastructure evolution that their investments enable."

Stopnitzer Young Men's Benevolent Association

Created in January of 1946, it enables former residents of Stopnitz (Stopnica, Poland), particularly Holocaust Survivors and their families, to meet in order to find friendship and support in their new homeland of Canada. It also perpetuates the name of the Stopnitzer Young Men's Benevolent Association as a lasting memorial to the victims of the Holocaust. www.stopnitzer.ca

PERRY REDLICK z"l

"Countless Jewish lives have been rehabilitated by the general spirit and fervent dedication to tikkun olam of our blessed Stopnitzer Brother Perry Redlick, z"l, who was wholly dedicated to the healing of anyone in need."

Temple Emanu-El

A Reform congregation committed to perpetuating Judaism within the home and the synagogue through worship and study. We emphasize the celebration of Shabbat, Jewish Holy Days, and life-cycle events through innovative and diverse programming within a caring and supportive community. www.templeemanuel.ca

PAT SINERVO

"My grandparents (the Ruby in OSRUI) taught us grandchildren the importance of volunteering in Reform Jewish causes. Attending and doing so at Emanu-El opened doors to a warm welcome and a place to belong and be appreciated."

The Canadian Shaare Zedek Hospital Foundation

Raises funds to support the work of the Shaare Zedek Medical Center in Jerusalem. The hospital maintains its reputation as an internationally-regarded research and teaching hospital, committed to advancing scientific progress, innovation and technology. www.hospitalwithaheart.ca

JORDAN BLACK AND LAWRENCE MANDEL

"Shaare Zedek Medical Center represents the essence of Jerusalem through its inclusiveness of all people. It is a 110 year institutional pillar in the Jerusalem community. We are proud to volunteer our support of world class medical care coupled with ground-breaking research provided for a diverse ethnic population."

The Centre for Israel and Jewish Affairs*

Working in partnership with Federations and local communities, the Centre for Israel and Jewish Affairs is the advocacy agent of Jewish Federations of Canada – UIA. It seeks to identify issues important to the Jewish community and assist in communicating with government, media, community, business, and academic leaders to build understanding and close relationships. www.cija.ca

YAEL KAROL

"My volunteer work helps to ensure that our Jewish community plays a significant role in Canadian public life, strengthens the Israeli Canadian relationship and supports the State of Israel. As a mother, it is important for me to instill in my children the value of giving back to the community in which we live."

The House*

The House is a dynamic educational centre that offers meaningful programs, guest speakers and workshops aiming to inspire young Jewish adults to see their lives through a Jewish lens and infuse an appreciation for Jewish values and traditions. www.thehousetoronto.com

RAQUEL BINDER

"I volunteer with The House because it is a home base, fulfilling the needs of young professionals trying to balance professional life, social life and a social conscience."

The Leo Baeck Day School*

A reform Jewish day school where families, professionals and board members strive together to create a child-centered learning environment. Each student experiences a multi-faceted educational program in which they are prepared to be practicing liberal Jews and participate effectively in our complex, ever-changing Canadian society. www.leobaeck.ca

DAPHNE WAGNER

"As a liberal Jew, providing the best possible environment for children to learn our traditions and values was meaningful to me, and allowed me to be an example to our own children – but volunteering with such great people is also fun."

The Pomegranate Guild of Judaic Textiles, Toronto

Brings people together who are interested in studying and creating art and needlework based on Judaic themes, providing opportunities to participate in the concept of "*Hiddur Mitzvah*" – the enhancement of ritual in the home and in the synagogue. The membership includes people of all skill levels, from professional artists to novice fabric artists."

"The Pomegranate Guild of Judaic Textiles, Toronto wishes to thank all its volunteers and the members of the Executive Committee for their dedication to the Guild for all their hard work."

The Toronto Heschel School*

Our goal is that every school be engaged and excited with expert, inspired and passionate teachers committed to teaching for understanding and mastery. We are an interdenominational religious Jewish Day School that draws from a wide range of Jewish observance. www.torontoheschel.org

MICHELLE SHULMAN

"The Toronto Heschel School is the obvious place for me to focus my time and energy. As a mom, it is rewarding to collaborate with parents and teachers who also want advanced, meaningful education for our children. My work at Heschel is both inspiring and energizing."

Tiferes Bais Yaakov*

Instills the joy and excitement of Yiddishkeit and a deep understanding of, and commitment to, Torah, Mitzvos, Middos Tovos, and Ahavas Yisroel in all students so that they are fully equipped to function successfully in today's society and become contributing members of their community and Klal Yisroel. www.tiferesbaisyaakov.com

SIMI GROSMAN

"Tiferes Bais Yaakov High School fills an important gap in the spectrum of Jewish Orthodox education for girls in the Toronto community. It is a privilege for me to be a part of its continuing success."

Torah High*

Teaching Torah and Jewish values to public school teens, educating and inspiring them to make positive life choices. We guide these teens to choose a life infused with Jewish values and ensure that every Jewish teen has an opportunity for a Jewish education can stem the rising tide of assimilation and intermarriage. www.torahhigh.org

JOSHUA KUHL

"I volunteer for Torah High because I believe every Jewish child deserves a Jewish education. The insights I learn from my students are incredibly rewarding and help shape my approach to the Jewish community at large. Together we're building our community's future leaders."

United Jewish People's Order

Maintains and perpetuates a progressive secular perspective on social and cultural matters, our Jewish heritage and the Yiddish language. We celebrate holidays and festivals, and sponsor secular Jewish education, musical and cultural groups, concerts, lectures, public forums and related community activities. www.winchevskycentre.org, www.ujpo.org

DAVID ABRAMOWITZ

"Jewish culture, particularly in Yiddish, nurtured by the UJPO, provides me with joy and participation in its cultural life and that of the Morris Winchevsky School, Camp Naitvelt, the Toronto Jewish Folk Choir and, previously, in Federation's Committee for Yiddish."

United Synagogue of Conservative Judaism

To transform and strengthen our Kehillot (sacred communities) in their effort to inspire meaningful prayer, sustain a culture of lifelong Jewish learning, nurture religious and spiritual growth, and promote excellence in kehilla leadership. www.uscj.org

IRVING SIEGEL

"Volunteering for the United Synagogue of Conservative Judaism has provided me with the opportunity to work with other like-minded people while giving back to my community, of which I am very proud."

URJ Camp George*

Strives to nurture a passion for Reform Jewish identity, and also, knowledge and values through an immersive summer camp experience that transforms lives and builds community within and beyond its borders. www.george.urjcamps.org

MARC NEWBURGH

"Whether we are volunteering our time, or donating money to support Jewish overnight camping, we are ultimately investing in our children, ourselves and our future: the future of Jewish communities all over the world."

Ve'ahavta

A Canadian humanitarian and relief organization motivated by the Jewish value of tzedakah. We assist the needy at home and abroad through volunteerism, education, health and healing, and acts of kindness while building bridges between Jews and other people. www.veahavta.org

JACK MILLER

"I started volunteering at Ve'ahavta after reading that they do charity work around the world. Their motto, 'repairing the world one day at a time,' interested me. The staff is caring and dedicated to their work."

* Denotes 2012-2013 partner agencies of UJA Federation of Greater Toronto

" One glorious chain of life, of giving and receiving, unites all creatures."

- Rabbi Samson Raphael Hirsch

UJA Federation of Greater Toronto

Committed to preserving and strengthening the quality of Jewish life in Greater Toronto, Canada, Israel and around the world through philanthropic, volunteer and professional leadership. www.jewishtoronto.com

Women's League for Conservative Judaism, International Northeast Region

To strengthen and unite synagogue women's groups (Sisterhoods) and individual members and to support them in mutual efforts to understand and perpetuate Conservative/Masorti Judaism in the home, synagogue, and community, and reinforce their bonds with Israel and with Jews worldwide. www.wlcj.net/inrg

FRAN CAINE
"As President of the International Northeast Region of Women's League for Conservative Judaism, I've had the unique opportunity and Z'chut of helping the Sisterhoods in this region develop their Jewish programming, leadership skills and commitment to Israel."

Zareinu Educational Centre of Metropolitan Toronto*

A dynamic day school and treatment centre for children facing physical and developmental challenges, and their families. Zareinu's team of special educators and therapists work cooperatively, in a safe, comfortable and enthusiastic learning environment, rich in Jewish tradition and teachings. www.zareinu.org

HERSHY WEINBERG
"Volunteering to support kids with special needs in our community can't be a choice for me or anyone else. It is something we all must do to care for those in need."

Zichon Yisroel Congregation of Associated Hebrew Schools

A small, warm and friendly Orthodox synagogue whose objective is to make all Jews feel welcome regardless of background, level of observance, knowledge, age or socioeconomic circumstances. We service a diverse community and offer our congregants a vibrant, halachic, and inclusive environment in which they can grow spiritually. www.zichronyisroel.ca

SIDURA LUDWIG
"Community is not just something we live in – it's something we have to actively build. I volunteer to give back to the wonderful Shabbat community that has embraced my family, and because I want to see it grow."

United Jewish Appeal of Greater Toronto Annual Campaign

RUTH EKSTEIN
"I feel fortunate to live in a time when one can openly and proudly support the Jewish community and Israel. Volunteering with UJA provides a wonderful opportunity to do so in a meaningful manner."

Committee for Yiddish

Through educational, cultural and engagement programs, the Committee for Yiddish, UJA Federation fosters and promotes Yiddish language and culture – indeed the entire Ashkenaz tradition – as a vibrant part of contemporary Jewish life and as a vital link between the Jewish past and future. www.committeeforyiddish.com

BAMBI KATZ
"My love of Yiddish was instilled by my parents along with the Yiddish speaking environment in which I was raised. Volunteering for CFY is my personal commitment to ensure Yiddish remains a voice in our community through Yiddish classes and cultural programs."

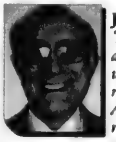
Community Connect

Through innovation partnerships and grassroots programming, we strive to provide our peers with opportunities to expand their knowledge, widen social networks and contribute to the world around them. www.cocotoronto.com

JILLIAN RODAK
"Community Connect empowers me to take a leadership role in serving the needs of the Jewish community. It provides me with a home to support our community in ways that I'm passionate about."

Jewish Information Service of Greater Toronto

Reaches out to individuals and community organizations and serves as a link and point of access to Jewish community life in the Greater Toronto Area. www.jewishtoronto.com



JOE LEINWAND
"After retiring from a career in finance, I wanted to continue to feel relevant and involved. As a volunteer for JIST I receive satisfaction from matching people in need with agencies and services that can solve or alleviate their problems."

Sarah and Chaim Neuberger Holocaust Education Centre

Through its museum and programs, the Sarah and Chaim Neuberger Holocaust Education Centre generates knowledge and understanding about the Holocaust and serves as a forum for dialogue about civil society for present and future generations. www.holocaustcentre.com

PETER SILVERMAN
"My generation of Holocaust Survivors is losing witnesses at an alarming rate. I feel an obligation to educate future generations to combat Holocaust denial and above all, teach Holocaust history, as a former Partisan, and also about Jewish armed resistance."

Women's Philanthropy

Inspired by the Jewish traditions of *tzedakah* and *tikkun olam* – social justice and repairing the world. It provides opportunities for every woman to take a stand on issues that affect her community, and to inspire other Jewish women by example. When you educate a woman, you educate her entire family.

MICHELE ALTER AND JULIE WEILL PERSOFSKY
"We grew up giving Tzedakah, but fundraising and giving our time has been even more rewarding. The more we become involved with UJA the more we see just how much the organization does for the Jewish community in Toronto and around the world."

UJA Federation of Greater Toronto

We gratefully acknowledge the support and generosity of *The Canadian Jewish News*.
The Volunteer Recognition Supplement is coordinated by UJA Federation of Greater Toronto.

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Ted Sokolsky President & CEO

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This Week

National

Zac Kaye retires as executive director of GTA Hillel. *Page 3*

Mothers bond on special Birthright trip. *Page 14*

Party

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Ottawa increases sanctions on Iran

Andy Levy-Ajzenkopf
Staff Reporter

Canada is continuing to increase pressure on Iran with more economic sanctions in its effort to dissuade the Islamic republic from pursuing nuclear weapons and repressing its people.

Foreign Affairs Minister John Baird announced the additional sanctions last week, and they include an immediate ban on all imports to and exports from Iran and targets individuals and entities in Canada suspected of aiding the regime financially or through other means.

The measures are to be enforced through the Special Economic Measures Act (SEMA) Iran.

"The individuals and entities announced today will be subject to an assets freeze and a prohibition on economic dealings," a Foreign Affairs statement said May 29.

Since Canada started using SEMA Iran in 2010 to impose sanctions on Tehran, 78 people and 508 businesses in Canada have been affected.

"Canada's grave and sincere concern over Iran's nuclear program again compels us to act decisively," Baird said. "In round after round of talks with both the International Atomic Energy Agency [IAEA] and the P5 plus one [the five permanent members of the UN Security Council and Germany], Iran has failed to engage meaningfully while the risk posed by its enrichment activities only increases."

The Centre for Israel and Jewish Affairs (CIJA) hailed the announcement.

John Baird

In a statement, chair David Koschitzky applauded Baird "for strengthening Canada's efforts to prevent the most dangerous regime in the Middle East, notorious for its abuse of human rights and support for terrorism, from acquiring a nuclear weapon.

"It is crucial that Canada and the international community continue to seek out additional economic and diplomatic tools to confront the Iranian nuclear threat and bring the Islamic Republic into compliance with its international obligations."

The government's ban on imports and exports includes exemptions for humanitarian goods, such as food, medical equipment and medicine.

Additionally, Canada will allow exemptions to "ensure that the rich people-to-people connections between Canada and Iran continue to grow, and that ties of family and friendship are not broken by the regime's increasing isolation," according to Foreign Affairs.

Exemptions for technologies "that protect Iranians online and help them break through the regime's curtain of propaganda" are also in place.

Last December, Ottawa announced sanctions against Iran that prohibited some imports and exports, including oil, natural gas and mining materials.

Canada shut its embassy in Tehran last September and ordered Iranian diplomats to leave Canada, accusing Iran of being the most significant threat to world peace.

In related news, in Ottawa last week, parliamentarians took part in Iran Accountability Week, a four-day, multi-partisan event organized by Selkirk-Interlake Conservative MP James Bezan, Ottawa-Centre New Democratic Party MP Paul Dewar and Mount Royal Liberal MP Irwin Cotler.

Continued on page 30

To our readers

The "deadline" of May 31 for an announcement of whether we have accomplished our aims has come and gone. It was a self-imposed deadline. Its passing does not, in any way, change our optimism and our resolve. The "final, positive announcement in the near future" referred to by me in last week's paper remains our goal. I am sorry that you are being kept in suspense for so long.

What I can announce is that a full-time executive with many years of successful restructuring experiences in the newspaper industry, has joined us and has been hard at work. His involvement buttresses the measures that we have been taking with the intention of preserving *The CJN*.

Many of you have continued to contact us, with suggestions, with pleas not to close the paper, with offers to increase substantially the amount of a subscription and with proposals for funding, as well as with numerous other suggestions relating to saving the publication. All have been or are being considered seriously and carefully. I hope each of those who have contacted us will understand that it is simply impossible to respond individually to such a volume of expressions.

Please bear with us.

Donald Carr, President
The Canadian Jewish News

Korach
Candlelighting: 8:38
Havdalah: 9:42
Greater Toronto Area

Activists protest violence in Turkey – please see page 30

CANADA

Murray Frum Dies

TORONTO — Developer and philanthropist Murray Frum died May 27 of lung cancer at 81. He was perhaps best known as the husband of the late CBC journalist Barbara Frum, as well as the father of conservative writer and columnist David Frum and Linda Frum, a Tory senator. Frum, a non-smoker, was a major contributor to the Art Gallery of Ontario. The prominent art collector was also a governor of Mount Sinai Hospital, former president of the Stratford Festival and a member of the Order of Canada.

School Centennial

CALGARY — Calgary's largest Jewish day school, the Calgary Jewish Academy, celebrated its centennial May 26. The school, which has 257 students from preschool to Grade 9, was formed in 1987 by the merger of the Calgary Hebrew School and I.L. Peretz School. Among its alumni are Joel H. Cohen, co-executive producer of TV's *The Simpsons*, and *Sun TV* host Ezra Levant.

WORLD

Art Repurchased

JERUSALEM — The Israel Museum returned a Nazi-looted painting to the heirs of its original owner, then repurchased it. The Impressionist painting *Garden in Wannsee* by the German-Jewish artist Max Liebermann was returned to an heir of Max Cassirer, a wealthy Berlin businessman from a family of art dealers, the museum said May 28. The price of the repurchase wasn't disclosed. Nazi persecution forced Cassirer to sell his business in 1935. Four years later, he immigrated to Switzerland and later to England. In 1941, his assets were seized by the Nazis. Some of his paintings were sold at auction, and others, including *Garden in Wannsee*, were taken by a Nazi looting agency. After World War II, the painting was found and handed to the Jewish Restitution Successor Organization. In 1950, the restitution agency gave the work to the Bezalel National Museum, precursor to the Israel Museum. A prewar photo was found showing the work hanging in Cassirer's home in Berlin, leading to the restitution.

Museum Pays Heirs

CLEVELAND — The Cleveland Museum of Art paid the heirs of an artwork believed to have been confiscated by the Nazis to keep the drawing in its collection. Director David Franklin said the museum paid what he called "fair market value" to the heirs of Arthur Feldmann for *Allegory of Christian Faith*, by the 17th-century German artist Johann Liss, the *Cleveland Plain Dealer* reported. The museum bought the drawing from London art dealer Herbert Bier in 1953, it said. The Gestapo confiscated Feldmann's collection of about 750 Old Master drawings. He died in 1941, two years after his arrest by the Nazis in Brno, Czechoslovakia. The drawing had been in Feldmann's collection from at least 1929.

Federation Warns of Bracelet Hazard

TORONTO — Tens of thousands of people received emails last week to warn them that wristbands distributed in the weeks preceding UJA Federation of Greater Toronto's annual Walk with Israel may be hazardous.

The wristbands, or "slap bracelets," are blue with white writing – "walkwithisrael.com" and the date of the walk, "05 26 13."

The email said the item should be disposed of immediately and explained that if the plastic is torn away, "a sharp metal piece is exposed which can pose a danger."

Steven Shulman, federation's campaign director and counsel, said his organization only became aware of the issue May 27, after a call from a concerned parent.

An estimated 16,000 people took part in the walk. More than $440,000 was raised to support UJA projects in Israel, according to the walk's website.

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Hillel executive director retires after 18 years

Cara Stern
Staff Reporter

Through the 18 years that Zac Kaye has been the head of Hillel of Greater Toronto, he's worked to shape the organization into one that offers something to every Jewish student.

Zac Kaye at his desk in the Wolfond Centre for Jewish Campus Life *[Cara Stern photo]*

It's not about the idea of, "If you build it, they will come," he said. That's the wrong attitude. Groups like Hillel need to figure out what students are interested in, and show them that doing Jewish on campus can be a part of that interest, too.

At the end of June, Kaye will retire from his position as executive director. He was honoured at a tribute dinner last month.

Looking back on his years of service, Kaye has countless success stories – students who became staff and students and staff who moved on to find meaning in other aspects of Jewish community life. It's these kinds of stories that mark Kaye's legacy as executive director of Hillel of Greater Toronto.

"My tombstone should say… 'He tried,'" Kaye said. He tried to make a difference, and to influence people to look at themselves, reflect on their own Jewish identity and act on it.

When Kaye first arrived in Toronto in 1995, it was a freezing cold, miserable weekend, he recalled. Hillel existed at both the University of Toronto and York University, but there was virtually no real connection between the two, let alone Jewish groups at smaller Toronto campuses.

These days, that has all changed. Hillel has its own building, the Wolfond Centre for Jewish Campus Life in the heart of U of T's downtown campus and serves that school, as well as York, Ryerson University, Seneca College, Humber College and George Brown College.

Most of the students starting university next year were just being born when Kaye arrived. Having spent so many years in Toronto, he's watched as campus life has slowly shifted and evolved, though he said there haven't been too many sweeping changes.

Once of the biggest changes from the early days is the background of incoming students. It used to be that Jewish high school students, including public and private school kids, would almost definitely attend schools in Toronto, he said. Nowadays, though, Hillel can't count on getting an influx of students from Jewish private schools each year, he said. Instead, many choose out-of-town schools, such as the University of Guelph or Wilfred Laurier University.

Hillel, therefore, has to focus more on engaging students on campus, some of whom may have come from cities outside of Toronto, though Kaye insisted there's no shortage of Jewish students attending city universities and colleges.

Continued on page 6

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As one of my last columns, I reprint a submission of memory that appeared in this space on March 27, 2002.

Into the corridor, with song

From the editor's desk...

Most of his life the tailor sang songs in minor keys. The melodies sprang from the traditions and the folkways of his home, which, in the first two decades of his life, had been in a small village at the end of a dirt road little travelled in eastern Poland.

In later years, he would test the range and power of his voice with other kinds of song. When he was alone, working at his sewing machine, he would sing like a tenor at La Scala.

In his prime, the young man's voice was a musical blend of the resonant emotions of a Richard Tucker and the more sonorous, earthy stability of a Jan Peerce. And in an uncanny coincidence of nature, he even resembled the two, in hybrid, combining Peerce's short, stocky, barrel-chested stature with Tucker's warm, inviting eyes, dark wavy hair and melting, mischievous smile.

As he fed the material under the driving needle of the spindle, the tailor sang to the heavens, transformed by the privacy of the moment into a starry-eyed Jewish Rudolpho, his passion suddenly awakened by the beautiful Mimi standing before him in the doorway of his cold, bohemian's attic studio. *Che Gelida Manina, How Cold Your Hands Are*, he sang to her with the passion and the purpose of a man deeply in love.

Or, as he pushed on the pedal of the motor, he imagined himself alone on the stage, a virtuoso soloist under the thin spotlight in the vast, darkened theatre. He sang Pagliacci's sobbing, sorrowful, heartbroken lament, his will to live ebbing, seeking the strength merely to don his costume, to smile, to walk off the stage in dignity.

The tailor's performances were always flawless. The audience, of course, was wildly, if respectfully appreciative, sustaining its applause much longer than it took him to sew pockets into a pair of trousers or alter a sleeve in a misshapen sports jacket.

It was hardly surprising that he sang arias in which he detected traces of chazanut, arias that touched the inner core of his soul, the part shaped by the happiness of the family that had nurtured and sustained him so very long ago.

But now the tailor lay in a hospital bed. He could no longer sing; he could no longer even speak. His eyes were closed. Machinery, it seemed, as much as man were striving to save his life. Tubes and plastics helped him to breathe; filaments and wires helped his heart to beat.

It was the Sabbath, nine days before Pesach.

Three days earlier, in the hopeful beginnings of a new spring, he came to the hospital complaining of digestive discomfort. Yet, even in his initial distress, he still sang quietly to himself the familiar tunes of the approaching holiday. Before too many hours passed, however, he was no longer able to bring forth any melodies.

Less than two miles away from the hospital, four of the tailor's grandchildren sat around the Sabbath table in their home, waiting for news but afraid to hear what they dreaded. Their hands were joined, completing a circle in whose intertwined connections, they found strength.

They were four curly-topped young girls, none of them out of their teens, one of them not yet into her teens.

They were home alone. Their parents were at the hospital, at the tailor's bedside, where they had been, without interruption, for four days.

When the sun began its final descent into the western sky, the young sisters lit the Sabbath candles. They could no longer wait for their parents, though they ached to have them home, the family whole again, all sadness averted.

But they knew their parents were not coming home soon.

Holding back tears even as they held onto each other, they blessed God with the multiple blessings for his instruction to bring light into the Sabbath home, for creating the fruits of the vine and for bringing forth bread from the land.

But they ate very little, nibbling at the food more out of respect for the Sabbath than out of appetite.

They knew their grandfather, the apprentice, soldier, survivor, shopkeeper, tailor, was now in the penumbra where this world and the next world meet. His life was slipping away.

Against their will, tears came anyway.

And they determined to sing. *Yedid Nefesh*, Companion of My Soul; *Lecha Dodi*, To You My Love; songs of the prayerbook; songs of Jewish eastern Europe; any songs that he might have once sung, too, because they knew how much he had loved to sing and how he had loved to hear them sing. They sang loudly. They sang fiercely. They sang the choking songs of farewell.

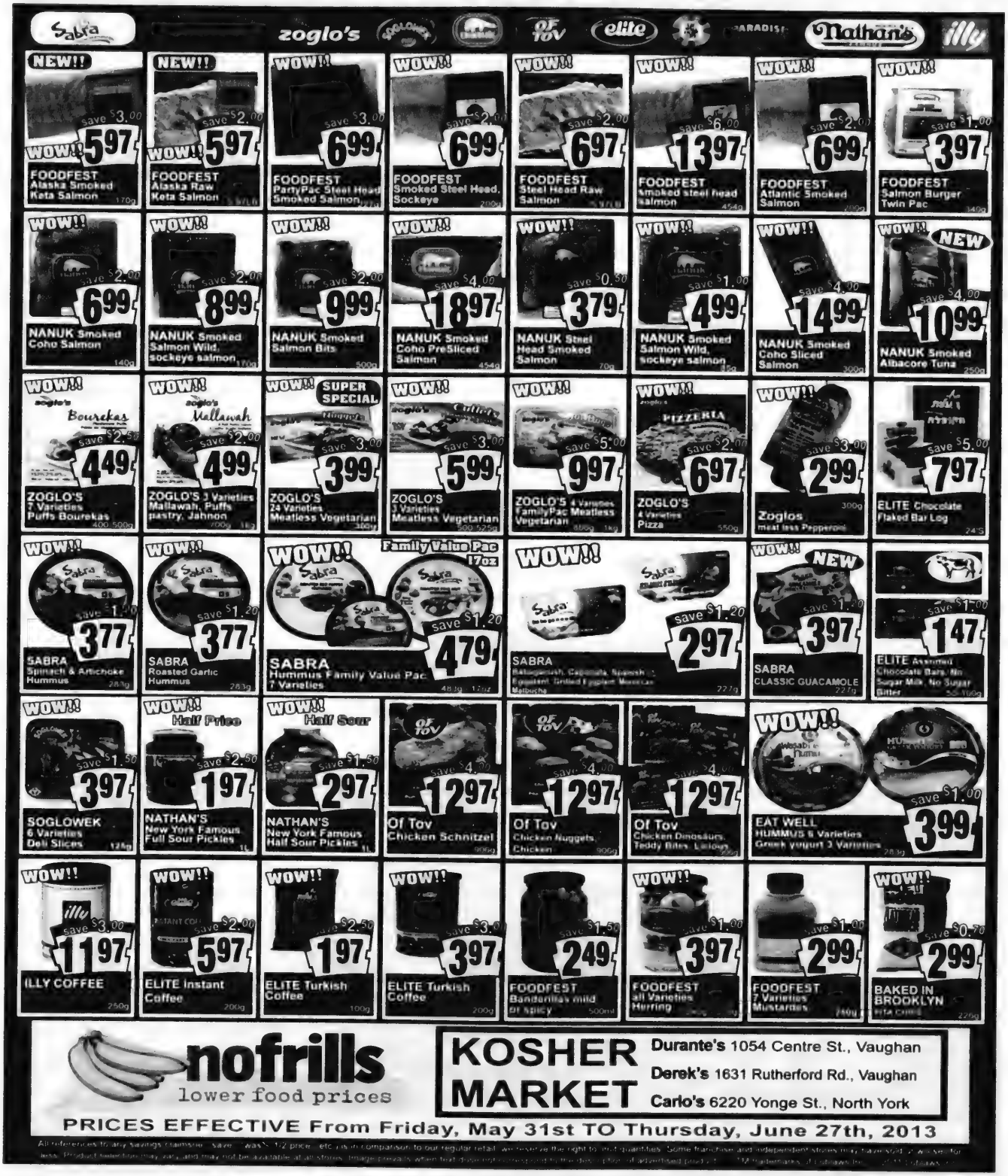
To this very minute and always, when I reflect on the final instant on Earth of the soul of the tailor from Bodzentin, I imagine it soaring upward and high into the deep invisible blue of the pathway to heaven through a corridor of his grandchildren's song.

And it was surely noticed among the angels that the harmony the young sisters created for their grandfather's ascending soul, like the love they felt for him, was pure and sweet, an eternal, lasting testament to the goodness of the man they would never see again. **–*MBD***

SeeJN

ANNIVERSARY DANCE

This year the Miles Nadal Jewish Community Centre celebrates its 60th anniversary. Through the 1920s and '30s, the YM-YWHA rented rooms in the Brunswick Avenue and College Street area, but by the 1930s, overcrowding was an issue. The new Jewish community centre, at the corner of Bloor Street and Spadina Avenue, was dedicated in 1953. By the end of the '50s, the "Y" was providing sports and cultural activities for all ages. In 2003, the "Y" was renovated with the support of UJA Federation of Greater Toronto's Tomorrow Campaign and reopened under the name Miles Nadal Jewish Community Centre. Celebrate 60 years at our beloved MNJCC at the Big Dance on June 13, from 7:30 p.m. For tickets, visit the MNJCC information desk or telephone 416-924-6211, ext 0. ***[Ontario Jewish Archives, photo]***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Federation agencies win award

Carolyn Blackman
Staff Reporter

An innovative model of service delivery to the Jewish community, 1 Open Door, received an award for community partnership about a month before its June 4 official opening.

The award recognizes extraordinary contributions made by the staff at United Way Toronto funded agencies.

The four UJA Federation of Greater Toronto's agencies involved – JIAS Toronto, JVS Toronto, Circle of Care and Jewish Family & Child – received the Bhayana Family Foundation Award in recognition of their coming together under one roof on the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan, Ont.

The four agencies work together to address the social, educational, vocational, settlement, mental health, home care, safety and emotional needs of the community.

The goal is to deliver co-ordinated services wherever possible so that the experience is as seamless as possible for clients.

Sandy Pelly

Sandy Pelly, federation's director of capacity building for the social services, said by providing integrated services, they are looking at a new model that addresses the whole person.

"The concept is that if we share one space, one door, one receptionist, then if someone needs a job [for example], home care and an educational consultation, it can be done at one place.

"We are breaking new ground here, and we hope to replicate it in other communities."

The fact that 1 Open Door has already won an award, she said, "speaks volumes about how our agencies work collaboratively.

"The Jewish population in York Region is about 80,000, and services have not grown to meet its needs. We are hoping this will improve both the access and the way services are delivered."

She said that federation's role is more than that of a landlord. "We have helped develop the model, and have developed new ideas for the marketing and promotion of the space."

An open house was held on June 4 to showcase 1 Open Door.

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Kaye leaves Hillel in good shape

Continued from page 3

The program that had the biggest impact on young Jews is Birthright Israel, which brings young adults to Israel for a free guided tour, he said. Birthright made it possible to connect with Jews who otherwise may have had very little to do with Jewish life, he said. The trip allows these people to strengthen their Jewish identity and form a bond with Israel, Kaye said, and "Israel always has been and will be essential to the mission of Hillel."

Many people have written about the current state of Jewish campus life in Toronto. Hillel, as well as other campus groups, have been opposing the Israeli Apartheid Week events that have grown steadily in the past years, as well as the campaigns to have student unions endorse the boycott, divestment and sanctions (BDS) movement.

However, Kaye called these anti-Israel activities overhyped, and he said many in the Jewish community have overreacted to them. It's a small albeit vocal group of people pushing these anti-Israel campaigns, he said, adding that most of the time, when a union endorses BDS, it's because of a secretive campaign that uses student apathy to student government as its gain.

The best way to stop these groups, he said, is to marginalize them and minimize their arguments, and to try to stop people from isolating Israel. To that end, he's built connections with other student groups and with the university administration. The fact that three university presidents, Sheldon Levy from Ryerson University, David Naylor from the University of Toronto, and Mamdouh Shoukri from York University, attended the May 29 tribute dinner for Kaye is a testament to his work in that area. Someone at the tribute event characterized that testament as "Zac Power."

Kaye said he is leaving Hillel in good shape. "We're not leaving anything to chances," he said, explaining that Jewish students on Toronto campuses have all the tools necessary to experience Jewish campus life, whether that's in the form of Israel advocacy or something like environmental or social justice advocacy.

No matter what, students who want it have all the tools they need to realize their Jewish identity and to grow as a person, Kaye said. "That, for me, at the end of the day, is what it's all about."

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Canada leads

Last week, Alberto Nisman, the Argentine prosecutor investigating the bombing at the Argentine Israelite Mutual Association (AMIA) in Buenos Aires on July 18, 1994, accused Iran of building a terrorist network throughout South America.

In a 502-page indictment, Nisman stated that the highest authorities in the Iranian Islamic Republic were responsible for the murders of the 85 people who were killed in the AMIA blast.

Last week, the American government stated that Iran has increased its support for global terrorism to levels not seen for 20 years. In its annual report on terrorism, the U.S. State Department said 2012 was "notable in demonstrating a marked resurgence of Iran's state sponsorship of terrorism."

Last week, the House of Commons hosted Iran Accountability Week to publicize Iranian contempt at home and abroad for human rights, and Iranian involvement in planning and sponsoring terror around the world. An initiative of Liberal MP Irwin Cotler, the far-reaching, all-party program was an educational landmark, bringing acknowledged experts to Parliament Hill to help document an authoritative legal docket, so to speak, with long, hard evidence of irrefutable charges against Tehran.

"We are witness to state-sanctioned assaults that are tantamount to crimes against humanity, including the highest per capita rate of executions in the world; the imprisonment and silencing of more journalists and bloggers than any other country; the persistent and pervasive assault on women's rights; the targeting of religious and ethnic minorities, particularly the Baha'i and the Kurds; the criminalization of fundamental freedoms of speech, association and assembly, and the imprisonment of opposition leaders, human rights defenders, and the lawyers who would defend them," Cotler told the *Jerusalem Post*.

And last week, the government of Canada adopted the bold decision to ban nearly all imports from, and exports to, Iran. In announcing the measure, Foreign Affairs Minister John Baird specifically referred to Iran's "nuclear program and [its] abhorrent human rights records and continued support for international terrorism around the world."

Ottawa's announcement last week follows the imposition of partial sanctions last December and the closing of the Canadian embassy in Tehran and the expulsion of Iranian diplomats in September.

Given the nature of bilateral trade between the countries, Baird's announcement will have mostly symbolic rather than substantive implications. But the symbolism is important, the message is indispensable, and the moral conviction is exemplary.

We commend the government for its decision and all the parliamentarians who joined in the Iran Accountability initiative. Once again, in matters of moral clarity regarding Iran, Canada leads.

It was a bad week for Iran, but perhaps a good week for the world.

25 years ago in *The CJN*

Israel was preparing to launch a new ad campaign to counter harmful media coverage of violence in the West Bank and Gaza, tourism minister Abraham Sharir said in a satellite broadcast to travel agents in 32 North American cities.

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Positive forces in Europe

Eli Rubenstein's stirring account of the commemoration of the 70th anniversary of the Warsaw Ghetto Uprising, "A tale of two anthems," (May 23), encapsulates the many positive forces at work in Europe today. They should give pause to those who characterize the continent as hopelessly mired in attitudes reminiscent of the darkest days of its past.

I would suggest to such people that they turn to Israel for guidance, for those resurgent forces have no greater ally than the Jewish state itself – strikingly demonstrated at the commemoration that took place at the site of the uprising.

We owe Rubenstein a debt of gratitude for so evocatively depicting this gathering of the human spirit where Jews and Poles shared the singing of their national anthems and where the Israel Philharmonic Orchestra played Beethoven. Was there ever a moment when differences among people counted for so little and when what we have in common counted for so much?

Not only should Rubenstein's piece be required reading for all who aspire to a better world but it should also be taught in our schools as an enduring lesson of the triumph of hope over despair where, to quote him, "the human desire for freedom, justice and brotherhood will ultimately prevail."

Dov Harris
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

• • •

Community should be part of solution

One phrase in the second half of the article "Compromise or sellout at Kotel?," (May 2), caused me to pause and rethink some of my own views on praying. Almost at the same time, it occurred to me that that very process was the fundamental reason that *The CJN* is an institution to the Canadian Jewish community that must be preserved and not let go because there are economic and technological challenges.

The key words of columnist Norma Baumel Joseph's were, "I don't pray in a mixed community. I am Orthodox." My views about prayer are perhaps more egalitarian, and I choose to attend shul with my family present with me. I would like to ask Joseph to comment more about her views of prayer, and I would like to read her response, in a continuing *CJN*. Therefore, I say to the board of *The CJN* – your job is not completed. I am concerned that you may have considered the challenges the paper faces too narrowly. The economics and technology may be difficult, but you must expand your paradigm.

The CJN is not just a business – it is an institution. It serves the entire Jewish community of Canada. Where are we to go to listen to and differ with other Jews, if not within its pages? The community should be part of the solution to continue to meet the budgetary challenges of *The CJN*. Please explain to the community what is needed and what options may be available. I am sure the challenges can be addressed and met.

Elliot Berlin
Thornhill, Ont.

• • •

The communal town square

The value that I receive from reading *The CJN* and being plugged in to the larger community – connecting with others in the communal town square – is well worth more than double the amount that I currently pay for my subscription.

My therapist has noticed a distinct negative shift in my behaviour since news surfaced of the possibility that *The CJN* would fold. My wife, equally discerning, but less reactive to my moods after 28 years of marriage, expresses hope that the board of directors will figure out what to do about this completely unacceptable situation.

The CJN must go on, for many reasons, as outlined by letters of support published in the last few issues. Another reason it must go on: to ensure that people like myself remain psychologically sound and stable. Now, I've got work to do. So, please, with respect, continue to do yours. With deep gratitude to being part of the Jewish community and looking forward to my weekly *CJN*.

Jonathan Siegel
Toronto

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Israel should stay out of Syria's domestic struggles

Efraim Inbar

Several prominent Israelis have expressed their preference for a Bashar Assad victory in the civil war in Syria. This is a mistaken attitude for moral and strategic reasons.

First, siding with a dictator who butchers his own people, and even uses chemical weapons in order to stay in power, is morally disgusting. At the normative level, Assad's brutal dictatorship is not an acceptable preference for a democratic state like Israel, even if the alternatives to Assad are not very enticing. (The Syrian opposition includes radical Sunni elements – such as Al Qaeda – that have not displayed great sensitivity to human rights, either.) In the real world, there is sometimes a tacit necessity to tolerate a dictatorship for a variety of reasons, but explicit support for it is a moral embarrassment.

Second, Israeli statements that favour a side in the domestic struggles within Arab entities are always a mixed blessing. Nobody in the Arab world wants to be "tainted" by an association with the Jewish or Zionist state. While links with Israel could be very useful, explicit closeness to Israel has an undesirable delegitimizing effect. Therefore, even if Israel has its favourites, Israeli leaders should keep their mouths shut.

Third, the idea that Israel can help engineer a certain political outcome among its unruly neighbours displays incredible intellectual and historical ignorance. Great Britain and France ruled the Middle East for decades and were not very successful in changing the ways the "natives" ran their affairs. In 1982, Israel was tempted to create a new political order in Lebanon and failed miserably. Additional grand failures include the 21st-century efforts of the United States to create an Iraq and an Afghanistan in its image. Change in this part of the world can come only from within by local leaders. Unfortunately, the Middle East has bred only despots of the worst kind, such as Saddam Hussein and the Assads, hardly leadership material that this region desperately needs to escape obscurantism, poverty and oppression. The notable exception is the first president of Turkey, Kemal Atatürk, whose accomplishments are currently being eroded by the AKP-led government in Turkey.

Bashar Assad

Fourth, and most importantly, support for Assad reflects flawed understanding of regional strategic realities. Syria under the Assad family has been the most stable ally of the Islamic Republic of Iran in the Middle East. Iran is the greatest strategic challenge to Israel's national security, particularly because of its quest for nuclear weapons. The survival of the Assad regime is a paramount Iranian interest, in order to consolidate the Shiite crescent from the Persian Gulf to the Mediterranean, which is precisely why Iran uses its influence in Iraq and Lebanon to send Shiite fighters to prop up the Alawite regime in Syria.

Iran is Israel's archenemy and therefore weakening it should be Israel's first priority in its foreign policy. The fall of Assad would be a great blow to Iran's ambitions for Mideast dominance. It is in Israel's interests that Iranian influence in the region be rolled back.

Ascribing moderation to the Assad family because it has kept the Golan Heights border quiet is somewhat misleading. During all those years, Syria did not hesitate to bleed Israel via its proxies in Lebanon, Hezbollah and radical Palestinian groups. Moreover, the "moderate" Assad tried to develop a nuclear option with the aid of North Korea and Iran. If Assad stays in power, he may try again.

Moreover, open Israeli support for Assad puts Israel at loggerheads with much of the Sunni Arab world. At this stage, such posturing is not wise. Whatever the formal positions Sunni states display on Israel, they are Israel's allies in the attempt to prevent Iran from going nuclear. Siding with Assad undermines co-operation in this endeavour. A Saudi corridor for attacking Iranian nuclear installations is not a far-fetched scenario if Israel plays it smart in the Middle East.

Finally, the understandable preference for having strong states, rather than failed states, on Israel's borders – because such states are easier deterred – is not necessarily a good rule of thumb. Instability in Syria, the probable outcome of the opposition's victory, seems more dangerous than an Assad regime that has internalized the rules of the game. Yet, a stable Syria can become a rogue state like North Korea. History tells us that states do not always behave rationally and in a responsible way. Moreover, the fundamental truth is that states have greater capabilities than non-state organizations to inflict pain on their neighbours. Therefore, by definition strong states are more dangerous than failed states. Only strong states can support a long-range missile program or develop nuclear weapons. For example, a strong Salafist regime in Egypt is potentially more dangerous than an Egypt that has problems enforcing its sovereignty over all its territory.

Chaos among Israel's neighbours should not be altogether feared, as it weakens them. The most significant result of the Arab upheavals in recent years is the weakening of the Arab state, which has increased the power differential between Israel and its neighbours.

The Middle East must be approached with humility, particularly by small states such as Israel. Jerusalem cannot choose its neighbours and their regimes; it can only minimize their abilities to harm Israel. Therefore, Israel's interests are very clear: stay out of the domestic struggles in Syria, and destroy any enemy military capabilities there that have a significant potential for harming Israelis.

Efraim Inbar is a professor of political studies at Bar-Ilan University, director of the Begin-Sadat Center for Strategic Studies and a fellow at the Middle East Forum.

No S-300 for Syria this year: defence minister

Asher Zelger
The Times of Israel

JERUSALEM — Defence Minister Moshe Ya'alon on Monday said that if Russia ultimately decides to transfer its state-of-the-art S-300 anti-aircraft missile system to Syria, "it will happen only in 2014."

Speaking during a meeting of the influential Knesset foreign affairs and defence committee, Ya'alon said, "We are closely following the possibility that Russia may send the missiles to Syria."

While he repeated the oft-reiterated Israeli policy that "we are not involving ourselves in the Syrian civil war," Ya'alon emphasized that Jerusalem would nevertheless protect its own interests, and ensure that "advanced arms, missiles and chemical weapons" do not reach the Lebanese Shiite militia Hezbollah.

Ya'alon also said that President Bashar Assad controls only some 40 per cent of Syria's territory, and even in the capital of Damascus, rebels now hold at least four neighbourhoods.

The chairman of the foreign affairs and defence committee, Yisrael Beytenu party chief Avigdor Liberman, opened the meeting by downplaying recent economic debates in Israel, saying they were less pressing than national security. "In recent months, we have dealt with the question of the standard of living," Liberman said. "I would like to remind you that our very right to exist in peace and security is the central issue."

Lieberman claimed that recent events in the region posed "the biggest security threats" faced by Israel since its establishment.

Ynet quoted sources in the committee as saying that other members were livid at Ya'alon because, they said, the defence minister had not allowed enough sufficient time for discussions of the defence budget, thus turning the committee into a "rubber stamp."

The sale of Russian S-300 missiles to the embattled regime of Syrian President Bashar Assad has been a hot topic in recent weeks. Prime Minister Benjamin Netanyahu met with Russian President Vladimir Putin in May in an attempt to dissuade him from going ahead with the deal, reportedly indicating that Israel would destroy Syrian S-300 missiles before they became fully operational.

Israeli media had earlier reported that Netanyahu warned Putin of a descent into war should Russia make the delivery. Netanyahu said that if acquired by Assad, the S-300 "is likely to draw us into a response, and could send the region deteriorating into war," *Channel 2* reported in the immediate aftermath of the meeting.

The Russian business daily *Vedomosti* said Friday that it was unclear whether the air-defence systems would be delivered this year, while the daily *Kommersant* reported that the S-300 missiles would only be delivered in the second quarter of 2014. According to *Kommersant*, the systems would need another six months of testing and training before they become operational.

The Lebanese newspaper *Al-Diyar* reported Friday that Israel had succeeded in thwarting the missile deal by threatening to start an all-out war should Russia deliver the S-300s. The report also claimed that Putin offered to compensate Assad with the delivery of other "effective and powerful weapons," including modern aircraft and helicopters, to use against the Syrian rebels.

Israeli sources said last week that Syria has only paid for one-third of the S-300 contract. "It is not clear to me that the Russians are interested in transferring the weapons. Right now, it's more of a threat," said Ehud Ya'ari, *Channel 2*'s veteran, well-connected commentator. In remarks erroneously attributed to Assad last Thursday, the Syrian president was said to have boasted in a TV interview that his country had received a first S-300 shipment from Russia, and to have asserted that "the rest of the load will arrive soon." Israeli officials immediately said he was lying and bluffing.

What Assad actually said in the interview, on Hezbollah's *Al-Manar* television broadcast Thursday night, was that Russia had fulfilled some of its weapons contracts recently, but he was vague on whether this included the advanced air-defence systems. He said all contracts would be honoured, and that Netanyahu's visit to Russia two weeks ago, to plead that the S-300 deliveries not go ahead, would have no effect.

Russia's declared intention to deliver the sophisticated systems, which can intercept fighter jets and cruise missiles, has created a tense standoff between Israel, Syria and Russia, with Israel threatening to do "whatever it takes" to prevent the weapons being deployed, and Syria responding that it would retaliate in kind for any Israeli strike.

Timesof Israel.com

It would be a great loss if *The CJN* closes

One of the challenges of writing a column such as this one is the gap between deadline and publication. In academic writing, it's not unusual for an article to appear months after it was written. But newspapers thrive on the timeliness of their articles. The "scoop" – breaking a news story before other publications – is a source of pride for newspapers. And today, with most of us plugged into technologies of the instantaneous, events and reportage seem simultaneous.

Weeklies have a different rhythm. With neither the elastic timing of academic publications nor the breathless immediacy of electronic media, they strike a balance between the timeliness of breaking news and the meditativeness of slower publications. Like other columnists for *The Canadian Jewish News*, I'm always mindful that matters can change radically between the deadline for a column and its reaching its readership more than a week later.

In this, my 30-column for *The CJN*, I'd like to reflect on the important role of Jewish journalism and to express my respect for the editors, writers and other staff whose passion, professionalism and talent I've seen at close hand and have come to admire. "Thirty," or "– 30 –", was a traditional typesetter's way of marking the end of a newspaper article. When I wrote for my university newspaper as an undergraduate, it was common practice for graduating students to write a final column – called a "30-column" – reflecting on their university experiences and their hopes for the future. Like the "– 30 –" at the end of the news stories we submitted, the 30-column also signalled the end of something. But it also gestured toward a beginning.

It's not simply my 30-column, but *The CJN*'s – 30 –, that I've been mulling. As I sit here writing, I'm thinking of how privileged we Canadians are to be served, challenged, educated and informed by this publication, and how much we stand to lose as it comes to a close. I'm thinking, too, that things can change between this moment of writing and its appearance in *The CJN* a week hence. Many people have voiced a desire to extend the life of *The CJN*. Perhaps by the time you read this, some plan may have been hatched. If so, this column may remind you of the famous 1948 *Chicago Tribune* headline that prematurely proclaimed Thomas Dewey as the next president of the United States, in an election won by Harry Truman. I hope that will be the case.

Still, it's an opportune time to reflect on the importance of Jewish journalism – on publications and writers who focus on in-depth reporting and analysis of issues of importance to the Jewish community. I have known a number of people intent on a career in journalism who were persuaded to bring their impressive talents to the sub-field of Jewish journalism. Their work opens up our vista, captures for us a cultural moment. They

Sara R. Horowitz

in Toronto

help us look inward and local, outward and global. They probe, unravel, investigate, challenge and clarify. Like all members of a free press, they air multiple and varied viewpoints, and make us think.

Many of us are directed to the news we read, especially electronically, by news aggregators, where a variety of headlines and links are collected and sent on to us, often in the form of e-newsletters, e-briefings or e-alerts. While aggregators are helpful in bringing a cluster of subjects to our attention efficiently and quickly, they don't produce news stories – they only gather them. As Jewish publications fold, the sources for meaningful coverage are diminished.

Among Jewish newspapers, *The CJN* has distinguished itself as a truly fine publication. As I think about its years of publishing, I find myself wondering how I would convince a promising student to go into Jewish journalism. Without talented young people seeing a viable future in the field, the rich and varied smorgasbord of reportage, features and analysis of matters of interest to a Jewish readership will shrivel. Were that to happen, we would lose out in incalculable ways.

Of course, Jewish newspapers aren't alone in scrambling to meet the challenge of a changing journalistic landscape in the digital age. But we may have more to lose if we cannot support an independent Jewish press.

Waiting for resurrections

Rabbi Lionel Blue is well known in Britain and greatly beloved across religious and denominational divides in his country. A chapter in his book, *To Heaven with Scribes and Pharisees*, is called, "Revelation in the Newspaper." It describes Jews as newsprint addicts.

In addition to being interested in what's going on in the world, Jews read newspapers, Rabbi Blue suggests, because "their attention is really absorbed when they read about their fellow Jews, and what is happening to them."

He ascribes a religious dimension to it: "God reveals Himself in His dealings with His people. There, if one can interpret it, is a revelation of God's essence, appearing in communal magazines, and Jews read them avidly."

The People of the Book are thus also the People of the Newspaper. One of many ways in which this manifests itself is in the keen interest Israelis take in their daily and weekly publications. Jews are said to read more newsprint than others.

That's also true in Canada. It accounts for the outcry in the Jewish community at the threat of the closure of *The CJN*. Even if we may not have been willing to pay enough for it, we seem to have cherished it as a Jewish treasure. That's why many members of our community are alarmed at its possible demise and apparently determined to prevent it from happening.

The world may have entered the digital age and the age of free news, yet many of us sense that not much worth knowing is going to be transmitted in 140 characters or in partisan tracts masquerading as serious publications. Their seeming success marks the retreat from the word.

But the word in all its

Rabbi Dow Marmur

in Toronto

manifestations has been the mainstay of Jewish discourse. *The CJN* may not be scripture, but it's a mirror of Canadian Jewry. Without it, we may not know how we look and perhaps not even who we are. Texts, including newspapers, are critical for Jewish self-understanding.

The CJN has chronicled the comings and goings of our community. Critics may have complained about its allegedly timid editorial policy and its seeming determination to humour readers by offering largely uncritical support for the Jewish establishment in Canada and the policies of every government of Israel. But that's how Canadian Jewry appears to have wanted it. *The CJN* has as much reflected as it has helped to shape this community.

The paper has been hospitable on its opinion pages, and I've been one of the beneficiaries. But I confess that, aware of its "mainstream" conformist character and that of its readers, I've often chosen to publish my potentially controversial pieces elsewhere, because I've learned that "controversial" is a pejorative term in our community.

To put it in Rabbi Blue's terms: *The CJN* acknowledges that God speaks through the actions and opinions of the People of Israel, even when it seeks to maintain its arguably undue respect for power and its relatively limited expressions of diversity. Should that forum now close, Canadian Jewry will be greatly impoverished.

The very prospect doesn't flatter us. For too long, we've been more anxious to distinguish ourselves from our American Jewish neighbours than to claim our rightful place in the Diaspora at large. Canada has one of the more numerous and definitely more vibrant Jewish communities outside the United States and Israel. It deserves to be heard and taken note of, not only when reporting its many fundraising successes and celebrating the erection of yet another communal building.

A stronger international profile would help to bring to the attention of the Jewish world our many splendid leaders and scholars who haven't always received the exposure they deserve, and to our diverse and impressive but not always sufficiently recognized institutions.

The next incarnation of this paper may see this as an added challenge. A revived *CJN* should, in addition to reporting and commenting, seek to actively contribute to the Jewish world as a whole by providing even more of a platform for the women and men who have something to say to Jews both here and elsewhere.

In Jewish theology, revelation makes for the anticipation of resurrection and redemption. We hope for communal redemption through the resurrection of *The CJN* to enable it to continue to tell us about ourselves and each other, and to become an even more lively and relevant forum for Canadian Jewry.

Israel's dilemma in combating terrorism

Years before Israel's emergence as a sovereign state, David Ben-Gurion, the first prime minister, said of the Palestinian Arabs: "We and they want the same thing. We both want Palestine. And that is the fundamental conflict."

As a result, Israel has had to fight for its very existence, deploying military prowess to outclass and outlast enemies.

Surveying its deterrent policy, U.S. analyst Daniel Byman writes, "Israel's counterterrorism is marked [by] boldness, bravery and mistakes."

Sheldon Kirshner in Toronto

Byman, a professor in the School of Foreign Service at Georgetown University in Washington, D.C., delivers this nuanced judgment in *A High Price: The Triumphs & Failures of Israeli Counterterrorism* (Oxford University Press). In this splendid book, he takes a reader from the past to the present, displaying a mastery of the subject.

In accordance with Ben-Gurion's pithy comment, Jews have been forced to defend their rights to the land. From the first anti-Zionist violence in the 1920s to the 1936 Arab revolt and beyond, Jews have resorted to counter measures to gain the upper hand.

The legacy of pro-Zionist British army officer Charles Orde Wingate left a profound influence on Israel. From Wingate, Israelis learned the value of deterrence, offensive operations, pre-emption and speed. These lessons were put to use in the first Arab-Israeli war and in subsequent skirmishes and wars, usually competently and brilliantly but sometimes ineptly.

The rationale underlying Israeli retaliatory strikes has been to convince enemies that aggression does not pay and is basically counter-productive. As Ben-Gurion observed, "Unless we show the Arabs that there is a high price to pay for murdering Jews, we won't survive."

Example: in 1953, an Israeli reprisal raid on the Jordanian village of Qibya, though controversial and brutal, worked. Jordan arrested more than 1,000 suspected infiltrators and the Arab Legion stepped up its patrols along the ceasefire line.

Reprisals, however, can be counter-productive. A raid in 1955 on an Egyptian army camp in the Gaza Strip prompted Egypt to accelerate the pace of *fedayeen* assaults.

Israel's first targeted killing, aimed at an Egyptian colonel who commanded Palestinian guerrillas, took place in 1956 and represented an important new tool in Israel's arsenal: assassinating key operatives who organize terrorist attacks.

According to Byman, Israel's decision to place Israeli Arabs under military rule was governed by a desire to ensure that this minority would remain quiescent.

Fatah's amateurish attempt to foment rebellion in the West Bank after the Six Day War was nipped in the bud by Israel. But the cost of holding the West Bank and Gaza has been high for both sides. From 1967 to 1973, Israel lost 269 people to terrorism and guerrilla attacks. The Palestinian death toll was 327. Terrorist incidents peaked in 1968, with 1,480 attacks on Israelis.

The Munich massacre at the 1972 summer Olympic Games in Germany prompted Israel to launch Operation Wrath of God, which targeted the Palestinian organizers. These operations gave Israel, and particularly the Mossad, a larger-than-life reputation for ruthlessness. The Entebbe raid in 1976 solidified this image.

In a critique, Byman observes that Israel's settlement policy in the West Bank has benefited the Palestine Liberation Organization. Palestinians living there concluded that Israel would not vacate the territories and thus supported the first intifadah. "The settlements also went against [Moshe] Dayan's dictum of minimizing the visibility of the Israeli presence," he notes.

Yitzhak Rabin, in his second term of office as prime minister, drew an important conclusion from the Palestinian uprising. Israeli sovereignty over all of biblical Israel was "an illusion" that would produce "a racist Jewish state," or a binational state that would no longer be truly Jewish.

The Oslo period, during which Israel and the PLO engaged in talks to hammer out a durable peace agreement, spawned a new wave of Palestinian terrorism. Rabin continued to negotiate with the Palestinian Authority. But in hindsight, Byman claims, Rabin's approach of separating peace talks and counterterrorism was unrealistic. As he puts it, "He tolerated a level of violence that was politically unsustainable and gave [Yasser] Arafat the impression that bloodshed could continue without cost."

Byman's view of Arafat is unflattering: "Arafat was a master of double talk, delivering one message to the peacemakers and another to his home audience."

The second Palestinian revolt, which erupted in September 2000, presented Israel with immense challenges. Up until 2008, the Palestinians carried out some 15,000 attacks, to which Israel responded harshly. Byman suggests that Israel's use of lethal force was a factor in the escalation of the uprising. And he theorizes that Israel's unilateral withdrawal from Lebanon in May of 2000 emboldened the Palestinians.

The aftermath of a bus bombing in Jerusalem in June 2002.

Byman believes that Israeli checkpoints in the West Bank are an important element in Israel's counterterrorist policy. But he has reservations about the tactic of house demolitions, calling it a public relations disaster. The security barrier that Israel is erecting, mostly inside the West Bank, will make a negotiated two state solution harder to achieve, Byman predicts.

He urges Israel to reduce the intrusiveness of the occupation or, ideally, to end it altogether. However, he recognizes the danger of an Israeli withdrawal. Hamas may fill the vacuum.

Israel's 2009 invasion of Gaza, in Operation Cast Lead, dealt Hamas a severe blow, as he explains at length. But he correctly points out that Hamas remains firmly in control of Gaza.

In Byman's view, some Israeli measures to deter and/or combat terrorism have produced blowback, having undercut Palestinian moderates and provided grievances that terrorists exploit.

Peering into the future, he warns that raids conducted by Israel on a disproportionate scale may not be in its interest. As he writes, "Today, the country is in the media spotlight more than ever, and human rights groups… now exert more influence over policy." To this he adds: "Many observers… embrace the idea that fighting terrorism requires a political solution and that tough countermeasures backfire."

Byman argues that Israel's invasion of Lebanon in 1982 might have succeeded had Israel confined itself to "a quick operation" to oust the PLO. But in its attempt to transform Lebanon into a regional ally, Israel erred, rapidly wearing out its welcome among the Shiites of southern Lebanon and paving the way for the emergence of Hezbollah amid the chaos.

A cunning and resourceful foe, Hezbollah concentrated on inflicting casualties, taking hostages and destroying Israel's will to remain in Lebanon. Israel's classic strategy of forcing the Lebanese government to crack down on terrorism had no effect because it was too weak to act against Hezbollah.

In combating terrorism, Israel finds itself in a no-win situation, he says. "A failure to respond could embolden its enemies and dishearten its people." But severe reprisals could worsen the situation, lead to the death of more innocent people and trigger international condemnation.

That, in a nutshell, is Israel's dilemma.

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ROMSPEN

T.O. to debate anti-discrimination policy before Pride

Andy Levy-Ajzenkopf
Staff Reporter

Toronto City Council will debate proposed amendments to the city's anti-discrimination policy at its upcoming June 11 meeting.

The amendments are the outgrowth of deputations given to and motions moved by council's executive committee on May 28 in anticipation of another round of controversy over city funding to the Toronto Pride festival.

Pride's 2012 festival received $123,807 from the city. This year's weeklong event runs from June 21 to 30.

In what has become an annual battle with the city, pro-Israel groups and their supporters want Toronto to stop funding the festival as long as it permits groups such as the controversial Queers Against Israeli Apartheid (QuAIA) to participate with what is seen as "hate messaging."

As part of a deputation last week to the executive committee, Howard English, senior vice-president of the Centre for Israel and Jewish Affairs (CIJA), greater Toronto region, told executive council members to consider what groups such as QuAIA represent and how it reflects badly upon the city.

"QuAIA has hijacked the parade and transformed it into a divisive and politically malicious event, overtaken by angry, obsessive extremists," he said. "The Pride Parade has become known as a global stage to discredit Israel, to the exclusion of all other countries in the world. Year after year, we shine a spotlight on QuAIA, and provide millions of dollars in unwarranted publicity to a small, sad band of anti-Israel fanatics whose propaganda proclamations masquerade as truth. The city will ultimately have to decide whether it wants to financially support events that feature hurtful, polarizing rhetoric that harm its reputation."

Kulanu Toronto members march in the 2012 Pride Parade.
(Kulanu Toronto photo)

Proposed amendments to the anti-discrimination policy include recommendations that it include a provision that requires an organization that "receives either direct or indirect cultural funding from the city to not permit any hate speech or discriminatory behaviour or messaging that is contrary to the city's policy, in which case the direct funding is to be returned to the city or refused by the city."

Pride Toronto has accepted QuAIA for inclusion in this year's parade. It remains unclear how the city could legally ban QuAIA from the festival as long as its anti-discrimination policy doesn't indicate the term "Israeli apartheid" as a form of hate speech.

In 2011, city council ordered city manager Joseph Pennachetti to report on whether QuAIA's messaging violated Toronto's anti-discrimination bylaw.

Pennachetti's report ruled that the term "Israeli apartheid" did not constitute hate messaging under city bylaws, since the term had never been judged as hate speech by a court or tribunal.

In 2012, city council officially condemned the term "Israeli apartheid."

Toronto will host the World Pride event in 2014, prompting fears from the pro-Israel camp that the event could be used as an even bigger platform to demonize the Jewish state.

A grassroots advocacy group called Stop Sponsoring the Hatred raised concern about how World Pride 2014 might further tarnish the city's reputation.

"If [Toronto city council] doesn't act to stop the politicization of a parade built on civility and tolerance, then it opens the floodgates to every hate group. And next year, World Pride 2014 will attract the same elements of the G20 who came here to politically protest, but ended up deliberately smashing our city," the group said in a May 30 statement. "Is it unreasonable to speculate whether World Pride 2014 will be used as an international anti-Israel bashing session, like [the World Conference Against Racism in] Durban [in 2001]?"

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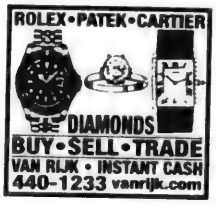
In related news, Kulanu Toronto, the city's main Jewish lesbian, gay, bisexual and transgendered organization, said it is focusing this year on the positive side of Pride and steering clear of the politics.

The group is encouraging all supporters to turn out at this year's Pride Parade on June 30 to march with it.

For more information, visit www.kulanutoronto.ca.

Correction

The article "New loans available at Jewish Free Loan Toronto" (May 30) included incorrect information. Emergency "mitzvah" loans require very little paperwork compared to other loans, but cannot be approved on the spot.



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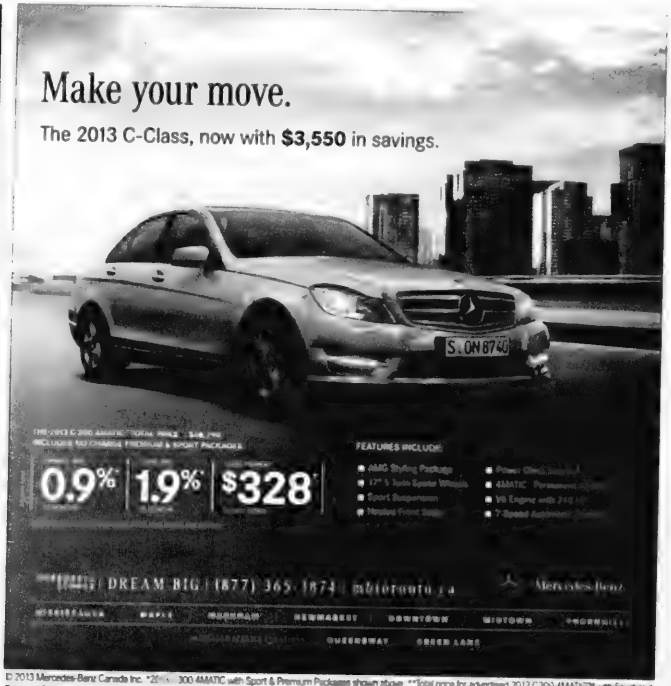

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INTERCITY new era YYZ

Women bond on Birthright for Moms trip

Reva Kaiser
Special to The CJN

About 40 women from the Toronto area will share a life-altering experience in Israel this November, forging emotional bonds with one another as well as spiritual ties to Judaism.

They will go to Israel through a program called Birthright for Moms, organized by Jewish Women's Renaissance Project (JWRP). The project was founded in 2008 by a group of women who were concerned about deteriorating societal and familial mores. Their solution was to position Jewish women as the leaders of an innovative social movement based on reinforcing core Jewish values.

JWRP partners with various organizations in running these Birthright-style trips to Israel. The upcoming trip, scheduled for Nov. 17 to 27, is the first to be co-organized with JWRP and the Toronto branch of Jinspire (Jinspire.org), a network of laypeople who share their knowledge of Judaism with those who have had less exposure to it.

Jinspire is the largest collaborator of JWRP, said Rabbi Simcha Barnett of Jinspire, with plans to send 225 women to Israel in 2013 from its various North American branches.

The difference between Jinspire groups and others is that laypeople – not rabbinic leaders – manage the trips and are therefore more approachable to the participants, he said. "The beauty is that real people from the community are leading these trips. They are volunteers and have so much to share."

Seen are participants of a Jinspire trip to Israel. Jinspire hopes to send 225 North American women to Israel in 2013.

Lisa Kuba of Syosset, N.Y., returned from a Jinspire trip in early May. "You learn about Judaism, you learn about yourself," she said. "The trip teaches you how to be a better you."

Because the trip is targeted at women with children 18 years old or younger, it is likely that their own individual growth will affect an entire Jewish family.

"The idea is that women are the engine of any family, especially in terms of spirituality," said Rabbi Barnett. "We believe Jewish women and mothers make a real difference in this world."

The trip is an opportunity for busy moms to reinvigorate, refresh and reconnect with themselves. The goal of the program is to inspire personal growth and intensify the participants' spirituality.

Still inspired from her Jinspire trip this past December, Alyssa Glazer of Plainview, N.Y., said she appreciated the fact that the trip provided an opportunity for the women to concentrate on themselves. As wives and mothers, women are usually focused on their husbands, children and homes, she added, but the program in Israel provided a distraction from that.

"We focused on ourselves in a very growth-oriented way, learning to be our optimal selves," Glazer said. "Ultimately, though, I brought what I learned spiritually into my home, my parenting and the way I approach my life in general."

Participants are enthusiastic about the transformative experience. One woman described it as a gift – for herself as an individual, to her family as a mother, and to her husband as a wife.

The jam-packed, high-end trip is highly subsidized: participants pay only for airfare and minor sundry expenses. The days are filled with cross-country touring, inspiring seminars, a stirring Shabbat experience in Jerusalem and meaningful bonding experiences for the women. Since everyone is a mother, the participants are at similar stages in life so that they can easily relate to one another.

After a Jinspire branch has organized a trip to Israel, its programs fill up quickly, since participants return home raving to their friends and relatives about their incredible experiences, Rabbi Barnett said. JWRP's trips have been so popular that it is now offering a men's program.

Jinspire Toronto intends to establish a mentorship program after the November trip for participants who want to learn more about Judaism.

An integral aspect of the trip is that the women share the experience as a group and return home to their community bonded as "sisters."

"You really feel a bond with everyone," said Kuba. "It's a sisterhood. We feel like we've known each other forever."

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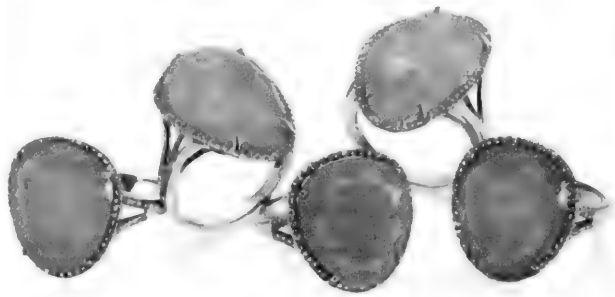

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Tuition affordability on community agenda

Frances Kraft
Staff Reporter

Addressing the daunting cost of Jewish day school tuition is one of the priorities of UJA Federation of Greater Toronto's Centre for Jewish Education, Ed Segalowitz, the centre's executive director told *The CJN* last week.

"There really isn't an option," he said. "There have to be strong day schools."

On May 28, the centre organized a "tuition summit" for lay and professional leaders of Jewish day schools to hear day school experts from Yeshiva University, the Avi Chai Foundation, and Measuring Success, an American consulting firm, discuss various strategies to address affordability issues.

"School tuition is a big issue, and we know it really hurts families, and people struggle," Segalowitz said. Tuition at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, for example, was $22,650 for the 2012-2013 year.

Possible solutions that were discussed at the meeting ranged from "trying to contain the costs by looking at different ways of doing business, to ways to expand enrolment, which has an ability to help the school become stronger," Segalowitz said.

As well, he added that the centre is looking at a program to encourage families to consider day school options.

In the GTA, there are about 8,800 students in day schools funded by the federation, and another 2,000-plus in non-funded schools. The percentage of school-age children attending day schools is about 30 per cent, the same as it's been for the past five years, Segalowitz said.

Toronto's federation contributes approximately 10 per cent of operational costs to its affiliated Jewish schools – about double the amount that most federations put in, he pointed out.

The centre has an annual budget of $12 million, $10 million of which is allocated for tuition assistance. The rest is split evenly between programming, and administration and program services, Segalowitz said.

After the centre's predecessor, the Mercaz, was downsized in 2009, the centre stopped organizing professional development days, instead providing grants to individual schools for professional development.

The centre still runs its annual Rikudiah (dance festival), Zimriah (song festival), creative writing competitions and Bible contest. As well, it does joint marketing with its schools, and supports the young emissary (shinshinim) program in the schools, Segalowitz said.

> ***We're doing a lot, but it's not enough***

With respect to day school tuition, he added, "We're doing a lot, but it's not enough... We're hoping we'll have something in place for the 2014-2015 budget year."

He said he sees Jewish schools as "a fundamental part of what keeps this community strong... Schools are a big part of our future. We know how important it is that formal Jewish education, day school education particularly, plays in turning out the future leaders of the community."

Among other areas the centre is focusing on is an initiative aimed at doubling the number of students enrolled in supplementary Jewish education, through its recently introduced "WOW!" program to fund innovative programs. It is also working on a study to see "how community resources can best be utilized to help children with special needs," Segalowitz said.

Ed Segalowitz

The centre recently adopted a policy that schools must become accredited to be affiliated with the centre. The centre itself will not be providing the accreditation. "There will be more details over the coming months."

Segalowitz predicts that there will be increased crossover between informal education (provided by Jewish summer camps and programs like Birthright, for example) and formal education, a trend which has already become apparent.

He expects the lines will become "even more fuzzy."

"It's really about having good education," he stressed.

TanenbaumCHAT principal retires after 38-year career

Frances Kraft
Staff Reporter

Sam Kapustin

Sam Kapustin is retiring from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto after a 38-year career at the school.

Kapustin, principal of Jewish studies at TanenbaumCHAT's southern campus, and his wife, Marsha, will make aliyah at the end of July. They have two married daughters living in Israel with their families.

He said that over the course of his career, TanenbaumCHAT has grown to meet the needs of "a much more diverse population," both Jewishly and academically.

When he joined the faculty as a Jewish studies teacher, Kapustin, the son of a rabbi, was one of only a few Orthodox teachers at the school, but that's no longer true, he said.

A native of Danville, Va., who grew up in Detroit, Kapustin, 65, moved to Toronto as a graduate student to study medieval history at the University of Toronto. He realized once he was in graduate school that he wanted to take a different path.

In addition to his time at TanenbaumCHAT, Kapustin has also served as principal of the supplementary school at Beth Tikvah Synagogue.

"I loved teaching Jewish history, and... working in a Jewish environment was attractive," he said.

Even as an administrator, Kapustin has always continued to teach. He believes it's important "to continue to feel the pulse of the student body," and to not forget what it is to be a teacher.

Among the changes he's observed over the years, he said that "there's more pressure on kids than there used to be. There are many more things going on in their lives than when I started out. They have to make more choices."

He would advise his students to continue their Jewish educations. As well, he said, "continue to examine and to strive for your Jewish identity. It's easy being Jewish in your parents' home and in the Jewish womb of TanenbaumCHAT. Out there is where the challenges are, and you've got a great background. Capitalize on it."

Kapustin will be honoured by the school at a reception June 9.

For more information, visit http://tanenbaumchat.org/farewellsam.

Downtown Jewish Community School principal retires

Frances Kraft
Staff Reporter

Joan Schoenfeld cuts the cake at her farewell party last month.

At her farewell party May 5, Joan Schoenfeld, principal of the Downtown Jewish Community School since its inception more than 30 years ago, was credited for having had the vision that made the school possible.

Paul Swartz said in a speech that Schoenfeld and her husband, Stuart, were at the forefront of the endeavour in 1978, along with him and his wife, Sarah.

Schoenfeld, now 65, is retiring to move back to her native Baltimore with her husband, a York University sociology professor and fellow Baltimore native. He will be on sabbatical for the coming year, until his retirement.

The couple left Baltimore in 1967 and moved to Toronto in 1970 from Cleveland, where Joan worked as a teacher.

At the time, their children were of school age. "There was no [Jewish] school downtown, and there was not a [Jewish] community downtown," Joan told *The CJN*.

By the mid-1970s, most of the downtown Jewish population had moved north, but young Jewish families were starting to move back into the area, she said.

The Schoenfelds were among a group of seven families who got together as a result of an outreach effort by Jewish Family & Child Service. "We decided we wanted to start a school," she said. "I chaired that committee."

The school, which has classes on Sundays and Wednesdays, opened with 47 students, and the JCC (now the Miles Nadal JCC) gave them three rooms for free. "We grew from there, and started paying rent."

Today the school has about 170 students.

Schoenfeld said the kids are "remarkably the same" as they were at the school's inception. "We've always had a respectful and bright group of kids, and very individualistic. That's part of the downtown [demographic]."

The school has always been pluralistic, she said. If anything, it's become more diverse, "something we respected and honoured and encouraged."

Schoenfeld will be succeeded by Belinda Keshen, who was previously at Associated Hebrew Schools. Schoenfeld has been working with her one day a week since January to ease the transition.

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The following by-law will be presented for approval:

The Baycrest Centre Foundation By-law No. 19 -2013

By-law No. 19 replaces the previous Foundation by-law and includes the following changes:

6.1 The composition of the Board of Directors has been recast to identify in one place all of the Directors serving on the Board - 27 elected and 3 ex officio - and limiting to the Members the power to elect Directors (other than in the case of a vacancy arising from resignation of an elected Director). Select officers of the Board may no longer exercise their discretion to create up to 7 Appointed Directors. The Honorary Directors will be Honorary, and will be unable to vote.

6.7 The concept of maximum service is introduced: a Director may only serve as a Director for a maximum of 6 years of continuous service in the normal course. The accumulated service of the existing Directors is 'grandfathered' by deferring the commencement of the service calculation until after the 2013 AGM. An interruption in service of one year is sufficient to 'break' the continuous service calculation.

11.2 The Investment Committee will serve only the Foundation, and will not be a Joint Committee with the Centre as there is no longer a need for a Joint Committee.

Other changes of a non-substantive or minor nature have been made to correct grammar and to clean up language.

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The Palestinians' outlook on peace is depressing

In addition to covering the ongoing turmoil in Syria, the media have paid close attention in recent weeks to U.S. Secretary of State John Kerry's efforts to restart peace negotiations between Israeli and Palestinian leaders.

In his public comments, Kerry appealed to a sense of historic gravity: "I am convinced, with great humility, that this moment is a critical one for the region and particularly for Israel, for Palestine and for Jordan."

According to Reports

That Kerry's call fell on deaf ears seems to be suggested in the headline of Ethan Bronner's *New York Times* column, "What Mideast Crisis? Israelis Have Moved On" (May 26). Bronner noted: "Instead of focusing on what has long been seen as their central challenge – how to share this land with another nation – Israelis are largely ignoring it, insisting that the problem is both insoluble for now and less significant than the world thinks. We cannot fix it, many say, but we can manage it."

To substantiate his thesis, Bronner points to evidence of a sense of normalcy among average Israelis. What he overlooks is the very trait that has engendered normalcy in Israel (and helped sustain Diaspora Jewry for millennia): adaptability.

Adaptability is by definition a response mechanism – a capacity to calibrate one's actions in accordance with external conditions. In the case of Israelis today, the choice to seek a "normal" life despite the elusiveness of peace is foremost a response to years of rejection and violence on the part of the Palestinians. Consider recent history as lived by Israelis. Since 2000, there have been repeated Israeli overtures (including three peace proposals that included Palestinian statehood), Israel's withdrawal from Gaza, and strong Israeli public opinion in favour of the two-state solution. If this is the behaviour of a nation that "ignores" peace, one wonders what constitutes belligerency.

To understand the obstacles facing Kerry's current initiative, Bronner and others would be wise to look at internal Palestinian trends rather than the quality of life in Israel. To this point, polling data offers a fascinating window into the factors that will make or break the Obama administration's efforts to build momentum for peace.

The non-partisan Pew Center, which conducts extensive polling research across the Middle East, exposed some startling trends in a study released on May 9. Among Palestinians polled (in a sample taken from both Gaza and the West Bank), 45 per cent stated that armed struggle is the best path to a Palestinian state, compared to only 15 per cent who called for negotiations or non-violent resistance. The results also showed widespread support for Hamas (the group scored a 48 per cent favourable rating, versus 45 per cent unfavourable) and even greater support for Islamic Jihad (56 per cent favourable, 35 per cent unfavourable).

A significant gap emerges between Israelis and Palestinians on the simple question: "Is there a way for Israel and an independent Palestinian state to coexist peacefully?" Fifty per cent of Israelis said "yes" (versus 38 per cent who said "no"). Only 14 per cent of Palestinians said "yes" (while a depressing 61 per cent said "no").

Keep in mind that the *explicit premise* of the question is that a Palestinian state has been formed. In other words, respondents were asked whether once the main Palestinian grievance has been resolved (a lack of statehood), do they believe the conflict will end? That only a tiny handful of Palestinian respondents answered in the affirmative reflects the ongoing rejection of the Jewish state's very existence.

Sixty-five years have passed since the regional Arab leadership resoundingly rejected the United Nations' two-state solution. Tens of thousands of Israelis and Arabs have died in subsequent wars and terrorist attacks. And yet, groups devoted to continuing this painful conflict, Hamas and Islamic Jihad, enjoy the esteem of a plurality of Palestinians today.

Perhaps it's this realization that has led Israelis to pursue a life of security and prosperity – conditions that were mere aspirations for countless Jews throughout history – while remaining willing to negotiate a final peace agreement.

This column was written by Steve McDonald, associate director of communications for the Centre for Israel and Jewish Affairs.

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Church steps up economic action versus Israeli firms

Paul Lungen
Staff Reporter

The United Church of Canada (UCC) is implementing a measure advocated by its General Council, which could see its members boycott products manufactured in "Israeli settlements."

But before congregants are going to be asked to reject products that carry the SodaStream, Ahava and Keter Plastic labels, the church is going to ask those companies to pull out of the West Bank.

Letters have been sent to the companies to try and create "conversation and dialogue," said Wendy Gichuru, program co-ordinator of Africa and Middle East partnerships for the United Church. "At the moment," the church has embarked on a "careful campaign to proceed by approaching the companies active in the settlements, whose products are available in Canada," Gichuru said.

Items produced by Keter, SodaStream and Ahava are carried by Canadian Tire, Home Depot, Rona, Future Shop, the Bay, Walmart, Sears and Costco.

The UCC's move is part of a three-step program to implement a campaign approved by the executive of the church's General Council. The measures include engagement with the companies, which is currently underway; promoting consumer economic action, particularly in the Advent, Christmas and Lenten seasons, and evaluating the success of the program, followed by a report to the executive.

"The campaign has been named Unsettling Goods: Choose Peace in Palestine and Israel, which focuses on the illegal Israeli settlements and the obstacles they pose for peace," the UCC said in a statement.

Gichuru said the UCC and other churches around the world believe the peace process "has had little or no effect and the impact on the ground are getting worse." She said the UCC acted after Christian Palestinians called on it for non-violent action. "Some pressure is needed to bring about peace and end the occupation," she said.

Israeli Consul General DJ Schneeweiss criticized the church's measures: "I think it's regrettable they're pressing a zero sum path of exclusion and withdrawal from the win-win path of constructive engagement," he said.

"The notion that [they're] going to advance any worthy goal in the Middle East is wrong. It won't bring peace. It's not going to achieve anything any decent person would want."

Schneeweiss said a far better route for the church to take would be one that promoted reconciliation, mutual acceptance and tolerance.

"It's wrong to presume that the existence of Israeli companies in Israeli communities over the Green Line [Israel's pre-1967 borders] are the cause of the conflict or the reason it hasn't been resolved," he added.

The Centre for Israel and Jewish Affairs (CIJA) adopted a similar position: "Last year, the General Council of the UCC rejected our call to take up concrete measures to build up the Palestinian economy and instead opted to take destructive measures targeting Israelis," said CIJA CEO Shimon Fogel. "This year, the General Council announced a boycott of various companies including, in the case of SodaStream, one that employs hundreds of Palestinian workers.

"Such a position, which claims to advance Palestinian aspirations by increasing the number of unemployed Palestinians, can only be described as intellectually dishonest. Its goal seems to be the self-satisfaction of the General Council rather than an improvement in the life of the average Palestinian."

CIJA subsequently issued a call for a "buycott" of the Israeli-made products as a practical step to support the companies.

Last April, an attempted boycott of SodaStream products at a Halifax retailer "fizzled," according to CIJA consultant Mark David. Only about a dozen protesters appeared at a Planet Organic retail outlet to call for a boycott, and they were shooed away by management.

At the time, SodaStream's president and CEO, Marta Mikita-Wilson, said very little had come of boycott attempts over the years, other than to stimulate consumer interest in the company's products.

SodaStream sells soda-making gas cylinders that allow consumers to make their own carbonated beverages.

She said about half the company's workforce at its Mishor Adumim factory are Palestinians. "We create the work for them. We give them a chance to make a decent living."

A video produced by SodaStream suggests Palestinians benefit from the factory's presence. It would make more economic sense to locate it close to suppliers, technicians and Israel's port, said company CEO Daniel Birnbaum.

Gichuru said the UCC had spoken to "Palestinians on the ground" about the repercussions of a successful boycott. They were told that Palestinians have to make a living, so they work in settlements. "They recognize that factories may close and they'll be out of a job."

But with Israeli withdrawal and the opportunity to move freely, economic activity would pick up. Citing the World Bank, Gichuru said settlements are an impediment to the Palestinian economy.

According to SodaStream, the company pays Palestinians more than the prevailing wage in the West Bank at the cost of corporate profits.

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NO הוא הסרט שייצג את צ'ילי בפרס האוסקר הזר השנה. הימים הם ימי הדיקטטורה האכזרית של גנרל פינושה שמבקש להיבחר במשאל עם לנשיא לכל חייו. ממולו ניצבת קואליציה רחבה שמתנגדת בכל מחיר אבל ללא סיכוי רב לעומת כוחו המאסיבי של הדיקטטור. מי שמציל את האופוזיציה הוא במאי סרטי פרסומת צעיר שמחליט שבמקום להציג את אכזריות המשטר (מה שמתבקש)- הוא יציג צ'ילי אופטימית וצעירה. סרט חכם, מהמם ומותח. עשר בסולם קורן.

The Reluctant Extremist הוא סיפורו של נער פקיסטני מבריק שלומד בארה"ב ומצליח בגדול בחברת ייעוץ ענקית, עד 9/11 שבו הוא נוכח לדעת שתמיד יהיה אאוטסיידר באמריקה ושתמיד יהיה חשוף לגזענות האמריקאית. סרט אמין, רגיש ועצוב מאוד. שמונה בסולם קורן.\

Mud הוא סרט מפתיע מאוד על שני נערים בדרום ארצות הברית שמגלים על אי בודד אדם שבורח מן השלטונות. הפגישה איתו משנה את חייהם כמו גם את חייו. הסרט רגיש מצד אחד אבל יש בו סצנות של אקשן שלא היו מביישות סרטי פעולה. הגענו לסרט בלי לדעת שהשמועה עליו כבר פשטה כאש בשדה קוצים והאולם היה מלא כולל שורה ראשונה. עשר בסולם קורן.

רוצו רוצו ותגידו שגידי שלח אתכם אז יתנו לכם לשבת בשורה שנייה בלי ויכוחים (כשיש קשרים לא צריך פרוטקציה.)

אבל שישאר בינינו.

More Gidi Koren at www.gidikoren.com

Baseball and Judaism

Q: What is God's favourite sport?

A: Baseball. Because the first words of the Bible are: "In the Big Inning."

[http://bit.ly/jball01]

Although Judaism may be a bit older than baseball, the religion and the sport seem to have much in common, thanks to a unique athletic/religious bond that has not eluded learned, rabbinical minds.

"To the uninformed eye, Jewish rituals or the rules of baseball would seem strange," writes Mitchell Hurvitz, rabbi and Red Sox fan. "Within both venues there are rules for when to stand, touch your heart, remove or place back your head covering, etc. The rabbi interprets the Torah, and the umpire interprets the rules of baseball. Judaism wants you to walk God's path, without getting out of line, and the same is true for running the bases toward 'home.'" **[http://bit.ly/jball02]**

Even the Lubavitcher Rebbe taught a lesson about Yiddishkeit thanks to baseball. Once the Rebbe asked a visiting bar mitzvah boy to tell him his favourite game. When he responded "baseball," the Rebbe expounded, "In your heart you have a big field. The two sides are the *yetzer tov* [the good inclination] and the *yetzer hara*, [the negative drives]. Until now they played kids' stuff, but from now on the game's for real. Remember, just as in baseball, the side which plays best will win. If you only want to, you can always overcome your *yetzer hara*." **[http://bit.ly/jball03]**

William Kolbrener uncovered some other Jewish values in the game. "For the baseball fan, to view a temporary success as defining – 'it's great to be on top again' – or the converse – 'it's all over now' – shows a failure to see the whole season, and, in the larger picture, to see how our lives and stories are not always subject to our control... Acknowledging that there are

Jewish & Digital

Mark Mietkiewicz

other variables, maybe even an infinite number, is the first step to recognizing the divine and the role of (what sometimes get simplified) as providence." **[http://bit.ly/jball04]**

I'm not sure the mystics of Safed fielded a team when they compiled their esoteric teachings in the 16th century. But that hasn't stopped Reuven Goldfarb from writing his Baseball Kabbalah. In it, he provides irrefutable parallels between the two mystical activities:

- The 10 players (nine plus batter) on the field correspond to the number of Sefirot (Divine Emanations) that constitute the Kabbalistic Tree of Life.
- What about the umpires? They're rabbinical judges. That's why they wear dark colours.
- And you've heard of the seventh inning stretch? Does that sound like Shabbat to you? **[http://bit.ly/jball06]**

We'll let Rabbi Barry Leff bat last. "In both Judaism and baseball, while an individual is important, we win or lose as a community. One star player cannot drag a team into the World Series any more than one star rabbi or one star cantor or one star congregant or one star synagogue president can drag a congregation into a winning position. We affirm this every day when we recite the *Shema*, where the blessings and curses that come with obeying or disobeying the mitzvot are stated in the plural form –they come to us as a community, not necessarily to us as individuals." **[http://bit.ly/jball07]**

Highway@rogers.com

A great man who taught us about humility

Rav Yosef Chaim of Baghdad – better known as the Ben Ish Chai (1832-1909) – once told a story about one of the lay leaders of a certain Jewish community who invited the entire community to his son's wedding. Its three rabbis got special invitations for this auspicious occasion.

Chacham Moshe, the first rabbi to get the invitation, thought it would not be fitting for him to go. After all, he was busy with his study and would not want to waste his precious time. He, therefore, declined the invitation.

Sephardi Window

Rabbi Ilan Acoca

The second rabbi, Chacham Reuben, wasn't too keen to go, but since he heard that Chacham Moshe had already sent his regrets, he agreed to go, thinking that if he didn't, it would look awkward.

The third rabbi, Chacham Yaakob, agreed wholeheartedly to go.

The wedding took place in a big hall, and the two *chachamim* were placed in different parts of the hall and didn't see each other the entire evening.

Chacham Reuben seemed uncomfortable throughout the whole evening. He was constantly squirming in his seat, and people noticed. When midnight arrived, the time *Tikkun Chatzot* is recited, mourning the destruction of the Temple, Chacham Reuben sat on the floor and started weeping, as is customary.

The host, who wasn't familiar with the *Tikkun Chatzot* service, heard the rabbi weeping and came over to find out what was wrong. He was upset about the rabbi who was ruining his son's simchah.

The third rabbi, Chacham Yaakob did everything modestly. He interacted with other guests and was happy to partake in the simchah. When it was time for *Tikkun Chatzot*, he recited it in a soft voice, not drawing any attention to himself.

The Ben Ish Chai points out that a person has to serve HaShem with humility by not drawing too much attention to himself or herself and trying to avoid the limelight.

The prophet Micha (6, 8) teaches that a person has to walk humbly with God. I believe that this is one of the most important factors in the service of God. The reason for God's commandments is to remind us of His presence and thus humble us. If a person isn't humble, the mitzvot he does are worthless.

The Vancouver Jewish community recently lost Rabbi Lipa Dubrawsky, who was the epitome of what the Ben Ish Chai taught. He was a man who walked with God every moment of his life in a quiet, unassuming and simple way. He was involved with many people and attended their simchahs with joy and love. His sudden loss, at the young age of 56, shocked the entire community.

Many people felt as if they lost their father. I believe that Rabbi Dubrawsky had an impact on so many people because he walked in HaShem's path sincerely and truthfully. People sensed that and were drawn to this great man.

As we approach summer, let us all remember that we were all created in the image of God to serve Him in our unique way. That means that wherever we are, God expects us to act humbly.

Important stuff we sometimes forget

Class Act

Daniel Held

I've carefully followed reporting on the 2011 census with a sense of pride. Although I have concerns about the generalizability of the findings from the National Household Survey and its utility for Jewish communal planning, the data indicating increasing multiculturalism and racial and ethnic diversity appeals to deep values that I hold as a Canadian and as a Jew.

I'm proud of the diversity of our country, the tolerance among these diverse groups, and the valuing of different religions, ethnicities and cultures. Canadian multiculturalism has fertilized the growth of Jewish living.

In particular, the neighbourhood where I grew up and where my parents still live is one of the most ethnically diverse in the country, with more than 70 per cent of respondents identifying as a visible minority. It's astounding to think that the majority of residents are visible minorities, with many speaking heritage languages.

It's in this culture of diversity that I wear my religion on my sleeve. For nearly two decades, I've chosen to wear a kippah in public. Occasionally, I have received curious questions about the headdress, which I answer with confidence. But in Canada, I've never received a racial slur or derogatory comment.

I'll be spending the better part of this summer in Budapest. On the advice of locals and others in the know, I'll wear a hat over my kippah. As I prepare for the trip, I've also noticed just how many of my T-shirts and sweatshirts are from Jewish schools, camps and programs. Culling those from my wardrobe, I'm left shopping for new non-identifying clothing. In part this is due to my lack of familiarity with the city, but mainly out of concern for safety in a place where antisemitism can manifest violently and, in the words of World Jewish Congress president Ronald Lauder, is "dragging the good name of Hungary through the mud."

Having lived most of my life in a tolerant Toronto, the experience of camouflaging my identity will be foreign. The everyday reminders of my Judaism – in clothing, language and deportment – are such natural parts of my self-expression that it will be disorienting for me to cloak them.

These sentiments are unique to someone growing up here and now. Nowhere else and at no other time have Jews experienced such acceptance.

It hasn't always been this way in Canada. I know the history of Christie Pits in Toronto and the postwar policy of "none is too many." While I view wearing a kippah without disturbance as a right and a choice that I make – rather than an identifier imposed by the government – I remind myself that this has rarely been the case.

I am not a visible minority. I have the luxury of choosing to wear my religion on my sleeve or not, to cover my kippah or take it off. But I am blessed to live in an age and a society in which I feel comfortable keeping my kippah on.

It's easy to overlook Canada Day as an opportunity for barbecues and fireworks. But it's on this day that the words of Jeremiah in his letter to the first Jewish diaspora ring true: pray for the welfare of the state, for in its prosperity you shall prosper.

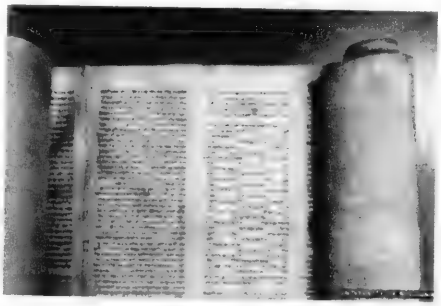
Oldest known Torah scroll found at Italian university

JTA

ROME — What is being described as the oldest Torah scroll known to exist was discovered in the library of the University of Bologna.

The parchment scroll had been wrongly catalogued as dating from the 17th century, a university statement said.

"Instead, 'Roll 2' was copied in a period between the second half of the 12th and the early 13th century (1155-1225) and is therefore the most ancient complete Hebrew scroll of the Torah known today," according to the statement.



Written between the second half of the 12th and the early 13th century *(Courtesy University of Bologna)*

The age was authenticated by "the textual, graphic and paleographic examination of the scroll," according to the university, as well as by two carbon-14 tests carried out at the University of Illinois.

Hebrew professor Mauro Perani made the discovery during his work compiling a new catalogue for the university library's collection of Hebrew manuscripts.

The Torah scroll had been misdated when it was included in the first catalogue of the library's Hebrew manuscripts made in 1889. Upon examining the scroll, Perani noted many features of script and form that indicated it was far older than had been estimated.

It is not known how or when the scroll was acquired by the library, but the university's statement said it was "very likely" to have been acquired in the 19th century "after Napoleon's suppression of monastic and religious orders."

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Homemade cake faster than running to the store

Eileen Goltz
Special to The CJN

One bowl cake recipes can make baking at home even easier than running to the store. The following recipe takes less than 10 minutes to whip up and clean up, and you can make it with an electric mixer or by hand.

ONE BOWL CHOCOLATE CAKE

3 oz. semi-sweet chocolate
6 tbsp. butter or margarine
3/4 cup sugar
2 eggs
1tsp. vanilla
1-1/4 cups flour, divided
1/2 tsp. baking soda
3/4 cup water

Chocolate Glaze
2 oz. semi-sweet chocolate
1 tbsp. butter or margarine

1 cup fresh berries (raspberries, strawberries, blueberries or a mix)

Preheat oven to 350. Grease and flour a 9-in. round baking pan. In a microwavable bowl combine the chocolate and butter and microwave on HIGH for about 2 min. or until butter is melted. Mix by hand until chocolate is completely melted. Add the sugar and mix vigorously until combined. Add the eggs and beat vigorously until blended. Add the vanilla and mix to combine. Add 1/4 cup flour and baking soda; mix to combine. Add the remaining flour alternately with the water, mixing to combine with each addition. Pour into the prepared pan.

Bake 30 min. or until toothpick inserted in the centre comes out clean. Cool 10 minutes and remove from pan. Cool completely on a wire rack. In a microwave bowl, combine the 2 oz. of chocolate and the butter. Microwave for 30 seconds or until the butter is melted. Mix to combine. Place the cake on a serving plate, drizzle the glaze over the top. You can refrigerate the cake at this point and decorate the top with the berries just before you serve it. Serves 6 to 8.

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Yeshiva University launches Jewish genetics resource

JTA

NEW YORK — Yeshiva University's school of medicine launched a website to educate Jews about the risks of genetic diseases.

GeneSights, a project of the university's Program for Jewish Genetic Health and the Albert Einstein College of Medicine, was launched earlier this month. The site provides lessons on selected topics related to Jewish genetic health conditions, including specific diseases, treatment technologies and bioethical issues.

The site is free to registered members, who are granted access to seminars by experts on genetic topics. New lessons are expected to appear on the site approximately every two months.

PLAYING POKER FOR SAVE A CHILD'S HEART

The Toronto Alumni Club of the Alpha Epsilon Pi (AEPi) Fraternity held its third annual Michael Waxman Memorial Poker Tournament on May 23. Some 61 alumni attended the event. The event raised more than $1,000 for Save a Child's Heart, an Israeli non-profit that provides lifesaving cardiac surgery for infants and children from under-privileged areas at no cost. AEPi, a Jewish fraternity with 10 chapters across Canada, also counts 170 chapters worldwide, including six in the United Kingdom, one in France and four in Israel. Michael Waxman was a brother in AEPi's York University chapter and graduated in 1990. He died unexpectedly in 1993 after suffering a heart attack. From left are AEPi alumni David Chajes, Bryan Lampert, Jason Hirsh, Joey Strasberg and Brad Goldstein.

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Mazel Tov מזל טוב

Happy birthday David Usher from all of us that love you very much!

Debra & Sidney Zucker, Tamar & Maier Levy are thrilled to announce the engagement of their children, Danielle & Benjamin. A Muskoka wedding is planned.

Paula Blitstein, Camille & Edmond Guindi joyfully announce the birth of Kendrick Eric to Jennifer & Jonathan Guindi. Seventh great-grandchild for Zippe & Harry Blitstein.

Happy 99th birthday to Armin Schleichkorn on June 5! Love, health and happiness from your four sons, their wives, 11 grandchildren, relatives and many friends.

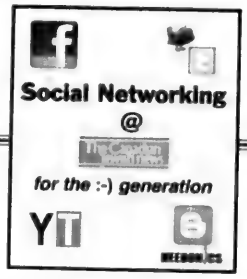
Mazel tov Hailey Foreman on your sweet 16. Love, Mom, Dad and Josh.

Stephanie & David Kornhaber welcome Madison Ruth! Mazel tov to grandparents Monique & Jules Faibish, Sharon & Julian Kornhaber and great-grandparents Rose & Walter Kornhaber.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

What's New

By LILA SARICK



Deadline reminder: June 10 is the deadline for the issue of June 20. All deadlines are at noon. Phone 416-391-1836, ex. 269; fax 416-391-0829 or email whatsnewcjn@gmail.com.

Thursday, June 6

EVENING OF MUSIC

Evan Malach, winner of Israel's 2012 International Hallelujah Contest, runner-up **Courtney Simmons** and the Varsity Jews perform at a benefit for Na'amat, 7:30 p.m. at Bialik Hebrew Day School. For tickets, call 416-636-5425 or visit www.naamattoronto.ca.

THE GARMENT INDUSTRY

Dorion Liebgott discusses "A Common Thread: A History of Toronto's Garment Industry," Free Times Cafe, 320 College St., noon. $18 includes lunch. RSVP yiddishvinkl@yahoo.ca.

BEIT HALOCHEM CANADA

Beit Halochem Canada, Aid to Disabled Veterans of Israel, presents "Israel @65: A Celebration of Champions and Stars Concert," 7:30 p.m., Toronto Centre for the Arts, 5040 Yonge St. For tickets, 905-695-0611 or www.beithalochem.ca.

Friday, June 7

PRIDE SERVICE

Congregation Shir Libeynu holds its annual Pride Oneg Shabbat service, 7:30 p.m., Miles Nadal JCC. RSVP shirlibeynupride@gmail.com.

Saturday, June 8

EMUNAH SHABBAT

Emunah holds its citywide women's Seudah Shlishit program. Speakers include **Elyssa Goldschmiedt** (BAYT, 5:30 p.m.); **Michal Horowitz** (B'nai Torah, 6:15 p.m.); **Rifka Sonenberg** (Shaarei Shomayim, 5:30 p.m.); **Ilana Rubinstein** (Shaarei Tefillah, 5:30 p.m.); **Tiferet Unterman** (Yeshivat Or Chaim, 5:30 p.m.); **Rabbi Dov Shochet** (Beth Jacob, 7 p.m.). RSVP emunahcanada.org/toronto/donate_shabbat or 416-636-0036.

Sunday, June 9

GARDEN OPENING

The Kavanah Garden holds its grand opening, 1-3 p.m., Lebovic Campus Drive, Vaughan.

BOOK LAUNCH

Pierre Anctil discusses his new book, *J.I. Segal: A Montreal Jewish Poet and his Milieu*, Beth David Synagogue, 4 p.m. The talk will be in English and will feature poetry read in English, French and Yiddish. 416-638-1881, ext. 4198.

MAGEN DAVID ADOM

Dan Alon, Munich Olympics survivor, and singer **Michael Burgess,** are the guests at Canadian Magen David Adom's evening, Beth Tzedec synagogue, 7:30 p.m. For tickets, 416-780-0034 or Toronto@cmdai.org.

THE CHORALAIRS

The Choralairs of North York hold their end of season concert at Earl Bales Park Community Centre, 1:30 p.m. Free.

ROSH CHODESH

Felicia Carmelly discusses her experiences during the Holocaust at the Chai Centre's Women's Rosh Hodesh Circle, 8 p.m., 1089 Spadina Rd. 416-781-1787 or info@

Continued on page 25

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Continued from page 24
thechaicentre.com.

ZAREINU MOVEATHON

The Zareinu Moveathon Festival will be held at Downsview Park, with rides, music and shows. The day also features walkathons, bike rides and a Kangoo run. www.moveathon.com or 416-661-1800, ext. 230.

Monday, June 10

FORGOTTEN FILMS

Kevin Courrier discusses "Produced and Abandoned: The Best Films You've Never Seen," Temple Sinai, 1:30 p.m.

SECOND TIME AROUND

Medina Theatre Ensemble presents a staged reading performance of *The Second Time Around*, Temple Sinai, 7:30 p.m. $10. 416-638-2716 or 416-785-0344.

Wednesday, June 12

NEW TO TWO

New to two, a program of songs, stories and crafts for babies and toddlers and their grown-ups is held at Shaar Shalom Synagogue, 10 a.m. 905-889-4975 to register.

OTHER NEWS

VOLUNTEERS NEEDED

Jewish Information Service is looking for a volunteer for the information desk at the Lipa Green Centre. Shift is 9 a.m.-1 p.m. Wednesdays, until October and then Mondays. Call **Barbara**, 416-631-5843, or bbarak@ujafed.org.

Baycrest welcomes youths between the ages of 13 and 24 to join the summer volunteer program. Provide companionship and assist with creative arts, fitness, outings and administrative work. 416-785-2500, ext. 2572; www.baycrest.org/volunteer.

Reena is looking for teens and young adults to work as recreation buddy volunteers in the summer day program for children, teens and young adults. Volunteers need to commit one day a week for July and August or two days a week for one month. No experience needed. Call **Mille Chadwick,** 905-889-2690, ext. 2112, or send an email to: mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

RENT A SPARE ROOM

List your spare room or basement apartment with the accommodation registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

MYELOMA WALK

A walk to raise funds for the **Molly and David Bloom** Chair for Multiple Myeloma Research at Princess Margaret Hospital will be held June 23. www.mm5kwalk.ca or 416-946-6584.

ART SHOW

Act to End Violence Against Women is holding an art show, June 5-16, Papermill Gallery, at the Todmorden Mills Heritage Site Museum, 67 Pottery Rd. Show hours: Tuesday-Friday, 10 a.m.-4:30 p.m.; Weekends, 12-5 p.m. www.actoendvaw.org. 905-695-5372.

MYSTERY OF SAN NICANDRO

Na'amat Club Aviva is showing the film *The Mystery of San Nicandro*, which tells the story of people discovering their Italian Jewish roots. **Laura Cattari** will discuss the film, June 20, 7:30 p.m., Borochov Cultural Centre, 272 Codsell Ave. $20/$25. www.naamatToronto.com or 416-636-5425.

GOLF TOURNAMENT

Beth Emeth's golf tournament, which supports the Out of the Cold Program and the Kadima Educational Centre, will be held June 18 at the Mandarin Golf and Country Club. The day features kosher lunch and dinner, prizes and more. For tickets, call 416-633-3838 or www.beby.org/golf-tournament.html.

JF&CS GROUPS

All programs require registration and are open to all members of the community. To register, call **Shawna Sidney,** 416-638-7800, ext. 6215, or www.jfandcs.com. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

Dating in Midlife: A workshop for men and women over 40 who have been single for more than 2 years. June 18, 7 p.m.

High-Conflict Divorce: A workshop for parents wanting to develop strategies to deal with a high-conflict situation. Not for individuals in an abusive situation. June 19, 6:30 p.m., Lebovic JCC.

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups to bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Hadar Senior Citizens Social Club is looking for new members. The club meets Monday and Wednesday afternoons, Garnet Williams Community Centre, 501 Clark Ave., Thornhill. Call **Phyllis** 905-889-5722.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Trip to Woodbine Casino June 19; Dance with live music June 23, 7 p.m.; Bingo, June 12, 12:30 p.m.; Tuesdays, fitness, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Bernard Betel Centre, 416-225-2112. June 11, **Howard English** discusses "The Assault of Israel's Right to Exist," 10 a.m. June 13, **Jenny Zawaly** discusses "Safe Food Handling and Illness," 1:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155.

June 13, **Corey Keeble** discusses "Architecture of Canadian Synagogues," 1:30 p.m.

New Horizons for Seniors. A discussion group led by a social worker meets June 17, 1:30 p.m., Beth Tzedec.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Red Cross babysitting class for children 11 and older, June 7, 9 a.m.-5 p.m. $75. Ext. 4235.

Space is still available at the Jack and Pat Kay Centre Camp this summer. Ext. 4378.

Enjoy a morning of Yiddish songs, crafts and brunch for grandparents and grandchildren, June 23, 10 a.m. Ext. 4235.

Mah-jong games, Monday afternoons; Yiddish conversation, Mondays, 1:30 p.m.; Four Great Operas with **Iain Scott** starts June 4; Provocative Female Artists with **Osnat Lippa** starts June 13; Folk dance, Wednesdays 10 a.m.; Duplicate bridge, Thursdays, 12:30 p.m.; Shalom Singers are looking for new members, Thursdays, 10 a.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tickets on sale now for MNJCC 60th anniversary dance, June 13, 7:30 p.m. $36. Ext. 0

Music at the MNJCC. Women's Chorus, Mondays, 7:30 p.m.; Daytime choir, Tuesdays, 1 p.m.; Klezmer Ensemble, Tuesdays, 7:30 p.m.; Jewish chanting circle, June 12, 7:30 p.m.

MNJCC Community Choir performs June 5 and June 6, 8 p.m. For tickets, ext. 0.

"Jewish Toronto Now and Then" is the topic at the lunch and learn with **Sharoni Sibony**, June 18, noon.

Learn to cross-stitch Bible verses with **Temma Gentles**, June 20, 7 p.m.

TorontoTIME, photo-based collages of old and new Toronto, is in the gallery until July 1.

Adult swim lessons start June 22. Registration June 5 for members, June 12 for non-members. Ext. 530.

Canadian Jewish Playwriting Competition, submission deadline July 2. www.mnjcc.org/CJPC.

The Annex Festival on Bloor will be held June 9, 11 a.m.-6 p.m.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m., Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

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BRIDAL REGISTRY

Morgentaler was Holocaust survivor

Doctor said surviving Auschwitz girded him for abortion rights battle

Carolyn Blackman
Staff Reporter

Dr. Henry Morgentaler, the abortion rights activist who died May 29 at age 90, will be remembered by many as a Canadian hero.

Born in Lodz, Poland, he was a Holocaust survivor who was in Auschwitz for five years. Both his parents died in the war. He later moved to Canada and became a physican.

He opened his first abortion clinic in Montreal in 1970, followed by more clinics across the country.

The Montreal clinic was repeatedly raided, and charges were eventually laid against him. He was sentenced to 18 months in jail for performing abortions illegally and served 10 months.

At the opening of his Toronto clinic in 1983, he was lunged at by a person wielding garden shears, and in 1992, the clinic was firebombed. He was unharmed in both incidents.

Morgentaler fought Canada's abortion law, which ultimately resulted in the Supreme Court's landmark 1988 decision declaring it unconstitutional.

He claimed after his victory that his stay at Auschwitz prepared him for his showdown with Canada's legal system, saying that in his mind, laws can be wrong.

Dr. Henry Morgentaler

He was named to the Order of Canada in 2008, a decision that sparked protests across the country and provoked some people to resign their membership in the Order.

Then Gov.-Gen. Michaelle Jean said at the time that Morgentaler had been selected for "his commitment to increased health care options for women, his determined efforts to influence Canadian public policy and his leadership in humanist and civil liberties organizations."

Morgentaler said he was proud of the honour.

"Canada is one of the few places in the world where freedom of speech and choice prevail in a truly democratic society," he said.

"I'm proud to have been given this opportunity coming from a war-torn Europe to realize my potential and my dream, and to create a better and more humane society."

He often sparked controversy with his comments about abortion, such as his oft-repeated opinion that he considered unwanted children to be one of the root causes of Hitler's violence.

"By fighting for reproductive freedom, and making it possible, I have made a contribution to a safer and more caring society where people have a greater opportunity to realize their full potential," he said after receiving an honorary doctor of law degree from the University of Western Ontario in 2005.

"Well-loved children grow into adults who do not build concentration camps, do not rape and do not murder."

Judy Rebick, a feminist writer and activist and personal friend of Morgentaler, called him a "real Canadian hero. He fought so long against injustice, and he became a symbol of what an individual can accomplish. He had courage and tenacity."

For women, Rebick said, "his struggle means that we don't have to worry about reproductive freedom. Abortion is the last resort, but it must be there."

Rabbi Elyse Goldstein, spiritual leader of Toronto's City Shul, said that Morgenthaler "gave women their freedom back at a difficult time, when the state wanted control over our bodies.

"He took tremendous personal risks for that. Though he was clearly and philosophically non-religious, he worked out of a deep sense of Jewish values and Jewish ideals."

Alan Libman, a prominent criminal defence lawyer in Winnipeg, also called Morgentaler a hero. "He put the needs of his patients ahead of his own. He was jailed for ensuring the physical well-being of Canadian women."

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Alan Wilder	May 10/13	54 Tefley Road
Arny Solnicki	May 10/13	997 Roselawn Avenue
Ruth Krasowsky	May 9/13	46 Rockwell Road
Bryan Osher	May 11/13	84 Hetherington Cres.
Philip Rubinoff	May 11/13	7 Pearwood Crescent
Istvan (Steve) Weisz	May 11/13	110 Promenade Circle
Syd Jacobson	May 13/13	15 North Park Road
June Hacker	May 12/13	23 Rean Drive
Joyce Zacks	May 13/13	59 Millersgrove Drive
Nellie Lichter	May 14/13	22 Norfinch Drive
Harry Feldman	May 15/13	2 Neptune Drive
Freddy Grossman	May 13/13	546 Steeles Ave. West
Min Brickman (Ladowsky)	May 14/13	605 Finch Avenue West
Anne Taub	May 17/13	7601 Bathurst Street
Rose Halpern	May 15/13	484 Steeles Ave. West
Aryeh Auerbach	May 19/13	25 Kingsbridge Circle
Eva Sussman	May 18/13	3560 Bathurst Street
Sidney Brown	May 19/13	3900 Yonge Street
Issie Elman	May 21/13	625 Runnymede Road
Liz Jaye	May 21/13	223 St. Clements Ave.
Hillel Katzman	May 23/13	750 York Mills Road
Nancy Gariffe	May 21/13	419 Dorchester Street
Rachel Kernerman	May 21/13	1 Overbrooke Place
Frances Parks	May 23/13	3560 Bathurst Street

Steeles Memorial Chapel

Kohn, Orli Batja	May 13/13	
Silshtut, Nehama	May 17/13	Private
Nachim, Aurel	May 17/13	850 Steeles Ave. W
Kenedy, Miklos	May 18/13	81 Breckonwood Cres
Lants Jakob	May 18/13	Private
Lakden, Joseph	May 19/13	484 Steeles Ave W
Jacobson, Bennie	May 19/13	2075 Bayview Ave
Streiman, Abram Issac	May 20/13	17 Brockington Cres
Backerman, Hayusia	May 20/13	5430 Yonge St
Buchstein, Dina	May 21/13	32 Charlton Blvd
Matusevich, Boris	May 22/13	Private
Guttman, Joseph Y	May 22/13	1042 County Rd
Grauer, Selma	May 25/13	22 Norfinch Dr
Gerstl, Katherine Sharon	May 24/13	
Lisser, Pesse	May 26/13	Private
Wolf, Gizella	May 27/13	103 Lisa Cres
Cheina, Zinaida	May 17/13	Private
Weinberg, Mark	May 28/13	4003 Bayview Ave
Shatkin, Dusya	May 27/13	Private

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Irwin Igra ז"ל

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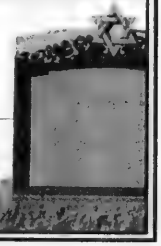

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QUALITY MONUMENTS... FACTORY PRICES

Hamilton shul marks 125 years

Abigail Cukier
Special to The CJN

HAMILTON — You can hear the smile in Cindy Richter's voice as she recalls growing up at Beth Jacob Synagogue in Hamilton.

"We used to play hide and seek. There were so many places to hide. We got into so much trouble there," the synagogue's co-president said. "I can picture my mom and dad there."

Richter's husband also grew up as a member and they carried on the tradition with their two daughters.

And that deep feeling of connection to Beth Jacob is not unique to Richter. That's why the synagogue's 125th anniversary celebration on June 9 is widely anticipated in the community. The event will include slideshows, movies, a replica of the original shul, a timeline, a video booth where you can tell your own Beth Jacob story, and refreshments from yesteryear.

Beth Jacob was founded in the late 1800s by a group of Orthodox immigrants from eastern Europe when the only synagogue in Hamilton was the Reform Temple Anshe Sholom. The group did not identify with Anshe Sholom's philosophy, so it started a minyan on MacNab Street above a meat market. The name Beth Jacob was chartered in 1887 and the shul was opened on Hunter Street near Park Steet. When they grew out of that building, they moved to the current location on Aberdeen Avenue, which opened in 1956.

In 2011, the synagogue opened its "shul within a shul," which turned a social hall into a worship space, and the entire building was made accessible. The renovations reflected an overall renewal at Beth Jacob. In the 1990s, membership was down and parts of the building were crumbling. By 2011, membership had stabilized at more than 300 families and new spiritual and lay leaders revitalized the congregation.

"So much has changed, but so much has stayed the same. In the 1990s was when we became egalitarian. And our new chapel is configured in the round, which means you can see everybody's face and pick up on their feelings. We get a charge out of each other," Richter said.

Wendy Schneider's great-grandfather joined Beth Jacob when he arrived in Hamilton in 1907. Her family members have been benefactors of the shul since then.

A special part of the anniversary event will be the viewing of a five-pane stained glass window from the Hunter Street shul, which resurfaced in 2011. The circular window, which is five feet in diameter, was embedded in the old building and could not be taken to the Aberdeen location.

When the building was demolished in 1965, a tradesman called a local man, Robert Dickson, whom he thought might be interested in it. Dickson stored the window and because the name Goldblatt was on the piece, he tried to track the family down. Eventually, the window was traced to Schneider, whose great-grandparents were Jacob and Menucha Goldblatt. She discovered her great-grandfather had commissioned the piece in memory of his wife, who died in 1919.

Members, former members and neighbours are invited to festivities at Beth Jacob Synagogue, 375 Aberdeen Ave. starting Friday, June 7 with Kabbalat Shabbat services and Shabbat dinner. A special morning service with a festive kiddush will take place June 8. The celebration June 9 runs 1:30 to 5:30 p.m., with the main event from 3 to 4:15 p.m. For information or to RSVP, visit www.bethjacobsynagogue.ca or call 905-522-1351.

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2013 National Bible Contest Held in Montreal

Winners to Represent Toronto and Montreal Next Year in Jerusalem

By Annette Davis

From May 5 to 7 the 2013 the National Bible Contest was held in Montreal. The Bible contest (Chidon Hatanach) is co-sponsored by The UJA Federation Centre for Jewish Education, The Bronfman Jewish Education Centre and Jewish National Fund. This contest offers students a chance to study Torah from a selection of chapters and compete within their age cohort to represent their schools. There are three divisions: grades 5 and 6; grade 7 and 8 ; grade 9 through 11 in both day and supplementary schools across the GTA.

The high school winners will represent Toronto and Montreal in the International chidon held in Jerusalem next year on Yom Ha'atzmaut. A hearty Mazal tov to:

The following students won in their respective divisions:

Grade 5-6 English Division

First Place:	Kira Brown, Beit Rayim Hebrew School - Toronto
Second Place:	Jordan Frankel, Beit Rayim Hebrew School - Toronto
Third Place:	Nathaniel Hope Taylor, Congregation Emanu-El - Victoria

Grade 5-6 Hebrew Division

First Place, Hatan Israel:	Itzhak Avraham Marciano, Netivot HaTorah Day School - Toronto
First Place:	Rachel Belmont, Netivot HaTorah Day School - Toronto
Second Place:	Gabriel Mamane, Hebrew Academy - Montreal
Third Place:	Meghan Fersten, Solomon Schechter Academy - Montreal

Grade 7-8 Hebrew

First Place:	Ryan Ripsman, Associated Hebrew Schools , Danilack - Toronto
Second Place:	Hadassa Landau, Eitz Chaim Schools - Viewmount - Toronto
Third Place:	Yehonatan Haimovici, Hebrew Academy - Montreal

These students will compete in Israel next year on Yom Ha'atzmaut

Hatan Hatanach Canada:	Eitan Amos, Yeshivat Or Chaim - Toronto
Sganit Canada:	Sofia Freudenstein, TanenbaumCHAT - Toronto
Sgan Canada:	Shlomo Sabovich, Yeshivat Or Chaim - Toronto
Hatan Hatanach Quebec:	Jacob Laxer, Bialik High School – Montreal

Pictured above are the winners (from left to right): Hatan Hatanach Quebec: Jacob Laxer - Bialik High School, Montreal, Sgan Canada: Shlomo Sabovich - Yeshivat Or Chaim, Toronto, Hatan Hatanach Canada: Eitan Amos - Yeshivat Or Chaim, Toronto and Sganit Canada: Sofia Freudenstein – TanenbaumCHAT, Toronto

Future of Winnipeg's New Shul in doubt

Myron Love
Prairies Correspondent

WINNIPEG — The members of the New Shul, the congregation that was started last summer by supporters of Rabbi Larry Pinsker, held what may be their last Shabbat service on May 25.

The congregation is taking a break of at least two months to allow the rabbi to have a holiday, see his family in Toronto and Baltimore, and make some decisions about the future of the shul.

"We need financial support to continue – plain and simple," said Joanne Seiff, the congregation's communications chair. "We are grateful to Rabbi Pinsker, who has volunteered a full year of his time and skills in an effort to offer the Winnipeg Jewish community something very special indeed. However, we know that people – not even rabbis – can't live on mitzvot alone! Rabbi Pinsker made a commitment to us and to the Winnipeg Jewish community to help build this congregation. Few others I know of would donate a year of his or her time for free.

"If we are to continue and to honour our rabbi with a proper income, we must have substantial financial supports in place by the end of July."

Rabbi Pinsker was invited to come to Winnipeg seven years ago to serve as the Shaarey Zedek Synagogue's second rabbi, working with Rabbi Alan Green, who's the senior rabbi there. Prior to coming to Shaarey Zedek in 2004, the Reconstructionist-trained Rabbi Pinsker served as spiritual leader of Toronto's Congregation Darchei Noam from 1991 to 2002, and as interim associate rabbi for a year at Beth David B'nai Israel Beth Am Synagogue, also in Toronto.

While Shaarey Zedek signed Rabbi Pinsker to a second four-year contract in 2008, the synagogue executive decided last spring not to renew his contract for a second time. As a result, over the summer, some of Rabbi Pinsker's supporters formed the New Shul with him as their rabbi.

The congregation began with High Holiday services at the Fort Garry Hotel. "Our High Holiday services were truly extraordinary and inspiring, with approximately 150 people attending," Seiff said.

Since then, the congregation had been holding regular Shabbat services at the Centre Caboto on Wilkes Avenue with an average of 15 to 20 in attendance.

"Our membership numbers [22 memberships] have been outstanding for a start-up congregation's first year," Seiff said. "Our congregation consists of all age groups, from infants to senior citizens. There is a contingent of long-term, committed Jewish Winnipeggers who attend. As well, we have a substantial number of immigrant members, many of whom are young Jewish families."

Seiff and her fellow board members are appealing to the larger community for financial and other support to allow the congregation to continue functioning.

"Jewish Winnipeg has a lot of unmet needs, especially in terms of education, from toddlers to adult education and everything in between," she said. "We have amazing ideas about education, programming and worship for the future. We aim to revolutionize and re-inspire the many Jews on the edges of our community and those seeking a meaningful Jewish experience."

In addition to seeking funding, she said, the congregation is looking for locations to hold its services and events.

"We are exploring all the options. We have continued this long because our board of volunteers has worked long and hard hours to try to make this a success. Despite some negative and difficult experiences, we have succeeded. We are proud of the vibrant congregation we've created together. We welcome [people's] support, contributions and ideas."

Rabbi Larry Pinsker

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International

Norwegian daily prints cartoon of gory circumcision

JTA

OSLO — A leading Norwegian daily published a caricature depicting what some construed to be Jews torturing a baby during a circumcision.

The caricature that appeared May 28 in the *Dagbladet* newspaper – the country's third-largest in terms of circulation – showed police officers looking on as a bearded man wearing a black hat and black coat sticks a three-pronged pitchfork into the head of a blood-soaked baby while holding a book.

Another unseen person cuts off the baby's foot with a bolt cutter as a woman in a long-sleeved shirt and a hat shows the officers another blood-spattered book and tells them: "Abuse? No, this tradition is central to our belief." The police officers apologize "for interrupting."

The Simon Wiesenthal Center's associate dean, Rabbi Abraham Copper, said the cartoon was "so virulently antisemitic it would make Hitler and Himmler weep tears of joy."

Manfred Gerstenfeld, a scholar of antisemitism and former chair of the Jerusalem Center for Public Affairs, said the caricature "cannot be viewed separately from centuries of libels in Christian circles that try to establish a link between the ritual abuse of blood and the Jewish faith."

But in an email sent to MIFF, a Norwegian pro-Israel organization, *Dagbladet* cartoon artist Tomas Drefvelin said he did not mean to draw Jews in his caricature, which he meant "not as criticism of either a specific religion or a nation (but) as a general criticism of religions," he wrote.

Drefvelin added: "I gave the people in the picture hats, and the man a beard, because this gives them a more religious character… Jew-hatred is reprehensible. I would never draw to create hatred of a people, or against individuals."

Ervin Kohn, the president of Norway's Jewish community, told *JTA* that in Norway, "it is not uncommon to compare brit milah with cutting off limbs and call it mutilation. This is a form of lying, propaganda."

The European Jewish Congress said in a statement the day after the cartoon appeared that it is considering taking legal action over this.

"This cartoon has crossed all lines of decency and is dripping with hate and antisemitism," Moshe Kantor, president of the European Jewish Congress, said. "We are now studying the possibility that this legally constitutes incitement and even a hate crime and will therefore require legal action.

"This is a violent cartoon which is meant to inspire hate and contempt against one particular people. This type of hate, reminiscent of Nazi propaganda, cannot be left unanswered," Kantor said.

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Israeli activists protest violence in Turkey

The Times of Israel

TEL AVIV — Though it paled in comparison to the throngs gathered in Istanbul's Taksim Square, several dozen protesters gathered outside the Turkish Embassy in Tel Aviv on Sunday evening in solidarity with the Turkish people.

Holding aloft placards in Turkish and English and waving a black flag, the small crowd of human-rights activists chanted slogans in Hebrew against Turkish Prime Minister Recep Tayyip Erdogan and denounced police violence against peaceful protesters in Turkey.

The protests in Istanbul began as opposition to destroying the city's Gezi Park, adjacent to Taksim Square.

Asaf Nisan Guler, a young Turkish-Israeli citizen, gave his opinion: "I'm speaking to my friends in Turkey who are out protesting. They are not afraid. Their hearts are transformed. They are against oppression in their country. The way the government handled the protests was wrong, violent, fascist, illegitimate... all those things.

"I don't think this is a Turkish Spring, not quite yet. Not like the Arab Spring, which was some sectors of society against others. The Turkish protesters are peaceful. They don't do provocations... they just want the oppression to stop. I don't see it turning into something like the Arab Spring. Turkey is, after all, an established democracy."

The Amnesty International organizer of the local protest, Amnon Brownfield Stein, said: "When you see oppression, it doesn't matter if you're Israeli or Turkish, gay or straight... what matters is that you see oppression and you want to stand against it. We hope to put pressure on the Turkish government so they will see that this is not some kind of internal issue. They should know that the world has its eye on Turkey."

Israelis and Turks shout slogans as they demonstrate against the Turkish regime outside the Turkish Embassy in Tel Aviv. ***(Flash90 photo)***

The police did not interfere with the gathering.

The protests in Turkey began as opposition to destroying Istanbul's Gezi Park, adjacent to Taksim Square. Police violence against demonstrators sparked mass uprisings nationwide, which were directed at the Erdogan government. Protests in Istanbul and several other Turkish cities wound down briefly on Sunday after two days of fierce clashes.

Turkish Foreign Minister Ahmet Davutoglu on Sunday called for protesters nationwide to desist, saying their actions would damage Turkey's global and regional reputation.

"The continuation of these protests will bring no benefits but will harm the reputation of our country, which is admired both in the region and the world," Davutoglu tweeted.

On Saturday, heavy clashes between rioters and police were reported in Ankara, while in Istanbul police fired tear gas at demonstrators who started fires outside Erdogan's office. Protests were also reported in Izmir.

The demonstrations, growing out of anger over excessive police force, have spiralled into Turkey's biggest anti-government rallies in years in a challenge to Erdogan's power. Earlier, Europe and the United States called on both sides to exercise restraint and enter into dialogue to resolve the situation.

European Union foreign policy head Catherine Ashton expressed "deep concern at the violence that occurred in Istanbul and some other cities in Turkey, and regrets disproportionate use of force by members of the Turkish police," Ashton's office said in an official statement.

Ashton "hopes for a speedy recovery of all those injured, and calls for restraint on all sides and an end to the violence. Dialogue should be opened to find a peaceful solution to this issue," the statement continued.

The EU statement echoed that of the White House, which on Sunday night called for all parties in Turkey to "calm the situation." In a statement, spokesperson Laura Lucas said the United States believes peaceful public demonstrations "are a part of democratic expression," and she said Turkey's long-term stability is best guaranteed by upholding "the fundamental freedoms of expression, assembly and association."

The White House statement called on the Turkish security forces in particular to "exercise restraint."

Over the past three days, protesters around the country have unleashed pent-up resentment against Erdogan, who after 10 years in office many Turks see as an uncompromising figure with undue influence in every part of life.

Some protesters have compared Erdogan to a sultan and denounced him as a dictator. Scrambling to show he was unbowed and appealing to a large base of conservative Turks who support him, Erdogan delivered two speeches on Sunday and appeared in a television interview.

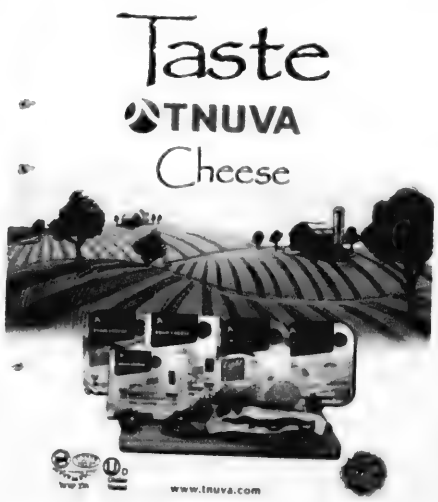
Turkey's prime minister rejected claims that he is a "dictator," dismissing protesters as an extremist fringe, even as thousands returned to the landmark Istanbul square that has become the site of the fiercest anti-government outburst in years.

Amnesty International said two people were killed in the clashes. More than 900 people were arrested, according to the Interior Ministry. Medics told *Reuters* that 1,000 people were injured in Istanbul. Several hundred others were hurt elsewhere in the previous two days of clashes.

In Berlin, meanwhile, about 500 people staged a peaceful solidarity protest outside the Turkish Embassy.

In Greece's second-largest city, Thessaloniki, 1,000 people, many of them Turkish students, marched peacefully to the Turkish Consulate, shouting slogans against Erdogan. Police blocked them from reaching the building.

Timesofisrael.com



Parliamentary committee addresses Iranian threat

Continued from page 1

All three belong to the Canadian Parliamentarians for Human Rights and Democracy in Iran.

Cotler also serves as co-chair of the Inter-Parliamentary Group for Human Rights in Iran, alongside U.S. Senator Mark Kirk.

From May 27 to 31, parliamentarians addressed what Cotler termed "the four-fold Iranian threat: massive domestic repression, state-sponsorship of international terrorism, nuclear weaponization, and incitement to genocide" at a series of evening panel discussions and through hearings before the foreign affairs subcommittee on international human rights.

Also announced was the launch of the Global Iranian Political Prisoner Advocacy Project, an "initiative pairing parliamentarians around the world with Iranian political prisoners on whose behalf MPs will advocate," Cotler's office said in a statement.

Cotler has "adopted" Iranian prisoner-of-conscience Nasrin Sotoudeh, a lawyer who represented political prisoners until her own arrest in 2010. He's also advocating internationally for seven imprisoned leaders of Iran's Baha'i community.

"To secure the release of these and other human-rights heroes, Iranian political prisoners must become household names, and their cause must become our cause," Cotler wrote on May 31 in his blog on the *Huffington Post*.

"The government of Iran sponsors terrorism, seeks nuclear weapons, spews hateful rhetoric and tramples the human rights of its own people," he said.

"The regime is afraid of the power of its citizens and has created a culture of fear whereby everyone who speaks out is targeted. For the remarkable and courageous individuals who dare to challenge the regime, telling their stories is the very least we can do."

With files from JTA

Extensive Iranian terror activity in South America

The Times of Israel

BUENOS AIRES — The Argentinian prosecutor in charge of investigating the bombings at the Argentine Israelite Mutual Association (AMIA) in Buenos Aires on July 18, 1994, has accused Iran of infiltrating several South American countries and building intelligence stations from which terrorist attacks could be planned and carried out.

Alberto Nisman issued a 502-page indictment on May 29 assigning responsibility for the bombings, which killed 85 people, on the highest authorities in the Islamic Republic.

In particular, Nisman named Mohsen Rabbani, a former Iranian cultural attache, as the co-ordinator of Iranian clandestine activities on the continent.

Nisman also outlined Iran's "dual use of diplomatic offices, cultural or charity associations and even mosques, as coverage to hide illegal activities."

The prosecutor said the AMIA bombings did not "constitute an isolated event, but a [sic] part of a bigger image, dominated by the strong and aggressive Iranian infiltration in the region in which Rabbani did not limit himself to Argentina, but... based on the gathered evidence, extended his activities to Guyana and to several South American countries," according to a statement sent by Nisman's office.

Alberto Nisman

"Based on countless reports, evidence, testimonies, court and investigative records related to other countries of the region, North America and Europe – including rulings of foreign courts against the Iranian regime – [Nisman] proved the identical decision-making mechanism, planning and execution of terrorist attacks verified in different countries, which were judicially attributed to Iranian intelligence agents," a summary of the indictment read.

The Iranian embassy and several Iranian "front companies" are accused of providing means and cover for those involved in the attacks, including Hezbollah man Samuel Salman El Reda, whom Nisman confirmed used a fake Colombian identity to enter Argentina.

The report quotes the then-commander of the Revolutionary Guards Corps, Javad Mansouri, as saying, "Our revolution can only be exported with grenades and explosives." Mansouri went on to become Iran's ambassador to China.

A 1982 seminar in Iran attended by hundreds of religious men from 70 countries is highlighted in the report as a "turning point for the regime's method to export the [Islamic] Revolution," subsequently summoning each Iranian embassy "to turn into an intelligence centre."

Nisman requested that Interpol "take further measures in order to detain all the defendants in the AMIA case with international arrest warrant [sic]."

In February, the Argentinian Senate approved a controversial agreement with Iran to probe the 1994 bombings.

The agreement called for Argentina and Iran to form a joint "truth commission" to investigate the attack. Argentine and Iranian judicial officials were to question five Iranian suspects, including Defense Minister Ahmed Vahidi, in Tehran.

Jewish groups pilloried the deal as tantamount to allowing a murderer to investigate his own crime.

Last week, Iran's Guardian Council approved the presidential candidacies of Mohsen Rezai and Ali Akbar Velayati, accused of planning the 1994 attacks. They are among eight candidates due to run for president on June 14.

Rezai is under an international arrest warrant, or red notice, from the Interpol international police agency.

TimesofIsrael.com

Israel Briefs

PA rejects Kerry proposal

Following U.S. Secretary of State John Kerry's recent visit to the Middle East, his fourth in four months, Palestinian Authority officials continue to reject Kerry's proposals. Palestinian negotiator Nabil Sha'ath rejected "exploratory" talks with Israel, involving Jordan as a third party, saying, "We tried such talks in the past and we won't go in this direction again." Reacting to Kerry's idea that spurring Palestinian economic growth with up to $4 billion in private investment would improve prospects for peace, PA President Mahmoud Abbas' economic adviser, Mohammad Mustafa, said, "The Palestinian leadership will not offer political concessions in exchange for economic benefits," the *Times of Israel* reported. Kerry's economic proposal did not identity where the money for the Palestinians would come from.

Peres honoured in Belarus

The Belarus hometown of Shimon Peres marked the Israeli president's upcoming 90th birthday. Among those on hand for the celebrations on May 29 in Vishnyeva was Peres' oldest daughter, Tzvia. She was named for her father's grandfather, Tzvi Meltzer, who was killed in the town by the Nazis. The events marking Peres' birthday, Aug. 2, included the opening of a permanent photo exhibit on the life of Peres and the placing of a plaque on the site of his home in Vishnyeva. The town also held a memorial service near the Valley of Death monument to commemorate the 2,000 Jews of Vishnyeva who were killed by the Nazis.

– With files from JNS.org and JTA

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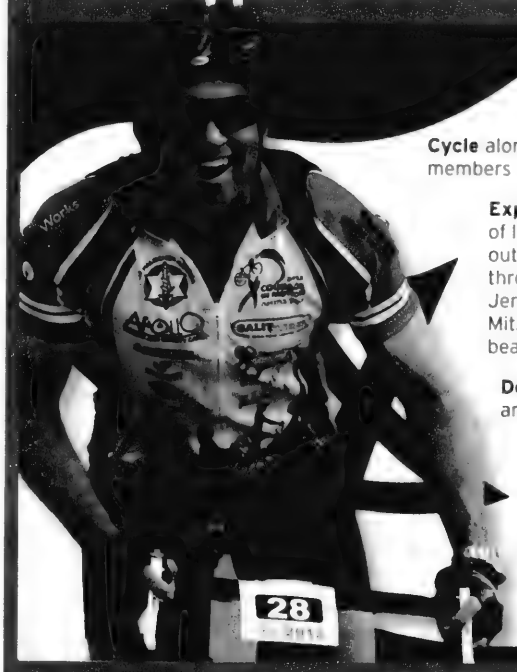

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Staples' head man promotes social responsibility

Paul Lungen
Staff Reporter

The interview with Steve Matyas, president of Staples Canada, went pretty well right until the very end. As I shut my notebook, he noticed that it bore the distinctive green and white colours of arch rival, Grand & Toy.

Ooops. Talk about a Seinfeld moment, something akin to wearing an Orioles ball cap to a Yankees' private box.

Make sure you bring a Staples notebook the next time, Matyas quipped, with a broad smile on his face.

With Staples a market leader in so many fields, Matyas can take the unintended slight with a healthy dose of good humour. After all, Staples is Canada's leading office supply vendor, and the country's biggest online retailer, outselling the likes of Amazon by a wide margin.

It's also a multiple recipient of business awards: *Marketing Magazine's* Marketing/Leger corporate reputation survey placed the company in its top 10 for the sixth year in a row.

The company's reputation has been built on several ingredients: it has gained recognition for its efforts to be environmentally responsible by promoting recycling; it donates dated, but still quite valuable computer equipment to schools and it promotes the concept of corporate social responsibility.

All the while, the mega-retailer has racked up sales in the billions. According to the 2012 annual report of parent company, Staples Inc., Staples Canada's more than 330 stores recorded sales of $3.15 billion, up from $3.07 billion in 2011 and $2.29 billion the year before.

By contrast, the U.S. operation, serving a country 10 times the size, achieved sales of $16.8 billion in 2012.

Office supplies continue to account for the bulk of sales: 43.9 per cent; services, amount to 6.7 per cent; office machines and related products, 29.7 per cent; computers and related products 14.1 per cent; and office furniture, 5.6 per cent.

When Matyas first got involved in the office supplies business more than 20 years ago, he joined the Business Depot and he was the company's first employee. Staples Inc. was a minority shareholder. The company focused on office supplies and paper products. But times changed and so did consumers' shopping patterns. Adapting to customers' needs, the company brought in technology items, like computers and tablets while broadening its offerings to make it a one-stop shopping experience for those looking to outfit an office.

Steve Matyas

"It's always the result of what the customers want," explained Matyas, 58, who in over 19 years with Business Depot served as vice-president of operations, human resources and store planning, as well as vice-president of sales and operations.

Office supplies remain the most profitable segment; margins on electronic items are much thinner, he added.

To ensure the company stays ahead of the curve, it constantly scopes out new products. Staples' buyers head to Asia regularly – particularly Japan and South Korea – to see what's new on the technology front. They spend a week or so at a technology show in Las Vegas, while additional input is solicited from "online panels," virtual focus groups. From time to time, the company "takes a flyer on what the customer might want," Matyas said.

That strategy worked particularly well with the Notebook mobile computing solution, which Staples was the first to import and sell in Canada. The company did so "long before people realized they wanted or needed them," he said.

There's really no secret to the company's success, he continued. It's a combination of several things, starting with "a value proposition" that makes prices up to 40 per cent lower than those of competitors. Add in the selection – triple that of its biggest competitors – plus "a manic focus on customer service" – and you end up with Canada's largest office supply retailer.

When the Business Depot opened for business in 1991, expectations were they'd do well, but the firm's growth surprised even him. At the time, he expected it would max out at 26 stores and $500 million in business.

But aided by the growth of home offices and small businesses and its commitment to remaining "brand agnostic," never putting its eggs in a single basket, the company grew and grew.

Staples Inc., a minority shareholder, held warrants to purchase outstanding shares at a set multiple of EBITDA (Earning Before Interest, Taxes, Depreciation and Amortization), so with profits soaring, they stepped up in August 1994 and acquired the 58 per cent it did not already own.

With so many years in the retail business, can he predict what the future holds?

Matyas won't answer that question, except to point out he's the guy who thought they'd top out at 26 stores.

Nevertheless, he was pretty forward looking years ago when he decided to help the planet when it was far from fashionable to do so. In the early years, he purchased a rather expensive bailer to crush and bind cardboard. He paid someone to haul it away for recycling. The easier solution was to do what everybody else was doing – put it in the trash to be dumped in landfill.

Environmental sustainability has long been the company's credo, and to this day, Staples will accept batteries, worn out electronic devices, even pens and other writing implements purchased elsewhere, for recycling he said.

The company expresses its "social responsibility" by supporting the Special Olympics, providing the organization with more than 15 per cent of its operating revenues. And last year, Staples spent more than $1 million to help children in need by providing school supplies.

"I felt a strong responsibility by the company to give back to the communities in which we operate. It's the right thing to do," he said. "By the way, that's something I learned from Murray Koffler."

That's a reference to his career before office supplies, working in several positions for several subsidiaries of Koffler Associates. Among them were Super-Pharm and Shoppers Drug Mart. From 1986-87, he lived in Herzliya Pituach, working as chief operating officer of Super-Pharm.

"It was fabulous," he said. "I really enjoyed that."

It was a great learning experience, as well, seeing how a retailer could market products in an inflationary environment.

Israel suffered from hyper-inflation in those days, yet the company introduced the don't pay a cent event. "We used it here with great success," he said.

Business practices were quite different in the two countries, he continued. Matyas recalled one sales rep from a major supplier missing an 8:30 a.m. meeting, but showing up at 4:30 expecting to go on as if nothing had happened. Stepping into his office, the salesman looked left and right, didn't see anyone and pretty much said, let's start the meeting. "That was my lesson on chutzpah," Matyas joked.

For Matyas, that sojourn in Israel marked the second time he lived in the Jewish state. Born in Romania, the family fled the Communist regime when he was just a kid. They settled in Israel, where they lived for three years.

In 1960, the family moved to Canada, settling in Windsor.

It appears that even with the passage of time, he's retained a soft spot for chutzpah, even if it's inadvertently displayed with a competitor's notepad.

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Prohibition placed American Jews in uncomfortable position

Sheldon Kirshner
Staff Reporter

The Eighteenth Amendment of the U.S. Constitution, ratified in 1919 and nullified in 1933, described the "manufacture, sale or transportation of intoxicating liquors" as a criminal act.

Prohibition, as the anti-alcohol movement in the United States was popularly known, was vocally supported by the prominent American rabbi, Stephen Wise, and by Moses Alexander, the first Jewish governor of Idaho who had signed a law in 1916 banning the sale and consumption of liquor.

Nonetheless, American Jews generally opposed prohibition. The "liquor question," one of the most decisive issues in 19th and early 20th century America, placed Jews in an awkward position, writes Marni Davis in *Jews and Booze: Becoming American in the Age of Prohibition* (New York University Press).

Although Jews are historically a sober people with little interest in "alcohol-induced stupefaction," they disliked the underlying moral coercion and cultural intolerance inherent in prohibition. More to the point, the temperance movement clashed with their economic interests.

For American Jews, the manufacture and sale of liquor, wine and beer had been a vehicle of upward mobility, not only in the United States but in Europe as well.

But after the passage of the Eighteenth Amendment, the involvement of Jews in the alcohol trade, "a resource for social integration, cultural adjustment and economic mobility," became liability, notes Davis in this polished and readable work of social history.

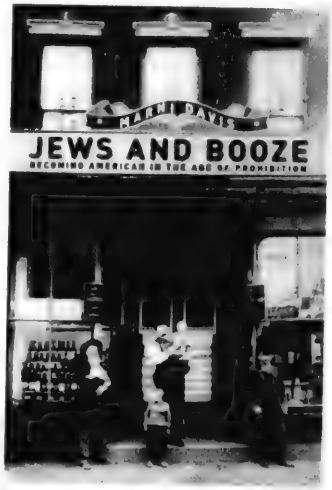
"A new cast of villains emerged in prohibitionist rhetoric," observes Davis, a professor of history at Georgia State University, referring to "the wealthy arriviste Jewish distiller and wholesaler; the Jewish saloon keeper and liquor-store owner... and after the Eighteenth Amendment gained force of law in 1920, the Jewish bootlegger."

Since they had such a relatively high profile in the liquor business, she adds, prohibition became "a mark of marginality and a source of shame" for Jews, whose connection to alcohol production was both a function of religion and tradition.

As she explains, "Jews are linked to alcohol ... by the dietary regulations of kashrut, which requires [them] to use wine in their religious rituals."

From a historical perspective, Jews have brewed, distilled and sold intoxicating beverages to both Jews and gentiles since time immemorial.

In Islamic countries, Muslims relied on Jews and Christians as their suppliers. And in Europe, Jews produced distilled liquor, wine and beer. Indeed, as she points out, Belorussian Jews in the 19th-century Russian empire owned



between one-third and two-thirds of the distilleries, and in Poland, the Jewish tavern keeper was a recurring figure in local literature.

"When Jewish immigrants took up alcohol entrepreneurship in the United States, they forged a powerful link between their past and their present," Davis says.

In 19th-century America, the alcohol industry grew spectacularly. "Alcohol was the nation's fifth-largest industry at the turn of the century, contributing one-third of the tax revenue in federal coffers."

Jews were among the Americans who availed themselves of the opportunities presented by this burgeoning industry. "American Jews engaged [in] the trade visibly and vigorously."

For Jewish producers, distributors and purveyors, alcohol commerce represented both a connection with their past and a means to improve the present, she writes. "Their pre-migrational familiarity with the processes of production and distribution dovetailed with the structure of the American alcohol trade, creating opportunities for aspiring entrepreneurs."

According to Davis, the distilled liquor business and the whisky industry in particular, which had been the preserve of Scots-Irish distillers, proved most attractive to 19th-century Jewish immigrants.

Although a handful of Prussian Jews drifted into the beer industry, it was all but monopolized by Christians of German origin.

Like their counterparts in Germany, German American brewers branded their beer barrels with the *brauerstern*, the six-pointed hexagram, or Jewish Star, which attested to purity and balance.

Few Jews went into wine production, given American indifference toward wine. But Jews played a predominant role in the kosher-wine industry, which, like all sacramental brews, was exempted from the provisions of the Eighteenth Amendment.

Davis says that the earliest record of kosher-wine commerce in the United States dates back to 1848, when 42 casks arrived in New York City from Jerusalem. By the 1870s, most kosher wine consumed in the United States originated in central Europe, but a small share of this market was held by Benjamin Dreyfus, a Bavarian Jew who ran the largest and most technologically modern winery in California.

Jews, who usually consumed alcoholic beverages in a spirit of self-restraint, generally opposed the anti-alcohol movement as an unjust restriction on personal behaviour and commercial enterprise.

And as Davis observes, Jews were acutely aware of the fact that temperance movements were driven, in part at least, by a desire to "Christianize" America and reorganize its laws around Protestant values and morality. "Jews feared that if these movements were successful, their equal status, even their citizenship, could be in peril."

Jews, too, were upset by the tendency of some prohibitionists to inject dollops of antisemitism into the debate.

Interestingly enough, German Americans were also in the forefront of opposing prohibition, regarding it as an ill-advised attempt "to inhibit their leisure practices" and attack their culture.

Prohibition, of course, spawned a thriving underground economy, and Jews participated in it as purveyors and customers. One survey of the illicit alcohol trade cited by Davis suggests that 50 per cent of the bootleggers were Jews, 25 percent Italian, around 10 per cent Irish and the rest mainly Polish and native-born Anglos.

Many bootleggers bought their wares from the Bronfman family of Montreal. When Canada passed prohibition legislation, the Bronfmans took advantage of a loophole in the law that allowed contraband liquor to be sold for "medicinal purposes."

When prohibition ended, Jews were among those who flocked into the revived industry. Samuel Bronfman, the patriarch of the Bronfman clan, hit the ground running, moving his corporate headquarters to New York City.

With Jewish occupational trends shifting after World War II, American Jews gravitated toward white-collar professions. As a result, the proportion of Jews in the distilling industry dropped considerably.

In *Jews and Booze*, Davis tells this story resoundingly well.

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Defiant actor has impressive goals

Cara Stern
Staff Reporter

Mia Kirshner *(Showcase and Shaw Media photo)*

Mia Kirshner is naive in the best possible way.

Perhaps best known for her role as Jenny Schecter on television series *The L Word*, the actor says that when she wants something, she makes it happen, regardless of the obstacles that might be in her path. Not knowing what it'll take to make her goals happen means she'll go for something even if most people might perceive them as a huge undertaking.

Her goals are impressive – she wants to change the laws in Malawi so that education is mandatory for every child who has been imprisoned in Kachere Juvenile Prison. The kids, who have been jailed for committing crimes as a result of their extreme poverty, are ones who would otherwise miss out on education, and thus would not have the chance to get back into society once released.

"These kids had really slipped through the cracks," she said, explaining that she found out about them when she travelled to Malawi to research for the book she co-wrote, *I Live Here*, a visually stunning book detailing the struggles of people in Ingushetia, Burma, Cijdad Juárez, and Malawi. "The conditions were so bad that I decided I just wanted to start a school."

And build a school, she did. A school for imprisoned boys opened in 2009, and she's working on opening another for imprisoned girls.

It's an ongoing process, she said. "Is it a perfect school? No way. It's overcrowded, it has a lot of problems, but it's nonetheless a school structure, and the kids are getting an education... We've made many great strides."

Kirshner has finally returned home to Toronto after spending many years in the United States filming movies and TV shows. Her newest show, *Defiance*, which is shot in Toronto, premièred this spring on Showcase TV.

It's a space western, detailing the reconstruction of Earth after the arrival of seven alien races. Kirshner plays Kenya, the owner of a sex club. She described the character as "tricky."

"You don't exactly know what she's thinking and why she's doing things. She's extremely complicated," she said. "Though [the show is] set in the future... it's still not accepted for a woman to be sexually promiscuous. [Kenya] is proud she's living the life she wants to lead, with no shame."

Although she said her views on sexuality don't quite line up with Kenya's, the two are similar in some ways.

"If I believe in something, I'm going to stick to my guns," she said, giving the example of correcting reporters who, based on the show's press release, refer to her character as the madam of a brothel.

She's seen what brothels are like and has met madams on her travels, she said, and Kenya is not a madam.

A madam is somebody who makes money off the backs of women who are, 98 per cent of the time, absolutely exploited, tortured and abused in sexual servitude, she said, "whereas my character in *Defiance* is [the owner of] a sex club, a place of sexual exploration and freedom.

"I know it's an innocent oversight, but I don't want to stand by something I don't believe in."

The show intrigued Kirshner because of its innovative integration with a video game of the same name. Viewers can play the game, including controlling some of the main characters, though not as Kenya, and learn more about the highly developed *Defiance* world.

Although the concept intrigued Kirshner, the fact that the show was being shot in her hometown sealed the deal for her.

"I hadn't worked in Toronto in ages, and I just realized how much I had missed home and missed being near my family," she said.

It's taken some adjustments to get back into the swing of Toronto life, she said. She left the city in her late teenage years to chase her acting career, and she joked about how her parents, including *CJN* reporter Sheldon Kirshner, still perceive her as that teenager.

"They remind me to turn off the stove, don't forget to lock my door," she said. "I think they forget I've lived an adult life more than half my life away."

Now that she's home, she's finally getting the chance to set down her roots in Toronto, including recently purchasing a house. She said she hopes to stay in the city for as long as she can, and the fact that *Defiance* has already been renewed for another season means she'll be there at least a little while longer.

Being away for years has taught her not only the importance of a family connection but also the value of a community connection. That why, she said, she was saddened to hear about *The CJN*'s likely closure.

"A community loses its way without a centrepiece," she said. "Part of the function [of *The CJN*] was to gather stories that might disappear... and out of respect to those stories, as a Jew, we need this.

"You can live anywhere, but without your community I think you're rootless and aimless."

Kirshner is hoping her next project will help her I Live Here Project organization to further its philanthropic outreach through the creation of an online, interactive book. Having it online will allow it to exist and constantly grow, she said, and will help her make a greater impact on the world.

"I feel like, as a Jew... I have a responsibility," she said. "If you see an injustice, you have to say something and you have to do something about it."

To find out more about the I Live Here Project, visit i-live-here.com. *Defiance* airs Mondays at 10 p.m. on Showcase.

Sonny Goldstein, CFP
President

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EYE ON ARTS

By BILL GLADSTONE

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Anthony (Mordechai Tzvi) Russell

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Dark Lullabies: First released in 1985, the award-winning Canadian documentary *Dark Lullabies* by filmmakers **Irene Lilienheim Angelico** and **Abbey Jack Neidik** explores the impact of the Holocaust on Jews and Germans born after the war. The Stratford Festival is screening the acclaimed film with at least one of the filmmakers in attendance. University of Waterloo, Stratford Campus, 125 St. Patrick St. June 14, 5:30 p.m. $20. www.stratfordfestival.ca /forum

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North by Northeast Festival: This year's NXNE Festival, June 10 to 16, features three films directed or produced by Jewish talent; all are being shown at the Bloor Hot Docs Cinema.

A.K.A. Doc Pomus follows the story of unlikely rock and roll icon **Jerome Felder** of Brooklyn, who was paralyzed with polio as a child, reinvented himself as blues singer **Doc Pomus**, then became a songwriter with such hits as *Save the Last Dance for Me*, *This Magic Moment* and *Teenager in Love* to his credit. Directed by **Will Hechter**. June 16, 1 p.m.

A Universal Language documents Yuk Yuk's founder **Mark Breslin** and six Canadian comedians as they bring together Arabs and Jews in comedy onstage; directed by **Igal Hecht**. June 15, 6:30 p.m. Also dealing with comedians, *No Joke* focuses on three hopelessly unfunny Canadian standup comedians who flee to America for a comic tour with unexpected results; produced by **Shawn Bordoff**. June 15, 6:30 p.m.

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Toronto Jewish Literary Festival: Montreal historian and author **Pierre Anctil** launches his new book *Jacob-Isaac Segal 1896-1954 -- Un poete yiddish de Montreal et son milieu* (*A Montreal poet and his milieu*), winner of a 2013 Canadian Book Award in Yiddish Literature. Anctil will speak in English about the notable Yiddish poet. Beth David Synagogue, 55 Yeomans Rd. Sunday June 9, 4 p.m.

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Names in the News: African-American by birth and Jewish by choice, **Anthony (Mordechai Tzvi) Russell** has been described by the *Huffington Post* as "the new voice of Yiddish song." Russell, whose rich basso cantante evokes **Paul Robeson**, has immersed himself in the repertoire of **Sidor Belarsky** (1898-1975), a celebrated performer of cantorial music, Chassidic nigunim and Yiddish folk and art songs. Sponsored by Ashkenaz and the Committee for Yiddish, Russell performs a Summer Yiddish Concert with Toronto singer **Kyra Folk-Farber** and pianist **Nina Shapilsky**. Randolph Theatre, 736 Bathurst St. (south of Bloor), Wednesday June 19, 8 p.m. $15, $10. 416-915-6747, www.ticketwise.ca

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Arts in Brief

• Writing and Publishing Jewish Fiction in Canada is a panel discussion featuring **Dr. Nora Gold**, **Martin Levin**, **Cary Fagan** and **Beverley Slopen**. Part of the Toronto Jewish Literary Festival; admission free. Ben McNally Books, 366 Bay St. Wednesday June 5, 7:30 p.m.

• **MNjcc Community Choir** performs two concerts. Miles Nadal JCC, Al Green Theatre. $10. June 5 and 6, 8 p.m. 416-924-6211, ext. 0.

• The 25th annual Helen and Stan Vine Canadian Jewish Book Awards takes place at the Bram and Bluma Appel Salon, Toronto Reference Library, 789 Yonge St. Thursday June 6, 8 p.m. Admission is free, everyone welcome.

• The award-winning **MegaCity Chorus** is an all-male vocal group that sings four-part acapella harmony. Besides traditional barbershop favourites, their repertoire includes contemporary pop, jazz, hymns and show tunes. *An Evening of A Cappella Song*, Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd. Tuesday, June 18, 8 p.m. $10. 416-633-5500.

• Submission deadline is July 2 for the 2013 Canadian Jewish Playwriting Competition. Prizes are a Between Stages professional play reading and national publicity. Information and submission guidelines, www.mnjcc.org/CJPC.

• Israeli-born multi-instrumentalist **Koby Israelite** mixes his Balkan background with roots, rock and Eastern European blues on his latest album, *Blues from Elsewhere*. His cover of **Bob Dylan's** *Subterranean Homesick Blues* is available for viewing on YouTube.

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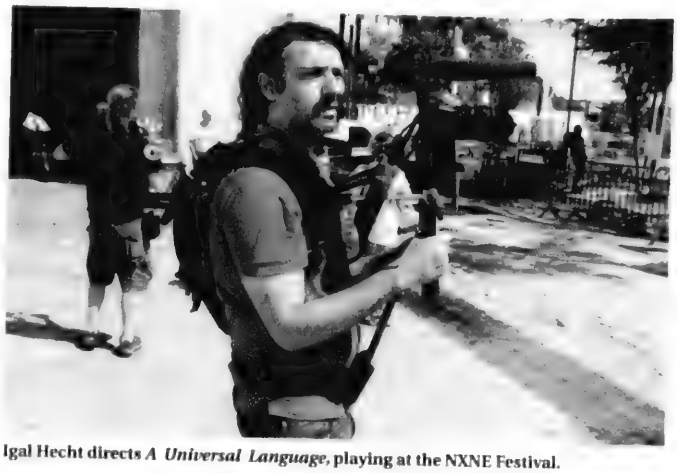


Igal Hecht directs *A Universal Language*, playing at the NXNE Festival.

At the Galleries

• Miles Nadal JCC Gallery presents *TorontoTIME*, an exhibition of photo-based collages by **Harry Enchin** that digitally combine City of Toronto archival photographs with modern-day images. June 5 to July 1. Reception, Wednesday June 12, 7 to 9 p.m.

• *The Circle of Art – Portraits of Famous Canadians* is an exhibition of portraits in various style and media. Arta Gallery, 14 Distillery Lane in the Distillery District. June 12 to July 1.

One of the finest Israeli films in years

Sheldon Kirshner
Staff Reporter

Israeli director Rama Burshtein's heart-wrenching and uplifting movie, *Fill the Void*, unfolds in the deeply cloistered world of haredi Jews, giving secular viewers an intimate and unparalleled view of an intensely insular society pervaded by religion and tradition.

Written and directed by Burshtein, it is due to open in Toronto this month.

The central character, Shira (Hadas Yaron), is a young, vivacious woman in Tel Aviv whose parents have arranged a marriage for her. In the opening scene, which sets the film's tone and mood, she and her mother, Rivka (Irit Sheleg), walk into a supermarket to catch a glimpse of Shira's husband-to-be, a tall and presentable yeshiva *bocher* from a respectable family.

"He's the one!" Shira exclaims, certain that he will be a suitable mate.

Fill the Void segues to her parents' flat, where her father, Aharon (Chaim Sharir), briskly dispenses wads of American dollar bills to needy supplicants. With Purim upon them, the atmosphere is light, joyous and expectant.

The bubble bursts when Shira's older sister, Esther (Renana Raz), dies after giving birth to a son, Mordechai. Grief envelopes the household, but everyone implicitly understands that life can be fickle and cruel, and that nothing, even a family tragedy, can stand in its way.

Burshtein portrays the duality of life through scenes of a sudden death juxtaposed with those of a joyful circumcision, a technique that works exceedingly well.

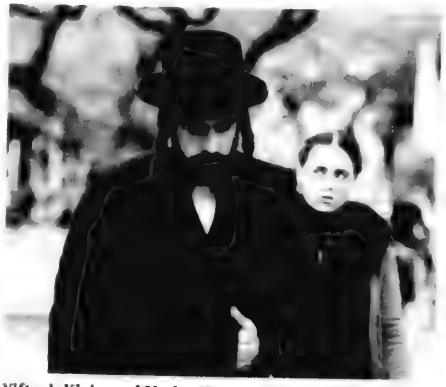
The plot thickens when Shira's marriage is postponed and Rivka discovers that Esther's husband, Yochay (Yiftach Klein), plans to leave Israel to marry a widow in Belgium and take his son with him. Rivka is distraught that Mordechai, her grandson and only living link with her late daughter, will be whisked away.

Desperate to keep her grandchild close at hand in Tel Aviv, Rivka makes a startling proposal to Yochay.

These scenes unfold with an almost unbearable intensity.

Profound human emotions lie at the core of *Fill the Void*, which is moving and never less than seemingly authentic in its portrayal of the chassidic lifestyle.

The performances are superb.



Yiftach Klein and Hadas Yaron in *Fill the Void*.

Yaron, who won the best actress award at last year's Venice Film Festival, carries much of the weight of the movie on her firm shoulders. A mature and subtle performer in her first lead in a feature film, she blends into Shira's mind and soul with ease and aplomb.

Sheleg, meanwhile, is the mother of all mothers. Klein, usually imposing and aloof, is the epitome of cold calculation. And Sharir brings authority and gravitas to his role.

Fill the Void, ably directed, is easily one of the finest Israeli films in years. It recreates a complex universe and fills it with compelling characters and challenging situations.

★★★★!
Highest Rating
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-Peter Travers, ROLLING STONE
★★★★★!
Highest Rating
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Jewish acts at NXNE Festival

Compiled by CJN Staff

There are several Jewish artists performing at this year's NXNE Festival which features over 1,000 bands performing at over 50 venues around Toronto from June 10-16.

Tal Cohen-Shalev, Jerusalem: Every now and then a musical act seems to transcend geographical and cultural boundaries. Taking cues from James Taylor, Nick Drake, and Cat Stevens for an introspective sound out of Israel.

The Jessica Stuart Few, Toronto: Canada's only koto-toting (a 13-string Japanese harp) folk-jazz power trio. Jessica Stuart's groove is as rooted in the improvisational give-and-take of modern jazz and progressive folk.

Dana Sipos, Yellowknife: The multi-instrumentalist is part poetry and politics, with hints of blues, a dash of soul, and a whole lot of charm.

CRHYMES, Toronto: Psychedelic indie art-rock outfit full of throwbacks, with past and present members from bands like Doldrums and Snowblink. Swaying vibes and polyrhythmic grooves give an inner-body experience.

Golden Bloom, Montclair, USA: With sharp melodies, vivid guitar work, and intelligent, energetic songwriting, this is pop music that asks its listeners to both think and dance.

Lakes of Canada, Montreal: Fleet Foxes and Simon & Garfunkel-style quintet playing choral folk pop. There's soul to the lyric-driven songs, warming the heart with the Montreal band's delivery of rich vocal harmonies and stellar instrumentation.

Modern Rivals, Brooklyn, USA: Brooklyn's Modern Rivals weave whirling keyboard lines, lush loops, and dreamy guitar tones around balladic vocals and a hard-hitting percussive backdrop.

Panther and the Supafly, Montreal. A collective of musicians and producers fusing sounds of hip hop, R&B, jazz, pop, and electronic music finding influences in artists such as The Roots, Frank Ocean, and D'Angelo.

For more information visit www.nxne.com

The Jessica Stuart Few

Lakes of Canada

Modern Rivals

Discover the 'snickelways' of old York

Melody Wren
Special to The CJN

The small northern English city of York has been an important population centre for at least 2,000 years. As a Roman, Viking and medieval Anglo Saxon city, its relics, monuments and architectural treasures are woven into the fabric of everyday modern life.

It's a bustling city, as busy with locals as it is with tourists. If you are on foot and want to experience the silence of the past in the midst of this bustling city, first arm yourself with a detailed map of the centre. Then step into medieval and Victorian York by plunging into the maze of "snickelways."

The what?

York is riddled with a warren of tiny alleys and passageways that used to be called "snickets" or "ginnels." Find these and you step back in time to the gas-lit days of Victorian England. The snickelways are surprisingly well used today, because for those in the know they provide handy shortcuts through the centre of York. You can take a guided tour of the snickelways to learn a bit of the city's history and also discover a few hidden gems on the way.

The term "snickelway" was created in the 1980s by blending "snicket," a passageway between walls or fences; "ginnel," a narrow passageway between or through buildings, and "alleyway." Now local people in York use the word snickelway as if it has been around as long as York Minster, the Gothic cathedral in the city.

The Yorkshire Museum *(Melody Wren photos)*

To do the walk yourself, you will need to buy a guidebook. Mark Jones first wrote about the "secret" passageways in York, and he devised a route through York that takes in all the snickets. You can buy his book, which includes a map, *A Walk Around the Snickelways of York*, online from the Tourist Information Office in York or from Amazon, U.K., for 5.99 pounds (about $9.50 Cdn) or less.

There are some fascinating street names that crop up as you pass through the city, each with a historical narrative of its own, such as Hornpot Lane, Mad Alice Lane, Lady Peckett's Yard, and Whip-ma-Whop-ma gate (yes, really), a word that sounds as if it should be in a rap song rather than being an ancient tongue twister.

When you walk through the centre of York and pass into High Petergate, to your left you will see the Hole in the Wall Pub. On the left of the pub is an opening leading to a passage and a court. Turn right, into the court, and make your way down the narrow "street" and enjoy one of the best but least-discovered views of the magnificent York Minster.

In the medieval, walled city of York, streets that lead to openings in the city walls are called gates. The entrances through the walls are called bars. High Petergate winds into the centre of the city from Bootham Bar, one of the oldest entrances to York.

It's a lovely city for walking, with something interesting – and hundreds of half-timbered buildings – to look at and explore at every turn. Some of the best shopping streets are mentioned in the Domesday Book, compiled in the 11th century, and have been commercial centres for more than 900 years.

York Minster, one of Europe's greatest Gothic cathedrals, dominates the city, visible from any vantage point within the walls. The 1,000-year-old cathedral, built on Roman, Anglo-Saxon and early Norman foundations, is 200 feet high. It is the largest consecrated Gothic space in Europe.

The Shambles in York is one of Europe's oldest and best-preserved streets, and also one of England's most photographed. The crooked, gnarled "hops" that are the Shambles are also deemed snickelways.

History envelops you at every step in York. You don't need to pass through the doors of a museum to experience the background of this stunning city.

However, the Yorkshire Museum and Gardens is a must-see. The 10-acre botanical gardens around the Yorkshire Museum stretch from the River Ouse up to the back of York Art Gallery. The ruins of St. Mary's Abbey, first built in 1088, are all that remains of one of the wealthiest and most powerful Benedictine monasteries in England.

The York Observatory, an octagonal stone observatory built in 1832 and 1833, is in the Museum Gardens, along with the Yorkshire Museum. It's a fully operational astronomical observatory with a history of astronomy and the astronomers of York and Yorkshire. The observatory houses an 1811 clock that tells the time based on the positions of the stars.

The Shambles, one of Europe's oldest streets

If you go:
Visit www.yorkshiremuseum.org.uk and www.visityork.org.
Where to stay: Cedar Court Grand Hotel is the only five-star hotel in York and it shows. The doorman, concierge, front desk and waitstaff are all top notch, and no request is too much. I was slightly anxious about hauling my heavy luggage to the train station around the corner, only five minutes away. I mentioned it to the front-desk angel, Hannah, and she quickly arranged for the porter, Peter, to walk along with me, pulling my luggage right to the platform. Enormous relief at the cost of a tip! The hotel's location is central and it's walking distance to everything you need. Cedar Court Grand, Station Rise, York; www.cedarcourtgrand.co.uk; phone 01904-380-038.

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Israel Tennis Centers' young stars put on show

Paul Lungen
Staff Reporter

If you consider the best tennis players ever produced in Israel – Shahar Peer, Dudi Sela, Andy Ram, Jonathan Erlich, Shlomo Glickstein – they all share one thing in common. Every one of them spent their formative years learning the sport at the Israel Tennis Centers (ITC).

The ITC is a virtual tennis factory, producing tennis players ranging from the professional level to those who enjoy the sport recreationally.

Whether Neriya Yona, Sewar Uthman, Yossi Dahan or Shai Buchnik go on to become internationally ranked stars, or end up as good players who enjoy a competitive match now and then, still remains to be seen. Last weekend the four up-and-coming tennis athletes were in Toronto, accompanied by Sharon Hauser, manager of the ITC in Yokneam, a community in the central/northern reaches of the country, not far from Haifa.

They were here as part of a larger North American tour to drum up interest in the ITC, display their skills and raise funds for bomb shelters at the organization's 14 facilities.

Rockets from Gaza are now capable of reaching deep inside Israel, "so we have to install more bomb shelters given that [people] have to get in within 45 seconds once they hear the [warning] sirens," said Toby Rosner, executive-director of the Canadian wing of ITC Foundation.

Larger shelters can cost as much as $100,000, smaller ones $25,000. Most facilities require more than one to ensure everyone has the chance to find safety in time. The ITC's goal is to raise more than $200,000 in Toronto alone. When *The CJN* met the ITC representatives late last week $50,000 had already been raised.

The ITC sponsored a tennis exhibition and fundraising event at the Maple Downs Golf & Country Club on Sunday.

Hauser said Yokneam already has a shelter. Other locations, including facilities in Be'er Sheva, Ofakim, Kiryat Shmonah and even Jaffa, require them, especially since their proximity to Israel's borders means people have even less than 45 seconds to find refuge. In the case of Ofakim, it's only five seconds.

The ITC is an organization that Torontonians have taken to in a big way. The centre's flagship operation, in Ramat Hasharon, north of Tel Aviv, was constructed largely with Canadian funds. And the organization has an impressive donor base that continues to support the centre's activities, Rosner said.

What makes the ITC attractive to supporters is that they can designate where their funds go, whether for bomb shelters, general revenues, children at risk, immigrant communities or programs that foster coexistence between Jews and Arabs, she added.

The four-athlete delegation that visited Toronto included a young Arab Muslim girl, Uthman, who, along with her brother Mohammad, are regulars at the ITC's high-performance program in Jerusalem.

A resident of a small village that's part of greater Jerusalem, Uthman, 13, has been playing tennis since she was eight. She loves the ITC. "It's more than tennis," she said. "It's family. I like to play with my Jewish friends.

"I respect my friends and my friends respect me."

Their friendship continues off court as well, where she and girlfriends communicate on WhatsApp, an instant messaging service. "We talk about tennis, our families, a lot of things," she said.

Yona, only 9, is already playing tennis at an elite level. A few weeks ago, she became national champion in her age group. Her trip to Toronto marked her first time on an airplane.

Sharon Hauser, centre, accompanied to Toronto some of the Israel Tennis Centers' bright young stars, from left, Yossi Dahan, Sewar Uthman, Shai Buchnik and Neriya Yona. ***[Paul Lungen photo]***

Yona plays and practises five times a week at the ITC in Jerusalem. "I like playing with friends," she said through an interpreter, adding she feels that the professional staff at the centre is "like family, like at home."

Buchnik, 11, is from Ashkelon and is already showing some promise. At an exhibition versus Canadian David Cup player Jesse Levine earlier in the year in Florida, he managed to take a few points. He enjoys the competition and friendship he gets at the centre.

Dahan, 17, has already set his sights on a post-ITC career. A resident of the ITC's dormitory at Ramat Hasharon, he's hoping to earn a scholarship to play tennis at a U.S. university after he completes his military service.

The ITC is not just about tennis, Dahan said. "It's the people there. It's a big family for me. I can talk with everybody."

"I'm more at the tennis centre than at home," said Dahan, who hails from Yehud, near Tel Aviv.

He believes a future at an American school, where he'd like to study sports medicine, is a realistic goal. Other guys, who, like him, were resident at the ITC Academy, have gone on to study and play there, he said.

Without the ITC, he continued, "my future for sure would be different. ITC opened a lot of doors, in Israel and in the United States too. The education you get from tennis, you become a better human being. I see it in my friends."

Hauser, who as a kid played at the ITC facility in Haifa, said the organization employs 300 people, among them 200 coaches.

ITC facilities also provide recreational activities integrating newcomers to Israel, including the children of Sudanese refugees and Filipino caregivers. There are many instances in which young people have been put on a path that takes them away from drugs, abuse and a dead end existence, he said.

Hauser cites the case of Baraa Ka'aba, a 15-year-old girl from a Bedouin village 30-minutes by car from Yokneam. The girl comes to the facility every day by taxi, and the ride is subsidized by an American donor, to the tune of $1,000 a month. When she arrives, she removes her modest clothing so that she can compete like the others in shorts and shirt. Then, on her return, she dons the traditional garb of her community.

"The other kids [in her village] are jealous of her," Hauser said. "The other kids do nothing, they have nothing over there."

Israel competing in World Ball Hockey tournament

Compiled by CJN Staff

For the first time in its history, Israel is participating in the World Ball Hockey Championships.

Israel will compete in the B Pool of the International Street & Ball Hockey Federation (ISBHF) tournament, which kicked off last weekend in St. John's, Nfld. Israel will vie with Britain, Bermuda, Hong Kong, Italy, the Cayman Islands and Armenia for the right to advance to the A Pool.

The team was assembled over the past three months and includes Israelis, Israelis living in Canada and players that can demonstrate Jewish descent.

The competition began on the weekend and continues this week. Games will be streamed live online. You can learn more about the tournament by following @2013WBHC. You can learn more about the team by following at @TeamIsraelBH.

The team is sponsored by Westdale Properties, Fabricland and PRIVEQ Capital Funds.

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The Canadian Jewish news

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Germany commits to additional $800M for survivors

JTA

NEW YORK — The German government agreed to significantly expand its funding of home care for infirm Holocaust survivors and relax eligibility criteria for restitution programs to include Jews who spent time in so-called open ghettos.

The agreement, reached after negotiations in Israel with the Claims Conference, will result in approximately $800 million in new funding for home care for Holocaust survivors from 2014 to 2017. This is in addition to $182 million for 2014 that already has been committed.

In 2015, the amount will rise by 45 per cent, to approximately $266 million, and then to $273 million in 2016 and $280 million in 2017. Because the sums are set in euro, the actual amounts may change depending on currency fluctuations.

The $84 million increase in funding between 2014 and 2015 will represent the largest year-over-year increase since the program began with 30 million euro (approximately $36.6 million) in 2004, though a bigger percentage increase took place in 2010, when funding doubled from 55 million euro ($68 million) to 110 million euro ($136 million).

"With this new agreement, the Claims Conference will be able to both increase the number of beneficiaries, thus eliminating waiting lists of survivors for home care, as well as increase the number of hours per person," Claims Conference board chairman Julius Berman wrote in a letter to the board.

Some 56,000 survivors are now receiving home care through the Claims Conference.

The announcement of new funding comes amid controversy for the Claims Conference over revelations related to bungled investigations in 2001 that failed to detect a broad fraud at the Holocaust restitution organization. A document obtained last week by *JTA* showed that top Claims Conference officials were involved in the botched probes, including then-executive vice-president Gideon Taylor and Berman, who in 2001 served as outside counsel to the Claims Conference.

Claims Conference employee Semen Domnitser, a director of two restitution funds who was at the centre of the 2001 inquiries, was found guilty earlier this month in federal court of masterminding the scheme, which ran up more than $57 million in fraudulent claims from 1993 until 2009. The cost of the fraud was borne entirely by Germany.

In his letter to the Claims Conference's board announcing the result of the latest negotiations, former U.S. ambassador Stuart Eizenstat, who leads negotiations with Germany for the Claims Conference, hailed the work of executive vice-president Greg Schneider, who along with a senior Claims Conference staffer discovered and stopped the fraud scheme in 2009.

"The lives of tens of thousands of Holocaust victims will be made easier in their old age due to Greg's skill and vision," Eizenstat wrote in his message to the board.

"This unprecedented amount of funding means that we can give Nazi victims around the world the aid that they desperately need as they grow more frail," he said. "That the agreement encompasses funding through 2017 underscores the German government's ongoing commitment to Holocaust survivors. It is all the more impressive because it comes at a time of budget austerity in Germany."

In last week's negotiations, which took place in Israel, Germany also agreed to relax eligibility criteria for the Central and Eastern European Fund and Article 2 Fund, through which the German government gives pension payments of approximately $411 per month to needy Nazi victims who spent significant time in a concentration camp, in a Jewish ghetto in hiding or living under a false identity to avoid the Nazis.

Until now, only those who were interned in closed-off ghettos were eligible for pensions. As of Jan. 1, 2014, pensions will be available also to those forced to live in any of 300 specific open ghettos, such as those in Czernowitz, Romania, where Jews lived under curfew, lost their jobs and were subject to persecution.

Germany in negotiations to take place this fall also agreed to discuss possible special aid for child survivors.

The session that just concluded was the first time since restitution negotiations with Germany began in Luxembourg in 1951 that talks were held in Israel. For decades, the negotiations were held only in the German capital. In recent years, sessions also were held in New York and Washington.

Before they began negotiating last week, German representatives met with survivors in Tel Aviv, Bnei Brak and Jerusalem, visiting private homes where survivors are receiving home care, a senior day centre and a soup kitchen. They also took a guided tour of the Yad Vashem Holocaust memorial and museum in Jerusalem. The negotiations were held in a classroom at Yad Vashem.

More news for young Jews @ heebonics.ca HEEBONICS

Yellowknife musician moves to the big city

Cara Stern
Staff Reporter

Dana Sipos is taking her music on the road, but not in the traditional way.

The 31-year-old singer-songwriter, who last spoke to *The CJN* in 2009 when she represented the Northwest Territories in a CBC music contest, will be biking from Toronto to Ottawa, stopping along the way for at least eight gigs as well.

The whole concert will be environmentally friendly thanks to special bicycles that will be used to power the stage. Audience members will pedal on the stationary bikes during the show to send power to the stage, so it's up to the audience to keep the music coming.

"The format… really gets people involved, excited and inspired," she said. "And without their pedal power, the show wouldn't go on."

Although it may seem like a daunting task, biking more than 500 kilometres from Toronto to Ottawa with instruments, Sipos has done a similar trek before, when she biked down the Oregon coast to northern California after playing in a Portland music festival. She said that trip took her two weeks, and she's expecting the Ottawa ride to take a similar timeframe.

"It's a good challenge for everybody involved," she said, referring to the other musicians on the tour as well as the tour manager and founder of the Toronto Bicycle Music Festival, James Davis, who will be cycling along with her.

Biking is also one her of favourite methods of travel, along with canoe and skiing, "so the bike music tour is a way of combining a love of travelling by bicycle and really getting to know the countryside and a love of playing music and performing."

Sipos is living in Toronto for the first time in more than a decade, having spent the better part of the past 10 years in Yellowknife. Even before that, she lived in Hamilton, Ont., and then Thornhill, Ont., so it's really like her first time living in the city.

"It was definitely a really big change," said Sipos, who arrived in the city last October. "You can't really compare them [Toronto and Yellowknife]."

The sheer size of the city makes it somewhat difficult for artists to stand out amongst the crowd, and it's easy to feel overwhelmed by it all, she said. Versus in Yellowknife, "if I have this awesome idea for a puppet show I want to do, there's a good chance I'll get a bit of funding to do it and a lot of support and the whole community will come out," she said, so it's a bit more accessible compared to Toronto, where there is a lot more competition for grants.

"It's a good challenge to shift my perspective and challenge myself to be an artist in a big city," she said.

So far, it's working out for her, having booked several upcoming performances as well as recently taking part in the Northern Scene festival in Ottawa, where she performed at the National Arts Centre. Her next gig will be part of the North By Northeast Music Festival, the annual Toronto weeklong arts festival.

Sipos said her newest songs are largely the result of a recent break up, but the environment of the north has always had an impact on her music and that hasn't changed, despite her moving to Toronto.

"It's something about how raw the elements are," she said. Whether the moon and stars are hidden as the city experiences the midnight sun, or when it's 40 degrees below and the northern lights are dancing, "everything is very vivid, you feel everything very intensely there."

Although Yellowknife clearly has fewer artists in terms of actual numbers, Sipos estimated that the city has a higher number of artists per capita than Toronto, which resulted in a community that's really tightly knit and supportive. She partially attributes the number of artists to "how much raw influence you can pull from the landscape, the interesting people that live there and also how extreme the temperature is there."

Another major change for her has been adapting to working full-time as a teaching assistant at Toronto's Paul Penna Downtown Jewish Day School.

In Yellowknife, "I was doing some teaching but it was more leading songwriting workshops and teaching in a more alternative teaching environment," she said. "This year, having a nine-to-five job, it's been interesting to see how I need to work harder to make space for creativity."

Although Sipos is enjoying her time in the big city, she said she doesn't see herself staying away from the north for too long.

"It's interesting to see how strong of a pull [the north] has on me, especially once I left," she said. "I felt like I couldn't really shake it."

Dana Sipos will perform at C'est What on June 14 at 8 p.m. For more information, visit danasipos.ca.

Videos, events and more on heebonics.ca

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Celebrating friendship through music

Cara Stern
Staff Reporter

Three girls are celebrating their long-time friendship and love of music with two benefit concerts to support two charities.

Sisters Sahara and Nafshiya Haylestrom, along with their friend, Sabrina Keyes, will be performing a variety of songs including classical music, opera, contemporary and 1920s-type pieces in the show they call The Three Amigos – Music to the Rhythm of Friendship.

"Our lives will be drastically changing in the next year," said Sahara, 17, who will soon be leaving her hometown of Warkworth, Ont., to live on a kibbutz in Israel where she will study Hebrew. "We've been friends for a long time, and we wanted to do something together that's been beneficial to the things that have helped us along our way."

Sabrina said she was five years old when her family stopped to buy vegetables from the Haylestrom family's farm. They've been friends ever since, despite the Keyes family living in Pickering, an hour and a half west of Warkworth.

The concert, she said, is designed around the dynamics of what has happened throughout their years of friendship.

All three have been singing since they were small children, and they now study classical voice at the Royal Conservatory of Music in Toronto.

Proceeds from the concert will go to two charities: SKETCH, an organization that uses the arts to help Toronto's homeless and underprivileged youth, and the Bridge Hospice, a Warkworth-based hospice for end-of-life care.

Nafshiya said donating to SKETCH was important to her because art has played a huge role in her own life. "It's important for us to be able to help other youth or people our age to have that same experience."

Sabrina Keyes, left, Sahara Haylestrom and her sister, Nafshiya.

And helping the elderly, especially the terminally ill, plays into their Jewish values. "We all believe in giving quality and letting everybody have a chance to go with dignity," she said.

The June 8 performance will take place at 7:30 p.m. at the Warkworth Centre for the Arts, and the June 9 show will run at 2:30 p.m. at the Conservatory Theatre in Toronto. For more information and tickets to the shows, visit ittakesavillage.ca.

Sahara Haylestrom, left, Sabrina Keyes, and Nafshiya Haylestrom, will perform two benefit concerts.

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Recipe from "Bite Me" by Julie Albert & Lisa Gnat

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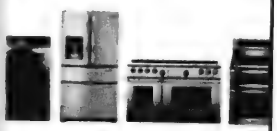
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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Hassen Chalghoumi, the imam of Drancy, who talks about the need to have ongoing Muslim-Jewish dialogue.

Jo Toledano, director general of the Alliance Israélite Universelle, who talks about the AIU's efforts to partner with Montreal Jewish schools and Quebec's francophone universities.

Exclusive to cjnews.com

Iran, Hezbollah and Al Qaeda are working closely together to step up jihadist attacks in the United States, Canada and the rest of the West, says former Central Intelligence Agency officer and counterterrorism expert Clare Lopez, left.

A survey commissioned by the Quebec government indicates strong support for the prohibition of religious symbols, not only in the public sphere, but also the private one, including schools.

In the two years since Chabad launched a centre in the lower Laurentian town of Saint-Sauveur, a lot has changed, its 26-year-old director said.

When denominations mix

We once believed that partners in a relationship had to share the same religious values throughout their lives in order to survive. Today, that paradigm is being challenged. The following are examples of mixed spiritual relationships, the first a Thornhill, Ont., couple who met at different spiritual times in their lives and came together, the second, a midtown marriage that began on the same footing, then diverged in practice and beliefs.

Couple 1

When my husband and I met, I was secular. He was Orthodox. We got married. I knew having a kosher home would be a given. We cleaned it together. I kept an open mind and was intent upon learning every day. The process was slow.

My children were five and six when we met. My girls were thrilled we koshered our home and were more Shabbat observant. These practices have enhanced our closeness.

The shul community has offered us extreme warmth and wonderful character-building classes that I look forward to. Shul has been a really positive experience for my kids after going through their parents' divorce.

Urban Writer

Avrum Rosensweig

My husband understands we grow at our own pace and doesn't believe I should change for him. If I go for a manicure on Shabbat, he doesn't judge me. He is pleased I am doing something nice for myself. I would never turn on the television. I admire his commitment to Jewish law.

My mother's husband observes Shabbat. She does not. She only eats kosher. Their marriage is probably stronger than most. They taught me the key is to grow at the same time in your own way.

My goal is to never say never. With my husband by me, I can embrace opportunities I never had in my secular childhood.

Couple 2

We started to date at 19 (15 years ago). We were at a similar spiritual place. After studying eastern philosophy and a trip to Israel, my husband started putting on tfillin. He found what intrigued him in the eastern world was available in his own backyard.

I took on more traditions over the years, but it didn't feel authentic. I needed to pursue my own journey while respecting and honouring his. It was a challenge negotiating our differing spiritual journeys while staying close and together.

We had become more observant before we had children, now ages five and three, so they haven't known anything different. It has, however, been confusing for them since we started doing things differently, but they understand what we do together as a family is consistent and important. We teach them there are many ways to be meaningfully Jewish – there is no right or wrong.

At first, we felt a different level of observance would separate us. We tried to do everything by the same rules. We found this stifling and were much happier when we could honour each other's needs. We connect on many common interests, like Mussar and yoga.

• • •

Ultimately, when each other's happiness is the utmost priority, things fall into place, not easily, but eventually they do.

There are many couples in a similar situation. However, each one is unique. The successful couples avoid persuasion and alternatively seek understanding and respect. Eventually, they may come back to the same path, or maybe not. Another common "rule" is: consistency for the children. They mustn't feel that Judaism is a point of conflict, or they will likely grow to have negative associations with it. I am not sure there is a prescribed "lifestyle" out there.

Avrum.rosensweig@veahavta.org

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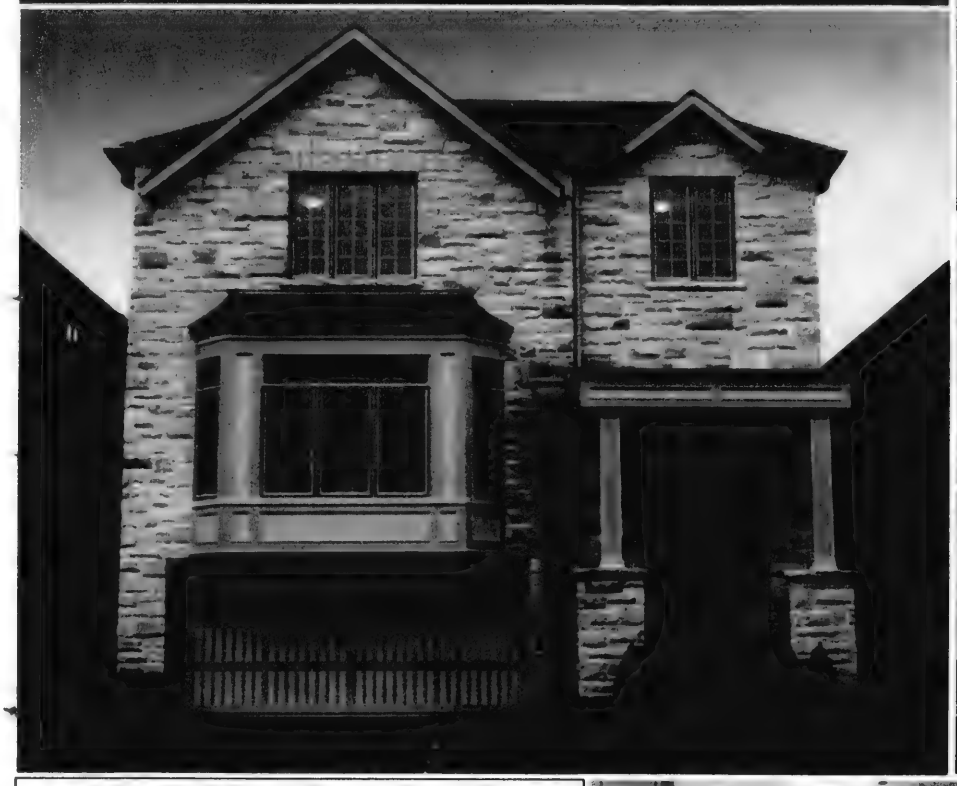

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Fune offers a fresh take on sushi

Laura Fixman
Special to the CJN

Based in Toronto's Entertainment District for the past 20 years, Fune Japanese Restaurant (416-599-3868, www.fune.sites.toronto.com) continues to offer customers amazing food at great prices.

Operator Anthony Lai said that the consistent high quality of the food is the secret to the restaurant's success.

"We train our chefs on hand," Lai said. "We keep the freshness and the quality, and we always use our successful recipe."

> *Chefs will cook beef and chicken right at your table*

Lai, who has been in the restaurant business for 35 years, said that Fune Japanese Restaurant has gotten a lot busier and more popular in the past few years. Fune can accommodate up to 110 guests, and it also caters with a portable sushi bar.

Fune relies mostly on word-of-mouth to attract patrons. Lai said that when people enjoy their experience at the restaurant, they tell their friends. He said that Fune has also retained customers due to the unique cooking methods used by the chefs.

"Basically, we are a Japanese steakhouse," he said. "The biggest difference is that we cook right in front of you."

They offer several dishes cooked on a hibatchi at your table, including beef and chicken dishes. Lai said that this is Fune's most popular offering because people enjoy the experience of watching the chef cook.

Fune is also known for its sushi conveyer belt. Various sushi dishes will float past you in small wooden boats, and you can pick whichever ones you prefer. The chefs will explain what each dish is if asked. Lai said that many people enjoy this experience and like to see the food before they try it.

Lai said Fune will be around for many years to come and promises to continue to offer high-quality fresh food.

"We want to offer better service and to update ourselves," he said. "We also want to continue to offer good quality food for good value."

Tourists and new customers have discovered Fune in the past few years. Lai said Fune offers people new to Toronto an opportunity to experience great Japanese food.

"We have a really good reputation so that when people come to Toronto, they hear about us," Lai said. "We make their visit special."

Lai said his staff focuses on customer service, always greeting customers with a smile, in addition to serving excellent food.

"If the customer is happy, then they will come back," he said.

Fune is only steps from Roy Thomson Hall and theatres, so it's an ideal spot to eat dinner before a concert or play or for a late-night snack.

Fune's hours are from 5 to 10 p.m. Mondays to Thursdays; to 11 p.m. Fridays and Saturdays; to 10 p.m. on Sundays, and for lunch, 11:30 a.m. to 2:30 p.m., Mondays to Fridays.

Non-kosher ☑
Capacity up to 110 ☑

Fune Japanese Restaurant features amazing food at great prices.

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Give the gift of theatre tickets

Mirvish's four downtown venues feature diverse fare

Lauren Kramer
Special to The CJN

Some of the best gifts are the gifts of memorable experiences: nights out on the town with someone you're fond of, attending a concert or performance that you would not ordinarily treat yourself to.

If you're struggling to come up with a gift for your next big occasion, consider theatre tickets, says John Karastamatis, communications director at Mirvish Productions.

"An experience lasts forever because it remains in the memory of the person receiving it. The theatre is the oldest art form, and it's all about telling a story and sharing that story with a community. It meets timeless, making theatre tickets a superb gift for all ages."

Les Misérables is a perennial favourite

Mirvish Productions' four downtown theatres feature up to 30 shows a year, a selection that's very diverse both in subject matter and style, so there's something for everyone.

With ticket prices ranging from $25 up to $130 each, and gift certificates available in any denomination, it's a gift that doesn't have to be over-the-top expensive, either.

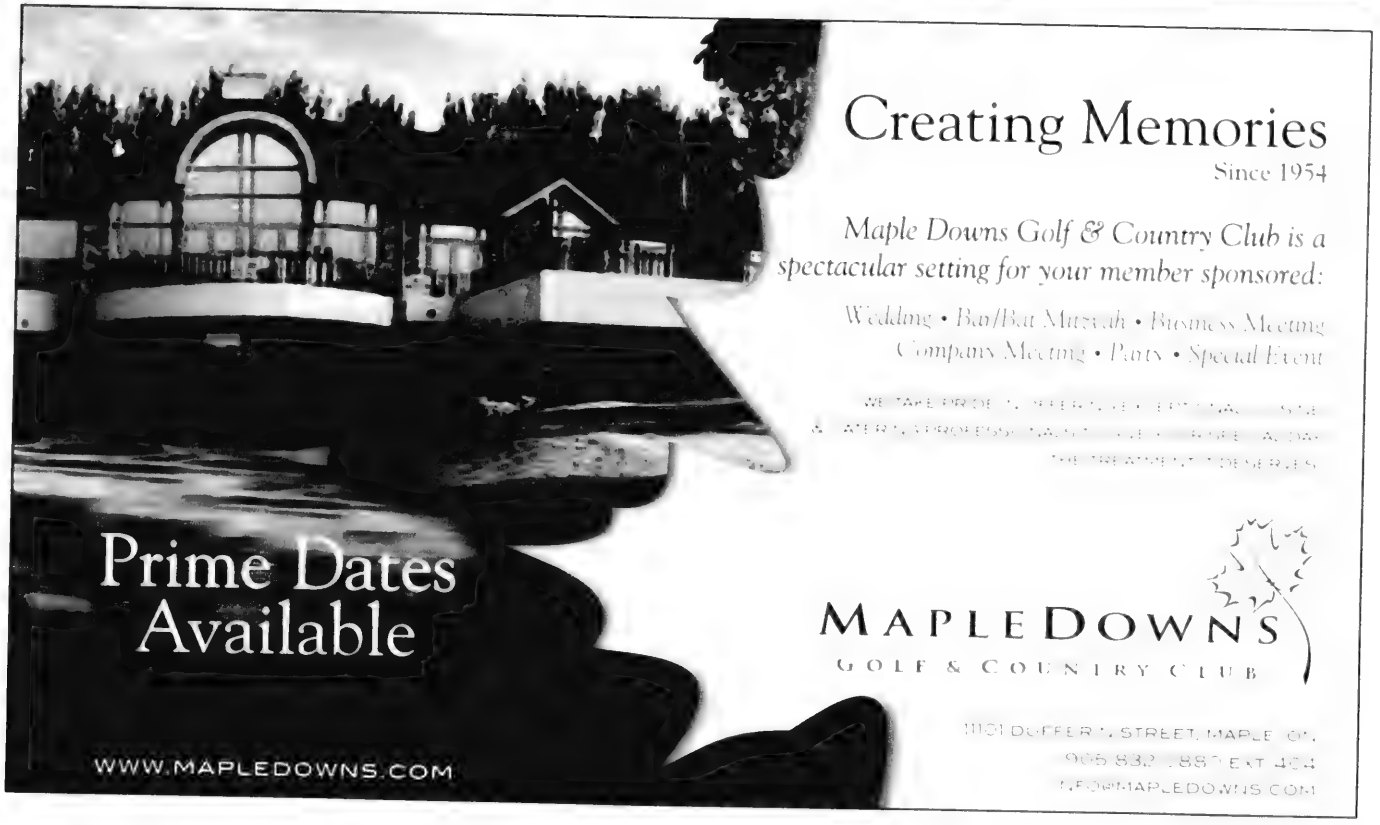
Torontonians can look forward to some great titles for July through November.

Cole Porter's classic musical comedy *Anything Goes* runs July 17 through August at the Princess of Wales Theatre.

The beloved musical *Les Misérables* returns starting Sept. 4 at the Princess of Wales Theatre and the Ed Mirvish Theatre will feature the world premiere of Disney's new musical *Aladdin* starting Nov. 1.

It's a terrific way of saying thank you, honouring a special event or marking an anniversary or birthday, Karastamatis says.

To buy tickets, call 1-800-461-3333 or go to mirvish.com.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Preserve your history with Family Heritage Professionals

One-stop service helps when you don't know where to start

Lauren Kramer
Special to The CJN

If you're feeling a yen to organize your family's history, you're not alone.

Many of us are overwhelmed by old, often unidentified photographs and videos of the kids growing up, documents that should have been scanned and digitized long ago, and more.

How amazing would it be to have it all perfectly organized and arranged in a format that the whole family could appreciate and enjoy — one that captures and preserves your family history in a nutshell?

That's the service Ellen Scheinberg offers.

The owner of Family Heritage Professionals, this entrepreneur has a solid history in archives, history and preservation.

Over the last two decades she was director at the Ontario Jewish Archives and worked at the National Archives of Canada.

"I've taken my expertise in heritage and preservation and translated it into services for families," she says.

While working at the Ontario Jewish Archives, she noticed many families had their treasures at home and often felt an urgent need to organize, save and preserve them.

But they didn't know where to start, because the material was "so daunting and voluminous," she says.

> *'We can digitize photos, documents, three-dimensional objects, old film and videos.'*

Some families just need their material organized and labelled so it can be appropriately stored and saved.

Others want to create a comprehensive archive of their family history, so Scheinberg has a variety of packages, depending on different needs.

Typically, she starts out with a free consultation to assess the family's or individual's needs.

"Many people just don't have the time to select and digitize their material and send to the photographer or videographer before a simchah," she explains.

"We can provide information management for archival materials, we can digitize photos, documents, three-dimensional objects, old film and videos, and we can package it into different virtual products or products that can be used during the celebrations.

It's a one-stop service and we have expertise in all those areas, from preservation to digitization and high tech online products."

Ellen Scheinberg

For more information on various packages, visit familyheritageprofessionals.com or call 647-530-6530.

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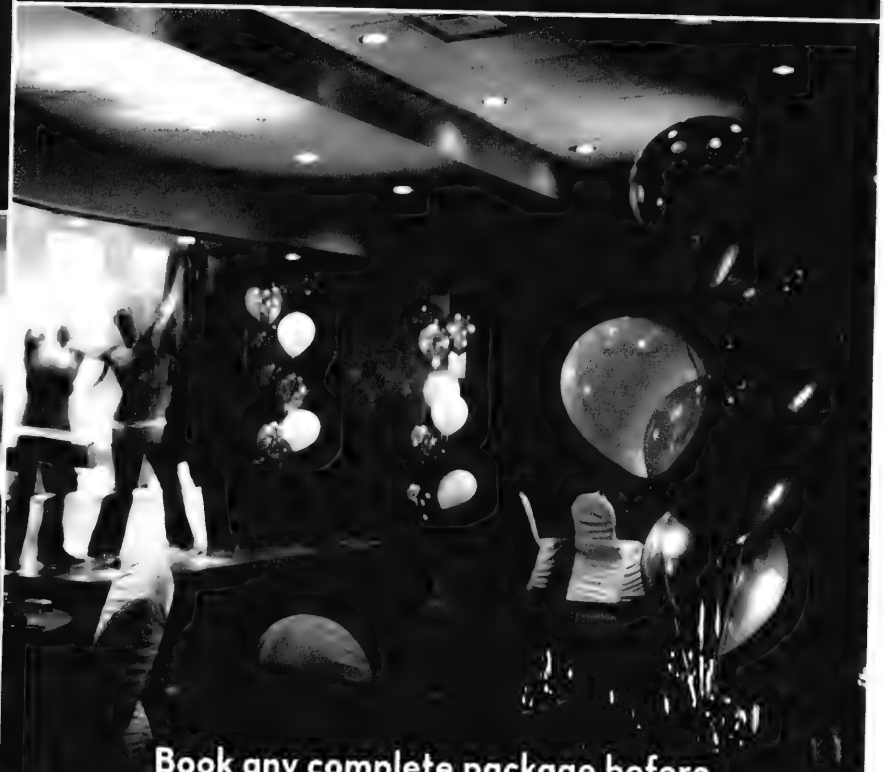

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Simcha Baskets help families in need

Jordan Adler
Special to The CJN

Whether they are customized works of art made from glitter, paint and Styrofoam, or just a simple bouquet of flowers, centrepieces are colourful and creative options that enhance the table decoration at parties and celebrations.

However, what is to be done with these centrepieces once the simchah is over? Through a long-standing initiative by Jewish Family & Child, hosts can donate centrepieces filled with toys, supplies and non-perishable food to families, children and women in need. This is a popular option among Jewish families in the Greater Toronto Area.

The party host or organizer makes the centrepieces, called Simcha Baskets, and can fill them with items that relate to the theme of the celebration.

"They replace the usual flowers or decoration that somebody may use as centrepieces at their simchah," says Hannah Wasserman, manager of development at JF&CS.

The Simcha Baskets are most popular at bar and bat mitzvahs and weddings, but can also be used for holiday parties and family celebrations such as baby namings.

Families often fill the baskets with toys, canned goods, toiletries and arts and crafts supplies.

"Some people have a theme [for what's included in the baskets]. It can be sports equipment, it can be stuff for camp, tooth brush, tooth paste, stationery it can be for back to school, like pens and paper. It all depends on what the person hosting the party is looking for," Wasserman adds.

Families can donate their Simcha Baskets to JF&CS.

By adding the centrepieces to the special occasion, party hosts can foster the duty of giving tzedakah.

After they adorn the tables at a family simchah, JF&CS picks up the contents from these baskets and distributes them throughout the Jewish community. Among the recipients are children in foster care, families who need financial aid, and women who have experienced abuse. The agency puts a tag on each basket before the function to let guests know that the centrepiece is going to sponsor JF&CS.

If party hosts are unable to make centrepieces or require assistance, Wasserman says they can get help from the Toronto-based gift company Baskets By Cheryl.

One of that company's most creative centrepieces included kosher canned goods — tuna, peas and carrots — wrapped in specialty paper and then placed in different height configurations. Cheryl placed candle votives on top of the wrapped goods to create a striking arrangement.

Families can donate their Simcha Baskets to JF&CS at the Lipa Green Centre (4600 Bathurst St.).

From there, social workers distribute them as a donation to recipients in need. The agency receives around 150 baskets each year.

For more information about Simcha Baskets, contact Leah Marmer, at 416-638-7800, ext. 6312, or lmarmer@jfandcs.com or visit http://donation.jfandcs.com/simchabaskets.

Some people have a theme

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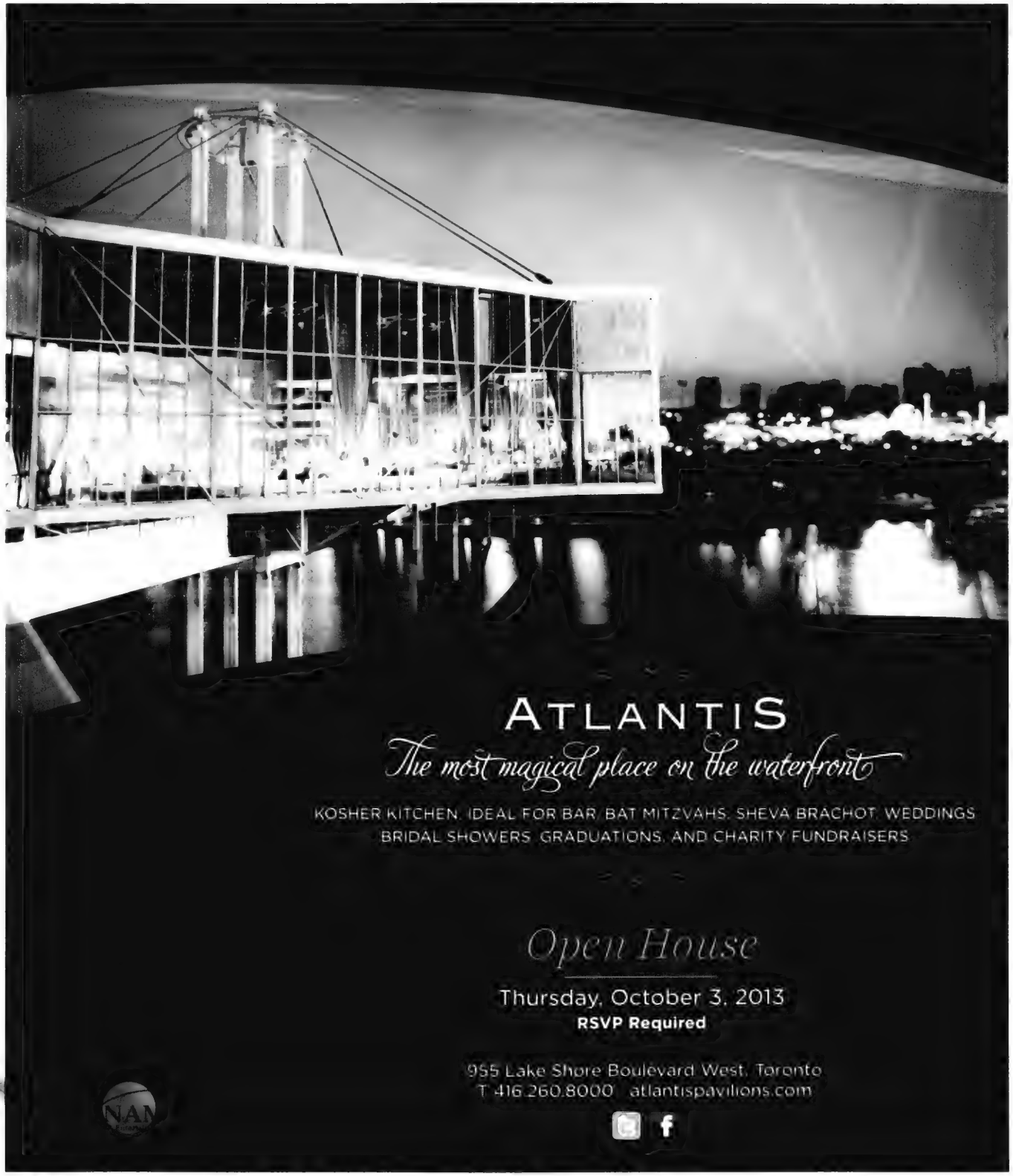
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PR Creative makes salads sizzle

Jennifer M. MacLeod
Special to the CJN

Kosher ☑

When it comes to food, there's a lot to be said for tradition. But it's also the one area, second only to sex, in which the last thing you want to see is a bed of limp lettuce topped with out-of-season tomatoes, watery cucumbers and generic pareve dressing.

But Joe Elmaleh and PR Creative Caterers (416-787-9889, prcreativecaterers.com) are out to raise your expectations and dazzle your guests with salads beyond the ordinary.

His confidence stands on very solid ground: last year and the year before, the company brought home CATIE awards, which Elmaleh calls the "Oscars of the food industry," from the annual meeting of the International Caterers Association, which has more than 1,000 members, mainly non-kosher, around the world. "Over the last four years, we were nominated for a number of awards," Elmaleh says.

In 2011, PR Creative was the first kosher caterer to win an award, in the category of Best Plated Dessert. "This recognition comes from an international organization of our peers," says Elmaleh. "We are very, very proud of that."

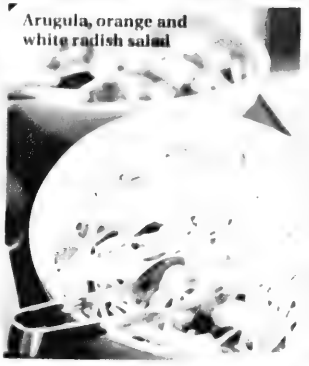
As for its salad offerings, the company's three-page Buffet Salad menu offers more than 30 eye-opening combinations, ranging from a Roasted Root Vegetable Salad (tossed with an apple cider and honey vinaigrette) to Wild Greens with Sugared Pecans (featuring roasted pears and drizzled with a maple balsamic vinaigrette). Whether it's a Wild Rice Medley or an Autumn Ratatouille, these are far from typical offerings. From Asian to pesto to Mediterranean, there's something to suit the most discriminating foodie's palate.

Though Elmaleh says it's great to be recognized for presentation, what's really made PR Creative such a lasting success in the Toronto community is the behind-the-scenes enthusiasm his partner, Israel Fisch, brings to every meal they serve. "Israel has a passion – that's the best way to describe it – when it comes to food and food presentation."

Fisch, whose role Elmaleh describes as more "front of the house," is involved with menu development, presentation and the seamless running of operations in the busy kitchen. "It's not treated as a job, it's treated as a labour of love... I think that's very, very important. It flows right through to the final product."

That's probably why PR Creative was recently named exclusive kosher caterer in two brand new Toronto hotels, the Four Seasons Hotel and Shangri-La Hotel. For each of these lush loca-

Beet salad


Arugula, orange and white radish salad

[illegible] PR Creative [illegible] exclusive or preferred status, including the Distillery District, Metro Convention Centre and the Liberty Grand at Exhibition Place.

Whether it's a "sit-down dinner for 1,000 in 2009 or a single kosher meal for visiting Israeli President Shimon Peres in 2012," PR Creative can step up to whatever the occasion demands. That's true even for smaller events, such as home parties, where a newly launched barbecue menu is sure to be a hit.

Clients can order pre-marinated cuts of meat, ready to grill, available for pickup with pre-order at the company's Chesswood Drive location, or request that PR's chefs cook it on site. "Our chefs go out there, do a full barbecue for people in the comfort of their homes or cottages," Elmaleh says. "We can do everything – if they want us to bring something on the grills, plates, everything. Or we can use their own." They can also handle other aspects of party planning, such as tent rental, to make any summertime simchah or get-together a complete success.

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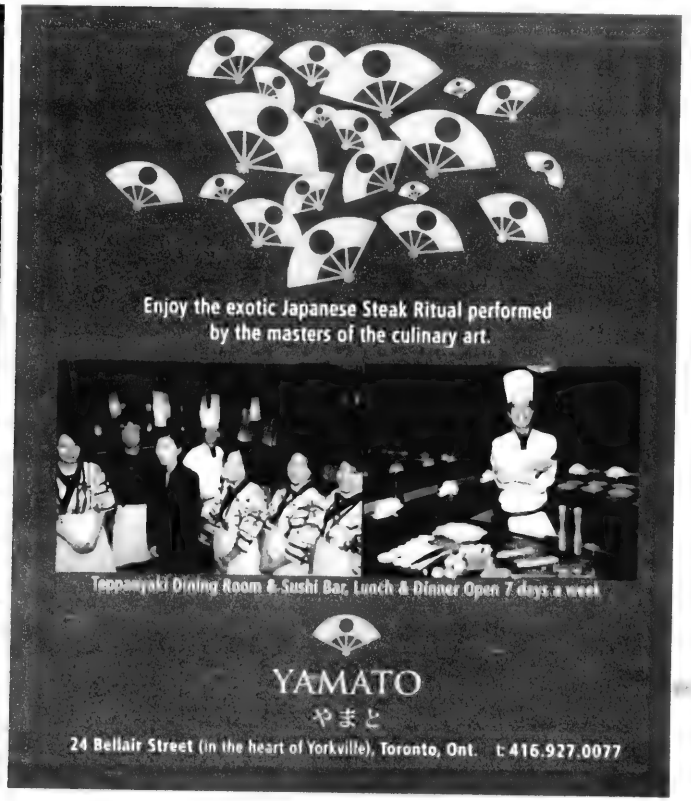
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Jewish-themed plays delight and enlighten

Lauren Kramer
Special to The CJN

You can see the world in new ways through theatre, and emphatically Jewish ways if you support the Harold Green Jewish Theatre Company in Toronto.

We want to illuminate humanity through a Jewish perspective," says general manager Matt Birnbaum.

"We want our Jewish-themed plays to delight and enlighten, to inspire and stir and to open hearts to humanity. We tell stories to reveal truths, through a Jewish perspective, that deserve to be heard over and over again."

The professional non-profit theatre company is now entering its seventh season as the only professional theatre company in Toronto dedicated to telling the Jewish story. It produces socially relevant plays that support the development of a Jewish theatre community in the city. It also tries to educate the public and increase their appreciation of Jewish heritage through theatre.

Theatregoers can look forward to a play titled *...And Stockings for the Ladies*, which runs Oct. 8 to 24. Based on a true story, this play is a fascinating, humane exploration of a little-known chapter in Canadian military history: the role of the Royal Air Force at Bergen-Belsen concentration camp post-liberation, and one man's desire to work outside the rules to effect compassionate change.

This one-man show, which took home awards at both the Toronto and Montreal Fringe Festivals in 2007, features Brendan McMurtry-Howlett performing more than 30 characters in a powerful, not-to-be-missed production.

Nov. 3 there will be a one-night-only musical concert titled *There's No Business Like Irving Berlin*, celebrating one of the 20th century's best composers and lyricists.

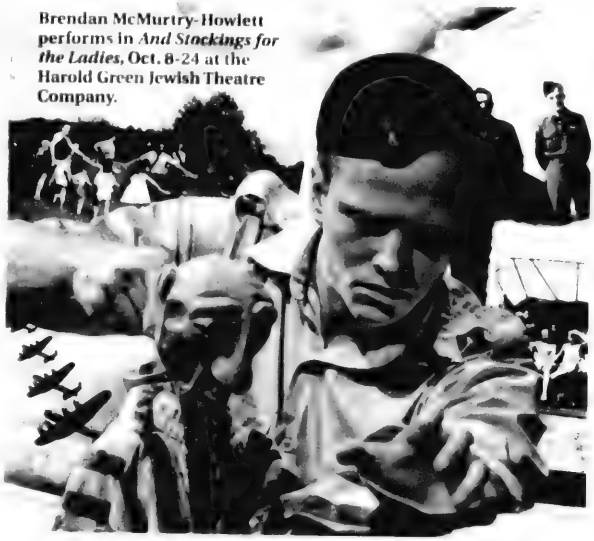
And March 15 through April 13, 2014, *New Jerusalem: The Interrogation of Baruch de Spinoza at Talmud Torah Congregation, Amsterdam, July 27, 1656* will be performed. As the inquisition bears down on them, a small Jewish community flees Portugal to find a tenuous peace in seemingly liberal Amsterdam.

But when the bold ideas of Spinoza, a revolutionary thinker, strain the bounds of Amsterdam's professed tolerance, it leads to a dangerous confrontation between powerful political forces and his own beloved community. Based on true events in the life of one of the greatest philosophers in history, this recent off-Broadway hit from playwright David Ives, challenges traditional, political and religious thinking with conviction, passion and wit.

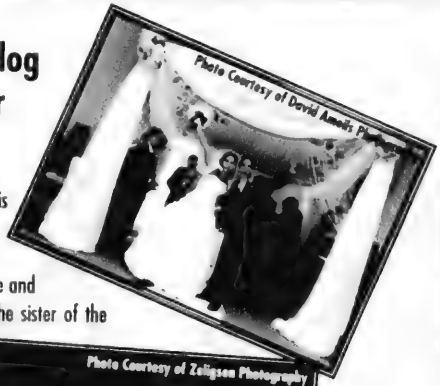
"There's never been a better time in Toronto to produce, present and foster Jewish theatre," says artistic director David Eisner.

"Our sons and daughters need to know where their ancestors came from, and they need a stage from which their own voices can be heard. If you love Jewish culture, then join us in celebrating as only theatre can.

Subscriptions are on sale now, starting from $165. For more information or to order tickets, call 416-733-0545 or visit hgjewishtheatre.com.



Brendan McMurtry-Howlett performs in *And Stockings for the Ladies*, Oct. 8-24 at the Harold Green Jewish Theatre Company.



Before my Website, Facebook and Blog there was the CJN, thank you for 17 years of support

As an event planner of 17 years, people always ask me, "What is the most unforgettable event that you have planned?" Let me tell you about my first wedding as a professional planner. It all started out very smoothly; I lined everyone up to go down the aisle and the ceremony went off without a hitch. Immediately following, the sister of the groom became ill. She was, of course, the mistress of ceremonies for the evening. After sitting with her on the bathroom floor, I realized that she was not going to recover any time soon, so I immediately changed the plan. I re-worked the schedule and asked the brother of the groom to take over as emcee. With the first crisis resolved, I thought we were in the clear. You wont believe what happened next...To find out, visit tamaratemes.com/cjn.

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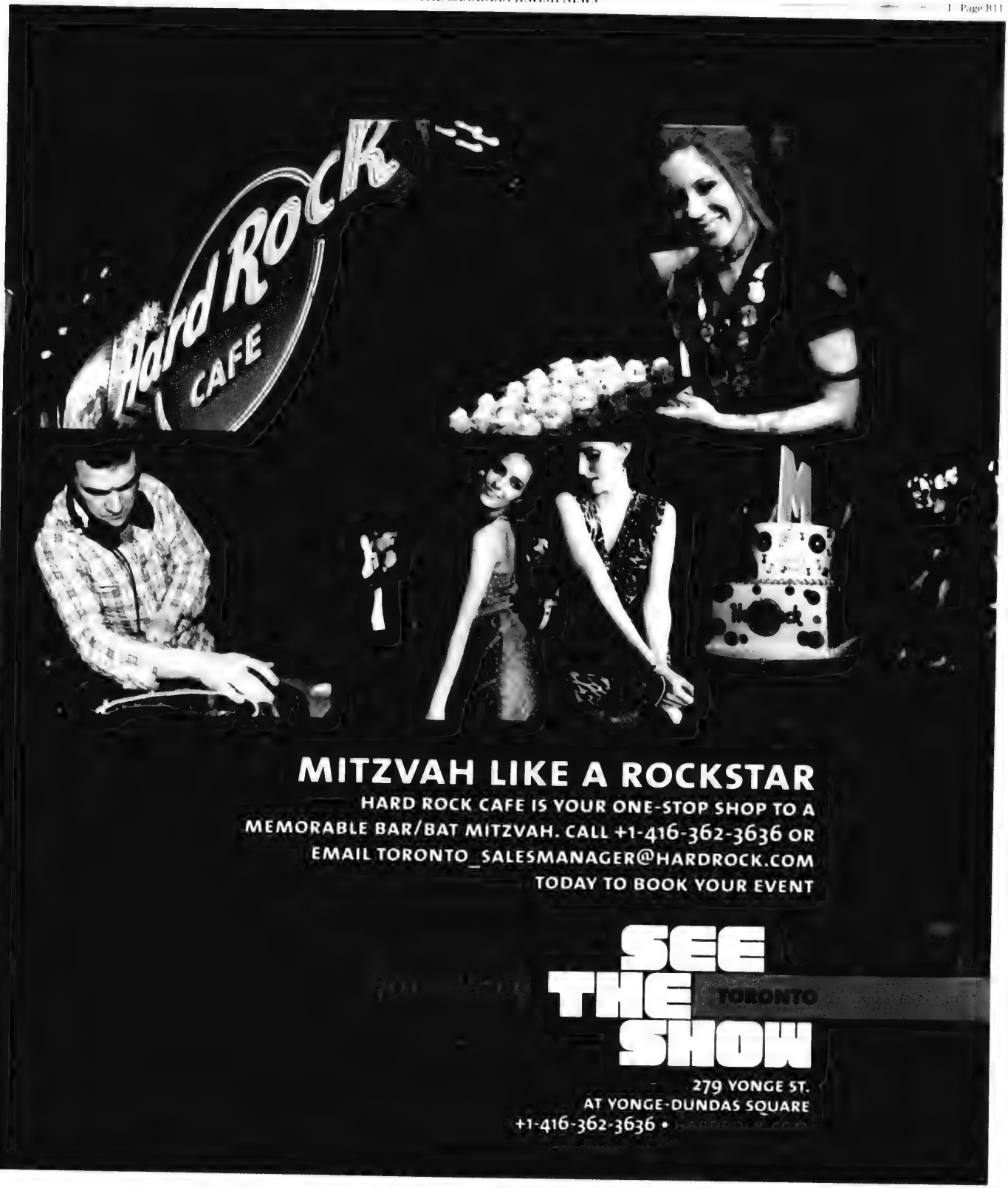
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A clean, fresh look for your special day

The team at Ariela's Makeup is 'the best in the country'

Laura Fixman
Special to the CJN

Everyone wants to look beautiful on their special day, and Ariela's Makeup (416-721-6299, www.arielasmakeup.com) will help you achieve the look you're dreaming of.

Ariela's Makeup was started five years ago by Ariela Adout, who had wanted to go into business for herself for several years before that.

She said there's something special about doing a bride's makeup.

"Sometimes people want to look sexy or cute, but brides always want to look beautiful," she said. "You give them all your time and make them the most beautiful on their special day."

In addition to bridal makeup, Adout and her team offer private makeup lessons or makeup parties, which Adout said are popular for bridal showers or girls' nights out.

She has also done editorial shoots for magazines and does makeup for bar mitzvahs or other parties.

Ariela's Makeup has grown very quickly, and Adout has been very careful in choosing the best team for her business.

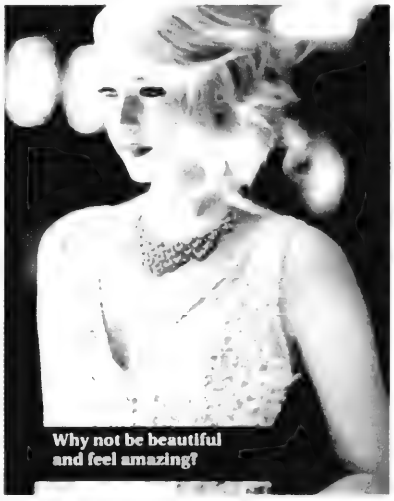
"I've seen their work, and it's the same sort of style as me," she said. "I've also worked with them before and I respect their work."

After graduating from Complections College of Makeup Art and Design in Toronto, Adout worked at Dior, Nars, Cover Fx and Guerlain.

Having her own business was a dream come true, as her love of makeup goes back to childhood.

"I used to paint my aunts and family members' faces with makeup, and when I was a bit older I'd do my friends' makeup," Adout said. "I've always wanted to be a makeup artist."

Her business is largely based on referrals, so she focuses on giving her customers the best possible experience. She wants her clients to like their look and enjoy having their makeup done.


Why not be beautiful and feel amazing?

She said the way she and her team treat their clients is what sets them apart from other makeup artists.

"We make her feel amazing, and we put in the time and the effort," Adout said. "We give our clients a great day and try to make them feel special."

Adout has noticed that the tastes of her clients have changed over the past five years. She said they've become more educated on makeup, and they come to her more certain of what they want.

"A lot of customers want a clean, fresh and youthful look, and that's what she and her team offer.

"We keep up with the latest trends and we're the best makeup artists in the country," she said.

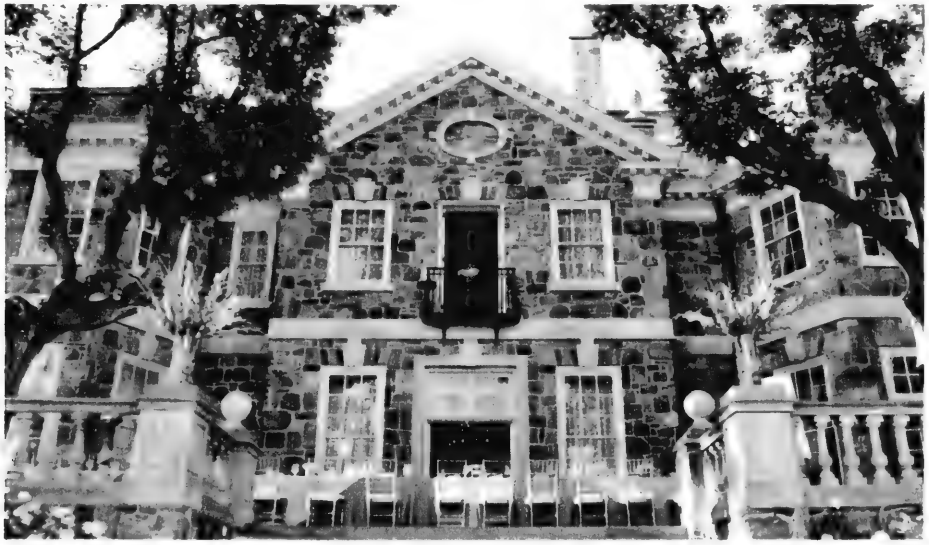
"That's how we can offer our clients the look that they want."

Adout hopes that her business will continue to grow enough so that she can expand her team and eventually open a location where people can go for all their beauty needs.

She said each of her clients can expect individualized hours of attention from her team, and they can expect to look fantastic.

"Doing clean, fresh and beautiful makeup takes time and we're willing to put in all the time needed so our clients walk away happy and beautiful," she said.

Graydon Hall Manor



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Whimz brings the animal world to you

Stephen Sweet
Special to The CJN

So maybe you didn't get that pet you wanted for your birthday when you were younger.

But there's still a way to have the animal come by and say hello for a fun, mess-free experience.

Whimz brings a variety of pets for birthday parties or for seniors, community or corporate events.

"It's a hands-on, interactive, education program working with live animals," said Tracy Guerin of Whimz. "We do a wide variety of programming to meet everyone's needs."

There are more than a dozen different types of animals that can be brought to a function, and none of them are dangerous.

"Safety is a huge issue with us," Guerin said. "We don't deal with anything venomous or anything that could kill you, eat you or maim you.

"We want to make sure that you're having a wonderful experience connecting with some wonderful animals and that it's completely safe."

Guerin feels that it's important to truly understand the bond between humans and animals.

"Our objective is to reconnect you, for a small moment, back to the animal kingdom," Guerin said. "We don't need to like all of the animals, but we should respect them."

All of the animals are housed privately in an industrial space, where people work close to full-time hours cleaning, grooming and feeding them.

They're all captive born-and-bred, so they're very comfortable around humans.

"Because these animals trust you, they will allow you to interact with them in a way you'd never be able to with animals from the wild," Guerin said. "Our intentions in the wild are often not noble, so those animals are right not to trust us.

"But these animals have only ever been shown kindness and respect, so that allows the doors to open for our clients."

It's an opportunity for people to debunk some notions they might have had about some creatures.

"If you've never ever touched a chinchilla before, you don't really understand how soft it is," Guerin said. "Or if you've never touched a snake, and have an opinion that they're slimy and gross.

"[When you] touch a snake, you find out that it's not slimy – it's soft and smooth," Guerin added. "We tell the kids that they're 'shiny,' because it almost looks as though they should be wet."

Guerin has seen people young and old grow more comfortable around their snakes and get the chance to do things they wouldn't have thought possible.

"We did a party for a woman turning 95, and she invited us to be entertainment for the grandkids," Guerin said. "She was in a wheelchair, but she put a snake around her neck and impressed her grandkids.

"That's the cool part of this and what makes it so unbelievably rewarding to do."

Naturally, when looking after all of these animals (and people), the workers at Whimz have to be properly instructed beforehand.

"That's one of our huge strengths at our company," Guerin said. "Our staff get a minimum of a month's training and it's intense, shadowing already-insured contractors.

"Our staff also has to have specific qualifications, usually having a science and/or teaching background, and they have to be mature."

When it comes time to book a party with Whimz, the customer gets a lot of say.

"Once you decide on the date and time, we send you a selection list," Guerin said. "Our clients get to choose essentially what comes to their party.

"We can't guarantee everything, but our commitment is to you being happy, so we always try the best we can to bring what you want," Guerin added. "We also never bring anything there that you don't want to see."

You can find out more and book with Whimz by going to their website, www.whimzonline.com, or reach them by phone at 416-656-7894.

A good party planner can lessen your stress

Vicky Tobianah
Special to The CJN

When you think of planning your next party, stress is probably the first thing that comes to mind.

But instead of spending the months and weeks leading up to your special event in a frenzy, running around to take care of last-minute details, you can sit back, relax, and actually enjoy the party planning process – with the help of a party consultant.

Helping clients actually enjoy planning their event is what makes Judy Stein Consulting different from others, says Stein, who has been in the business for 37 years (905-764-2728, www.judysteinconsulting.com, info@judysteinconsulting.com).

"You should enjoy the entire party-planning process, not just the event," says Stein, who has planned many functions in her almost four decades as a party consultant – mainly bar and bat mitzvahs, weddings, and even one huge divorce party.

"I'm here to make it go as smoothly as possible, while still making the event feel like your event," Stein says.

For party consultants like Stein, planning an event is more than just checking off a series of boxes and holding meetings with vendors and suppliers. It's about making a couple's wedding vision come true or helping a family through the joyous process of becoming a bar or bat mitzvah.

And whether you know exactly what you want, or whether you need some guidance, Stein and her team can step in.

"I take the client's vision, and I make it happen and enhance it," Stein says. "Through my years of consulting, I learn to enhance what they want, and that's what I do."

Creating a personalized event and making sure the client isn't worried or stressed is what a party consultant is for.

"When it becomes overwhelming, I say, 'Call me,' and as soon as they get off the phone with me, they feel better," Stein says. "Because this whole event is very overwhelming, my job is to keep them on track as to what they have to do and when it has to be done. And when it's done properly, they say, 'This is it?' Because that's the feeling they should have."

Choosing the right party planner or consultant can make a big difference in your experience.

Party consultant Tamara Temes (905-770-7977, www.tamaratemes.com, tamaratemes@rogers.com) says you should look for a planner who makes you feel comfortable, relaxed, and will treat your event as if it's their own.

Tamara Temes

She initially worked in public relations before starting her party-planning business, and it was her own wedding that sparked the idea to transform her love for planning parties into a full-time job.

"I did hire a wedding planner when I got married. Unfortunately, I felt like there wasn't that personal touch that I felt was so important, being that it was my special day," Temes says.

"That's what I wanted to give to others. I started the business with the premise that I really do care about your event and I'm going to put a 110 per cent into it."

To ensure clients really get the personal touch, she offers a free initial consultation to meet face to face with potential clients to see if the relationship fits.

Unlike other party consultants who might follow a blueprint for each event they plan, Temes says she always assures each couple or family that their simchah is individualized and unique, and that's something she does during the entire planning process.

Judy Stein

"Everything should be individualized to the couple or family," she says.

"Above all, I'm extremely flexible, which is one of the things that sets me apart from other consultants. If a bride wants me to come see her wedding gown, or if she says, 'I'm not sure about the flowers. Can you come see them?' I'm there."

The biggest reward, for both Temes and Stein, comes at the end of the night, after the party is over and the families are heading home, and the months and months of preparation are finished.

"I love when I see the smile on the client's face. Whether it's that moment when they're up in the chairs at a bar mitzvah or wedding or during a bridal dance, these are the moments that I often tear up at. Even though I've been doing it for so long, it is emotional," Temes says.

"That is the moment they're going to remember and I get to be a part of it. It's so rewarding that I can help them so they can sit back and be a guest at their own party."

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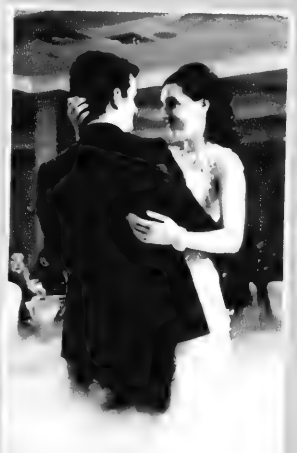

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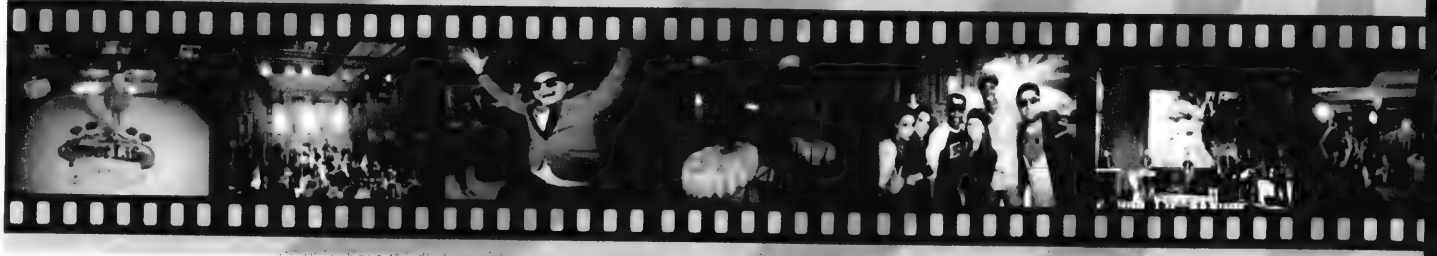

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The Magen Boys party with the best of them

Barbara Silverstein
Special to The CJN

Page and Jian Magen loved being the life of the party so much they've made careers out of it.

The twin brothers, who are better known as the Magen Boys, first started to do DJ work some 15 years ago when they were in high school.

Today they head Magen Boys Entertainment (www.magenboys.com), a full-service production and entertainment company that hires out DJs, dancers, singers impersonators, bands, celebrities and all kinds of party paraphernalia to make simchahs and corporate events memorable affairs.

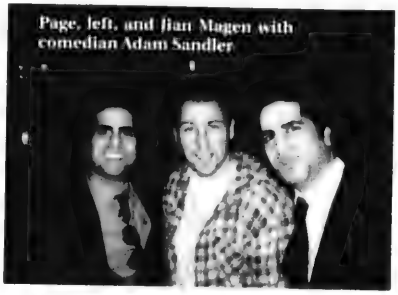
Magen Boys Entertainment (905-761-0076) also has an event venue – the Uptown Loft (www.uptownloft.com) – and they've expanded into the food business. They're partners with Belly Buster Submarines.

"We're living in the awesome world of partying. We love creating and producing," says Page. "We feel honoured that people want us to be a part of their simchahs."

It's a blessing," says Jian. "We're so lucky to be such an integral part of peoples' milestone events."

You'll find the Magen Boys team – they have a roster of 100 entertainers – regaling guests of all ages at event spaces across the country. And they also do events in Los Angeles and New York.

Most weekend nights Magen Boys Entertainment has multiple bookings, says Jian.



Page, left, and Jian Magen with comedian Adam Sandler.

He advises people to book their event early. "We get bookings up to three years in advance."

One of the ways the brothers balance their success is though charity work, Jian says. "We do a lot of work for the community. We're very approachable.

"We do this charity work because we feel it's very important to give back to the community."

As for the entertainment, Magen Boys provides a lot more than DJs and dancers, says Page. "We're bringing different components to the parties like party characters.

"We have someone who does Gangnam style. He comes to the party and everyone follows his lead. The kids freak out. And the adults let loose. It adds a fun element to the party. We're even bringing him to weddings."

He says that one of the most rewarding aspects of their careers is that they're hearing from their former bar and bar mitzvah clients. "They're calling us to do the entertainment for their weddings. We've grown with our clientele. It's very special."

"We still do a lot of bar and bat mitzvahs, but we do just as many weddings," says Jian, noting that for weddings they use a DJ as well as a band called the Main Event.

They also create surprises, says Page. At one private event we flew in one of the members of the Black Eyed Peas to join the Main Event in performing [the Peas' song] *I Gotta Feeling*. The crowd went nuts.

The Magen Boys' event venue, the Uptown Loft (2464 Yonge St.), in the Yonge Street and Eglinton Avenue area, was formerly the Acrobat, the first place they played when they established Magen Boys Entertainment in 1999.

The brothers were approached by the owners to set up an event venue, recalls Jian.

He describes the Uptown Loft (416-489-1105) as an intimate setting with a dance floor. "It's a fun environment in a great location and we have great food partners."

They work with several caterers, and he stresses that there's a kosher option.

This venue offers state-of-the-art production and lighting equipment. "The Uptown Loft allows people to have a great party at a reasonable price," says Jian.

Jian, left, and Page Magen with actor Jack Black.

Magen Boys Entertainment had been using Belly Buster Submarines, which is in the Yonge Street and York Mills Road area (4447 Yonge St.), at some of their parties for late-night snacks, recounts Jian, explaining that they eventually struck up a partnership with the owner.

"It a Canadian home-grown company, and the subs are fresh and yummy. They're the best subs."

Now the brothers, along with their good friend and Belly Buster co-partner Mike Kimel, are expanding the business. The second Belly Buster location (385 King St. W.) is slated to open in June, says Page.

"We just did a party where we brought in Belly Buster subs instead of dessert. "The place went nuts. People loved the idea of having a Belly Buster."

The Magen brothers were well suited to DJ work from a young age, according to Page's recollections. "We loved being the centre of attention."

The brothers are business partners and best friends, he says. "We're inseparable."

They both share a strong belief in the importance of family, he says. "We're very close with our parents.

"Our parents are responsible for our success. They taught us the value of a celebration and a simchah," says Jian.

Indeed, when Page, a father of two, got married, he had quite the celebration. "It was New Year's Eve. We turned the Beth Tikvah [Synagogue] into a winter wonderland."

Divine Brown, a Juno Award-winning R&B and soul singer, performed at his wedding along with members of the late James Brown's band.

And now that Jian is engaged, Page says he and his family are looking forward to his brother's wedding. "We love celebrating. We are all very excited for our family's next simchah."

Civil marriage in Israel: a complicated affair

Lise Stern
JNS.org

Zvi Triger

In America, those seeking to avoid large-scale weddings often elope to Las Vegas. In Israel, there are couples that elope to Cyprus – but for legal reasons, rather than convenience or personal taste.

Civil marriages are currently not a viable option in the Jewish state, as all weddings must be overseen by a religious authority.

"There is no formal civil marriage option in Israel," writes Zvi Triger in *Civil Marriages and Cohabitation of Jews Enter the Rabbinical Courts*. Triger, a senior lecturer at the College of Management, Haim Striks School of Law, who specializes in family law issues.

"There is one commonly practised way of avoiding the civil marriage ban (and thus the monopoly of religion over marriage), which is to get married abroad in countries that allow civil marriage for non-citizens and non-residents," he writes.

The most popular destination for this is Cyprus, which is nearby and economical. It's a chosen venue not only for people who aren't permitted to get married in Israel (such as a Jew and a non-Jew), but also for those who object to the requirement to have a religious ceremony that may not necessarily be in line with their beliefs. The only acceptable religious ceremony is an Orthodox one.

"There are thousands of people who don't want the state involved in their private life," says Irit Rosenblum, a lawyer and founder of New Family (www.newfamily.org.il), an organization that advocates for all Israelis to gain marital rights and family rights.

"You create a family either by partnership or by parenthood. The minute you become more than one person, you create your own nest." But creating that nest can be problematic. Rosenblum's book, *Theory of the New Family*, describes the conflict between the state of mind of the family entity and of the public.

Current Israeli law regarding marriage dates to the British Mandate period and is based on laws set up during the Ottoman Empire. "It granted the various religious communities autonomy with regard to family law," Triger writes. "Family matters were dealt with by the communities' own religious tribunals, according to their own religious laws."

"The Marriage and Divorce Registration law is from 1919," says Rosenblum.

"Believe it or not, this law still exists. It means marriage for Jews happens in rabbinical court, for Muslims with an imam, Christians in a church. And civil law marriages are registered by a British Mandate Officer. But nobody has nominated a British Mandate Officer yet," she quips. "There's no need to change the law, it's already in place – all we need to do is nominate that officer."

Rosenblum started New Family in 1998, to help Israelis who didn't fall into the "normal" category for marriage. While she personally has a so-called "normal" family (Jewish husband, three children), she had become concerned by the number of people having trouble legally building a family in Israel.

A few years ago, MK David Rotem proposed a civil marriage law that, after many readings, was passed by the Knesset in March 2010. The law allows non-Jewish Israelis, or citizens defined by the state as lacking religious denomination, to marry via a yet-to-be-formed marriage registrar bureau, but three years later, it has yet to be established.

Defining "lack of religion" is the challenge, explains Rosenblum. "Nobody can use this law," she says. "The paradox is, to prove you are atheist, you have to go to a religious institution to give you a certificate that you are religion-less – it's absurd. Less than five people have been registered. Very few people can give evidence that they are religion-less, because you can go back two or three generations and see that there is religion. The definition of religion-less is that there are religion-less parents."

Those who can get married in Israel – not civilly, but legally, according to Jewish law – are a Jewish man and a Jewish woman who are both single.

Those who can't include same-sex couples and a Jew and a non-Jew. Then it gets more complex. A Kohen can't marry a divorcee, widow or convert. A *mamzer* (bastard) can only marry another *mamzer*, a challenge when it comes to people born via artificial insemination by a sperm donor.

Irit Rosenblum

Converts need to have undergone an Orthodox conversion acceptable to the Israeli Rabbinate. A case that received a lot of attention a few years ago involved a U.S. woman who had made aliyah, served in the army and lived in Israel for several years. She had been brought up Jewish, had a bat mitzvah, attended Hebrew school. But her mother had converted through a Reform ceremony, which was considered unacceptable. In order to have a Jewish wedding, the Rabbinate required her to go through an Orthodox conversion. Her engagement ended, and she left Israel.

New Family has created *tehudat zugiot*, domestic union cards. More than 10,000 Israelis have one, and there's an extensive list of civil and social rights awarded to those with the card. "Places are honouring it," Rosenblum says. "We are the competition to Cyprus."

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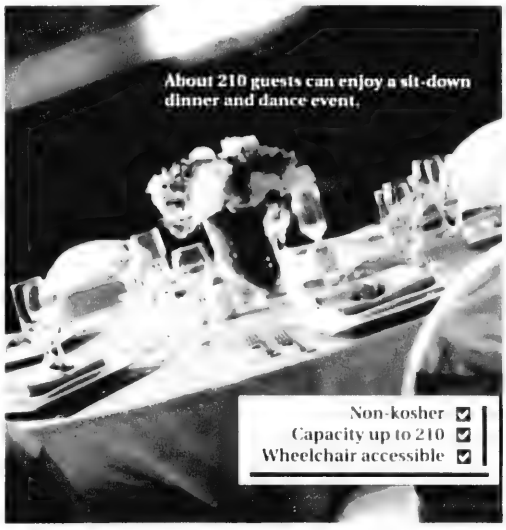


At the Pickle Barrel banquet halls, hosts and hostesses can feel like guests at their own parties, because the Pickle Barrel staff (416-984-5348) will look after all the details.

"We take care of everything," says Tanya Murray, the Pickle Barrel's longtime banquet manager. (www.picklebarrel.ca)

"It's one-stop shopping, and I do everything from beginning to end. The customer meets me a few times, and everything is done for them — the DJ, invitations, linen choices, menu selections, celebration cake and centrepieces."

The party package even includes party favours and giveaways.

"The women love our concept. They don't have to be stressed before or at the party. I do the worrying for them."

The party package is available at both Pickle Barrel banquet venues. The Rose Room, located downstairs from the original Pickle Barrel restaurant (5941 Leslie St.), can accommodate parties for 75 people for a sit-down meal.

"It's a popular choice for shower, bar mitzvahs, birthdays, engagement parties, baby namings, and Friday night dinners, says Murray.

The second banquet hall, which is located at the shopping centre at Highway 7 and McCowan Road, can hold about 210 guests for a sit-down dinner and dance event. The party room is called Harold Soupcoff Room in memory of the Pickle Barrel's late co-founder.

The party menus were revamped last year, and Murray says she's very pleased with the changes. "Our packages are absolutely the best deal in town."

She says that people are getting premium quality food at excellent prices. The Pickle Barrel has always offered well-priced party packages, she adds. "It's one of the best deals in town. It's hard to beat our prices for the quality of the food."

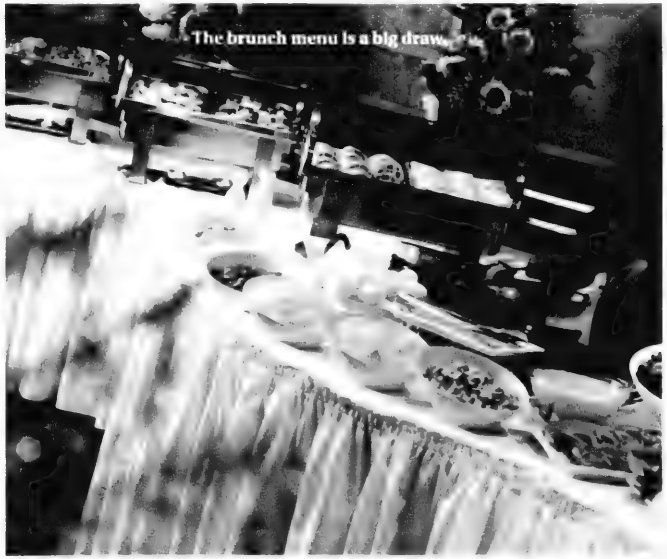
"We go to the market to get our food. You don't get much fresher. Our chefs are some of the longest serving employees. Some have been here 30 years. They're really good at what they do."

"We've done special cultural foods, and they were able to carry it off. We did an Indian dinner, and it was really delicious. I try everything before it leaves the kitchen."

She's also around for all the parties, she says. "I shuttle back and forth."

The bar and bat mitzvah packages, which are the same for both venues, start at $5,500 for 75 guests. The buffet has several hot entrees and side dishes, salads and desserts. The entrees include barbecue chicken, chicken fingers and a deli carving station.

For an additional $5 per person, the carving station can be upgraded to prime rib or salmon, says Murray. "We just did a prime rib. It was beautiful."



The packages can all be upgraded. For instance, for an extra $5 per person, the Pickle Barrel offers table service.

As well, she says popcorn machines and photo booths can be added to the party package.

One of the big party draws is the brunch menu, says Murray, explaining that the buffet is a full dairy menu that includes salads, smoked salmon, cheeses, chopped egg and tuna and an omelette bar.

She says the desserts are always a huge hit. "We do cookies, cupcakes or plated cakes like chocolate fudge or cheese cake."

And now the Pickle Barrel has a new addition to the staff. "We just hired our own pastry chef," Murray says. "She's amazing. She makes lemon squares you could die for."

This band is attuned to a simchah's mood

Stephen Sweet
Special to The CJN

Being able to understand your audience and tailor your approach to it makes a big difference when you're the main musical attraction at what the hosts hope will be a happening party.

Ascension Groove has been performing for almost 18 years at all kinds of functions in the Toronto area after a stint working internationally that helped them hone their musical chops.

"We stopped travelling and decided we wanted to be back home," said bandleader Joe Palawan. "Because we've travelled a lot, we've accumulated a lot of other styles of music. We're very adaptable to music around the world."

The versatility of a group in which all five members can sing comes in handy, as they don't work off of a prepared set list at events.

"We don't do that, because everybody is different and every function is different," Palawan said. "We read the room first, we play music and build up from there to what they like."

The ability to go by their feel for the crowd is something that just can't be matched by a DJ.

"The impact of the band is great," Palawan said. "It's a lot better than having someone playing records."

> *'You see the crowd and cater to them. If you don't read the crowd, you don't have a successful night.'*

"We do a lot of variety and basically cater to the crowd, playing music people love."

The group, three of whom have been together from the start, have great success at weddings.

"We keep them dancing and we have lots of happy customers," Palawan said.

"We always give them what they want, and because of our variety of music, we have the flexibility to mix it up and always make sure we play music for everyone."

Although hits such as the Black Eyed Peas tune *I Gotta Feeling* have been popular in the past, Palawan said he hasn't found one recently that's been a simchah staple.

"Usually, couples will pick what kind of music they like to hear at the wedding, and we modify and go from there," Palawan said.

Ascension Groove will see what the mood is on the night of the celebration and adjust accordingly.

"I think every wedding is unique and different, and there is no one formula that works," Palawan said. "You see the crowd and cater to them. If you don't read the crowd, you don't have a successful night."

While it can be a challenge to pick up on your audience's specific needs and desires, it's one Palawan is happy to take on.

"I enjoy it very much," he said. "We're actually engaging in knowing the crowd and catering to what's good for the crowd."

As with any performer, when party guests are having fun, so is Ascension Groove.

"It's a great satisfaction to read the crowd and get them happy," Palawan added. "We'll make sure that the party gets what they want.

"At the end of the night, [we make sure] everyone got something they wanted, something they will remember."

When it comes to booking a band, the length of time from the event plays a factor in their availability, but so does the time of year.

"It really depends on when it is," Palawan said. "If they want to book us three months away [for] October, that's usually fine. But if you're looking to do that for [the busy season], like August, it would be tough."

He suggested that booking six months in advance is usually sufficient for busy periods.

The best way to check out or book Ascension Groove is through its website, www.ascensiongroove.com, or by giving Palawan a call at 416-509-3863.

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These venues are 'outside the box'

Sammy Hudes
Special to The CJN

Guests can expect a unique experience when they attend a party at either the Eglinton Grand or Atlantis Pavilions.

The venues, owned by the Dynamic Hospitality & Entertainment Group, lend themselves well to clients looking to host a party "outside the box," according to Teresa Di Pietro, the Eglinton Grand's director of special events.

Located uptown at 400 Eglinton Ave. West, the Eglinton Grand (www.eglintongrand.com, 416-485-5900) provides guests with a trip back in time to the 1930s, when it served as a movie theatre.

With the original marquee still hanging above the venue outside, and other original artwork visible within, Di Pietro says it "gives off the old Hollywood glamour feel to an event."

Many hosts will integrate the venue's history and décor into the theme of their party, according to Di Pietro.

"They'll incorporate a lot of unique items such as movie tickets or a movie-themed invitation, and they'll carry it through their entire event," she says.

"Some clients will hire paparazzi to be outside and put a red carpet with red ropes to give it a VIP feel. We have a large mural in the venue where we can project images or movies, so each client will usually project an old movie like *Casablanca* or *Gone with the Wind* while people are dancing, looped on the back mural."

Atlantis Pavilions offers various options for a party.

The Eglinton Grand is an exclusive venue with one room split into two levels, fitting up to about 350 people.

Atlantis Pavilions (www.atlantispavilions.com, 416-260-8000), on the other hand, features a far more contemporary feel, offering four different rooms of various sizes for events, according to director of special events Shelly Stamplecoskie.

Located down by the waterfront on the grounds of the former Ontario Place at 955 Lakeshore Blvd. W., the all-glass building provides views of the city and the harbour from its many vantage points.

"There are other venues that are near the water, but we're actually on the water. We have an unobstructed view of the city," Stamplecoskie says.

"Having the glass walls and the view of the city and of the water creates a really nice romantic ambience in the evening. A lot of people say it feels like you're on a cruise ship or an island because you're distant from land."

With different rooms that can hold between 120 to 450 people, clients have various options when planning their party.

Stamplecoskie says many will play off the glass walls, which can easily embrace whatever themes and colours are used.

A recent open house made use of all four rooms, each with its own theme attached, she says. Each room took on its assigned theme due to the architecture of the building, according to Stamplecoskie.

One was designed to portray fire with red LED lights illuminating the curtains, as well as red décor and fire performers on display. Another room portrayed air, using white and blue décor and images of clouds displayed.

Both venues are able to host a wide variety of events, including weddings, bar and bat mitzvahs, birthday parties, charity galas and fundraisers, and corporate events, Stamplecoskie and Di Pietro say.

They each offer full-service event packages, including on-site kosher catering from Zuchter Berk, in addition to fusion menus that can accommodate Chinese and Indian food.

Standard wedding packages at the Eglinton Grand start at $85 to $115 per person, including an open bar for up to seven hours, a full sit-down meal and staffing charges, Di Pietro says.

At Atlantis Pavilions, package prices start from $39 to $150 per person, depending on which rooms are rented for the event and the style of event, according to Stamplecoskie.

Eglinton Grand

Kosher kitchen	✓
Capacity 100 to 450	✓
Wheelchair accessible	✓

Atlantis Pavilions

Kosher catering available	✓
Capacity 120 to 500	✓
Wheelchair accessible	✓

Glass walls can easily embrace an event's themes and colours.

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Try BeaverTails for dessert at your next simchah

Vicky Tobianah
Special to The CJN

Kosher catering available

No party is complete without scrumptious desserts, but the typical finger cakes, cookies and candy tables can get a little boring.

For a change, why not try BeaverTails, the quintessential Canadian treat?

BeaverTails Catering has been bringing its iconic pastries to events around the city for years, providing something a little different from your typical desserts.

The iconic Canadian treat is "just something delicious."

With more than 115 locations across Canada, BeaverTails is one of our nation's most famous franchises. They're known for their flat, fried whole-wheat pastries topped with butter and a large assortment of flavours, and of course, the pastries are shaped like a beaver's tail, one of Canada's national symbols.

"It's a unique, fun dessert that tastes really good," said Steven Werner, who runs BeaverTails Catering operations.

"It's a brand that's had success since 1978, and through word of mouth, from taste bud to taste bud, we've grown."

And if you're looking for someone to cater your next wedding, bar mitzvah, or even office party, BeaverTails will come straight to your door, equipped with signature pastries and any toppings you can imagine.

"It's just something delicious," Werner says. "Honestly, what people say is that it's the best thing they've ever tasted. It's impossible to really describe the taste. We're taking over the world one taste bud at a time."

BeaverTails was started by Pam and Grant Hooker in 1978. The first store was hand-built by Grant himself in Ottawa. In 1981, the Hookers started serving BeaverTails on Ottawa's Rideau Canal. To this day, people associate skating along the Rideau Canal with grabbing a warm, hot BeaverTail after they're done.

And BeaverTails have even garnered the attention of some important figures south of the border.

U.S. President Barack Obama enjoyed a BeaverTails dessert during his first visit to Ottawa in February 2009.

And when former president Bill Clinton visited Ottawa on a business trip, Hillary Clinton also famously stopped for a BeaverTail on the Rideau Canal.

For 15 years, BeaverTails has catered events from small parties to large weddings in the GTA.

Werner estimates that they do at least five or six events a month in the Toronto area, and he and his team can even handle three in one night.

The catering is kosher. They can cater for small parties or large ones – they'll bring their team, their equipment, a full selection of flavours and toppings, and their signs, so you'll know you're getting the authentic BeaverTails experience.

"We come with signage and branded shirts," he said. "It's an experience. You know you're going to get something fun, and flavourful."

He encourages potential customers to check out their catering menu for a list of all the options.

The classic tail is topped with cinnamon and sugar, but chocolate fans will enjoy indulgent tails spread with maple syrup and chocolate syrup, or the chocolate hazelnut tail topped with icing sugar.

You can also cover your BeaverTails with Oreo, Skor or Reese's Pieces – the more toppings, the better.

Suffice it to say that there will be enough topping options for everyone at your next event – or even a fun office party.

"It's good tasting, and it's healthier than eating a muffin," said Werner. "It's a nice indulgence."

Want to know more? Connect with Steven at 1-905-928-2206 or at beavertailstoronto@gmail.com. You can also visit BeaverTails Catering's Facebook page for more information at http://goo.gl/zk10N.

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Judaica superstore offers huge kippah selection

Barbara Silverstein
Special to The CJN

Most kippot worn at simchahs are co-ordinated with a theme. If the kippot were ordered through The Israeli Source, the party host and hostess might have made the kippah selection from more than 500 different styles of kippot.

The Israeli Source (905-482-2025) is a 3,000-square foot warehouse at 60 Doncaster Ave., in Thornhill, Ont., with a huge selection of Judaica (www.israelisource.com) at discounted prices.

It's the place to find unusual items such as the Scottish Jewish tartan and all kinds of Judaica items, but it also provides such religious items as the kippot for simchahs.

In fact, there are more than 39 different types of linens to choose from, says Chuck Elnekave, president of the Israeli Source. "No two kippot need to be the same. People are looking to be different. Our many options allow people to express themselves individually."

Yehuda Aboudi, manager of Israeli Source, explains that there are about six or seven options to consider when deciding on a kippah for a simchah. Aside from colour and fabric, clients can also choose from a variety of styles that may include stitching, a button, a rim, lining, as well as different coloured panels.

People can also opt for hand-crocheted or suede kippot, he says, noting that linen is generally the most common choice.

The Israeli Source can also match the kippot to any colour swatch from the tablecloth or a bride's colour scheme, says Elnekave.

A popular kippah choice for bar mitzvahs is a sports mesh, he says. "For one of the bar mitvahs, the kid was really into basketball. We put the number of his basketball shirt on the kippot.

"They were embroidered in the same way you would see on the back of a basketball jersey."

Elnekave says Israeli Source offers a huge selection of kippot at very competitive prices. "We give people many options so they're not breaking the bank. We offer the best value."

He says his prices are good, because he sources out products from a variety of places. "We work with different vendors based locally in Montreal, New York and Israel."

He stresses that in addition to kippot, the store carries a variety of items for a simchah like benschers. "We can customize a printed message."

Other ceremonial items available there include tallit, tfillin and ketubot. "The ketubot are created by artists from around the world," he says, adding that The Israeli Source also rents chupahs.

As for simchah favours, The Israeli Source is starting to work with chocolate makers and other confectioners for edible items that can be personalized, says Elnekave. "There's a type of chocolate where the bride and groom's names can be moulded into the chocolate. It's a great giveaway."

He says The Israeli Source also offers a wide selection of gifts for every price range.

For instance, he says challah covers that can be personalized with printed or embroidered messages are thoughtful and practical wedding or engagement gifts.

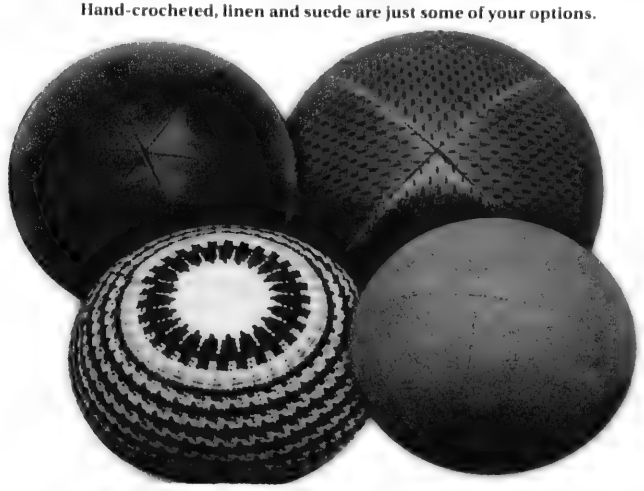
"We have great gifts for all occasions," says Elnekave. "Our gifts are priced very competitively. We offer something for every budget."

Popular gift items for bar mitzvahs include kiddush cups, shofars, menorahs and books, he says. "We have a great selection of menorahs and books."

He says The Israeli Source also has special gifts to commemorate bar mitzvahs. One of the most popular is a replica of a Torah scroll encased in Lucite. "The Torah is open at the right parashah, and the name is engraved in the Lucite to make it personalized."

The Israeli Source also has a registry for weddings and bar and bat mitzvahs. "People buy online from us from all over the country. We have someone in Calgary having a bar mitzvah with a registry for ceremonial items like a menorah, shofar and various books."

One of the more unusual items available at The Israeli Source



Hand-crocheted, linen and suede are just some of your options.

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Georgian mansion a hot spot for simchahs

Jordan Adler
Special to The CJN

Kosher available ☑
20 to 460 capacity ☑
Wheelchair accessible ☑

Graydon Hall Manor is not just one of Toronto's most lavish party places. In addition, the facility offers a variety of kosher and non-kosher food options to serve the various Jewish simchahs it hosts.

Located in the heart of the Don Valley in Toronto, Graydon Hall is a historic Georgian mansion that was originally designed as a single-family home. Today, it serves as a hotspot for hosting weddings, bar and bat mitzvahs, and engagement parties, as well as corporate events.

Since Graydon Hall was redesigned in 2000, it has consistently ranked as one of Canada's top 10 party venues in the online magazine Canadian Event Perspective.

For any function, there is an option to bring in kosher catering. Graydon Hall's chef, Arpi Magyar, can accommodate kosher and non-kosher meals and create a special menu for guests to fit dietary restrictions. Magyar is an award-winning chef who owned the Toronto restaurant Splendido and was an executive chef at local restaurants Oliver's and Auberge du Pommier.

"Our menu's extremely flexible, so we can certainly execute kosher-style events from our kitchen," says Nicole Pieckenhagen, managing director of Graydon Hall. "The caterers provide kosher menus, and we have a lot of rental items in-house that they can use."

Although the property cannot boast a purely kosher kitchen, there is only a 15 per cent food charge – the industry standard – for those who need kosher food made externally, Pieckenhagen adds.

The venue also offers a choice of indoor and outdoor celebrations, with the latter a popular choice during the late spring and summer. Although party planners can book either indoor or outdoor settings, to live up to the expectations of luxury and privacy, the manor only holds one event at a time.

Pieckenhagen says that the outdoor flourishes, such as gardens, fountains and a 160-foot stone terrace, help to make Graydon Hall a popular party spot during the summer. The gardens and expanses of green space around the manor are prime settings for cocktail hours and taking photos for special celebrations. Parties can even be held outside in a tent setting, which seats up to 250.

Meanwhile, those who want to plan an indoor party during a cooler climate (or a snowier season) can cozy up to the 14 fireplaces inside the mansion. The interior also features plush sitting rooms and sunny bay windows that are perfect for cocktail hours and post-dessert drinks.

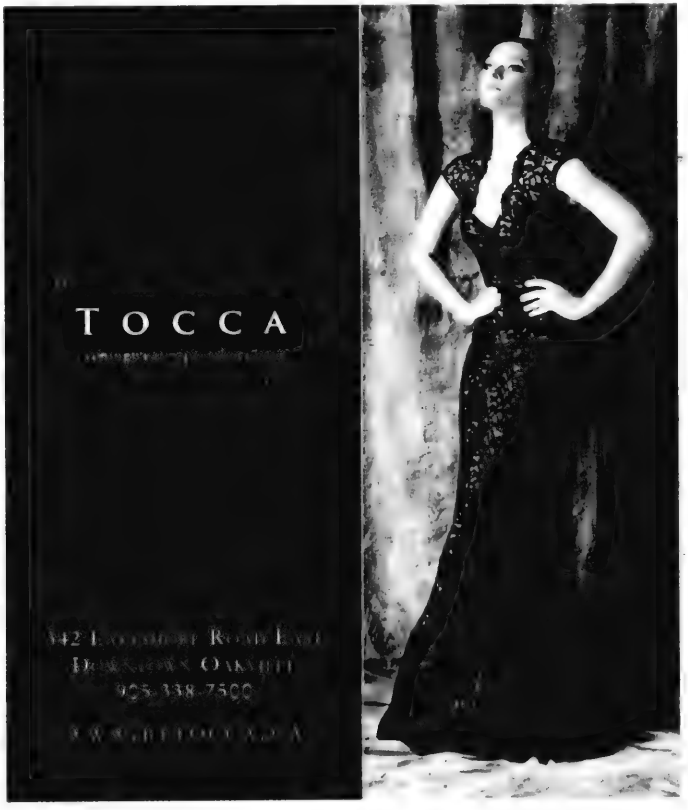
Parties at Graydon Hall Manor can be held outside in a tent setting.

"It was designed as a single-family home so it is not designed with all the commercial materials that a lot of banquet halls have," Pieckenhagen says of the Gatsby-esque manor established during the 1920s.

"It really feels like you're entertaining in your own grand mansion."

For more information, visit graydonhall.com, call 416-449-5432, or email concierge@graydonhall.com.

Popular outdoor flourishes include gardens, fountains and a 160-foot stone terrace.



Great kosher venues, north or south

Jennifer M. MacLeod
Special to the CJN

Kosher kitchens ☑
Capacity up to 450 ☑
Wheelchair accessible ☑

Delicious food is standard at the Leo and Sala Goldhar Conference and Celebration Centre.

Wherever your guests are coming from, choosing a venue that's convenient to access – easy driving distance, plenty of parking – is a priority.

With elegant, formal settings that can be easily customized to suit the mood of any simchah, both Beth Emeth Bais Yehuda Synagogue and the Leo and Sala Goldhar Conference and Celebration Centre, at the Joseph and Wolf Lebovic Jewish Community Campus, offer a blend of tradition and convenience that's just a comfortable drive away.

Minutes from the 401, in a central location in Toronto that brings together guests from north, south, east and west, Beth Emeth Bais Yehuda is "not just a venue," says event co-ordinator Valerie Duarte, of Beth Emeth Bais Yehuda (valerie@bebyi.org; 416-633-3838). "It's a shul – it's very meaningful."

Two newly renovated banquet halls at Beth Emeth Bais Yehuda can accommodate smaller or larger simchahs in a style that's just right. For baby namings, meetings or corporate functions, the Arback Hall holds up to 160 people, while the larger Fischtein Hall can seat up to 420. A boardroom that can seat up to 50 and includes the latest in state-of-the-art audiovisual equipment is also available.

"Having an event in the shul," says Duarte, "is really where a lifecycle event should be." The main sanctuary, which seats up to 900, lends an appropriate sense of grandeur to any wedding, but a smaller chapel, recently renovated, is available for bar and bat mitzvahs or even afternoon weddings, seating up to 90 guests. The entire synagogue is fully accessible, and the main sanctuary even offers a ramp up to the bimah.

But the warmth and spiritual authenticity of a synagogue doesn't mean compromising on style or comfort, as anyone who's attended a simchah there can attest. You'll enjoy the personal touch and extra attention from staff at Beth Emeth Bais Yehuda, since usually, only one event is held at a time, making the entire facility available to you and your guests. "If you book a bar mitzvah, wedding or party, the focus is going to be on you," says Andrea Levine, communication and development co-ordinator at Beth Emeth Bais Yehuda.

And Uptown Gourmet, the exclusive in-house caterer – certified by the Kashruth Council of Canada – can custom-craft a menu tailored to your needs or offer suggestions in line with up-to-the-minute food trends.

A little farther north, in Thornhill, Ont., poised at the heart of tomorrow's Jewish Toronto, is the brand-new Leo and Sala Goldhar Conference and Celebration Centre, which is now open and ready, willing and able to handle almost any simchah.

When combined, the centre's three separate event spaces offer theatre-style seating for up to about 450, or seating for up to 280. For a smaller event, the rooms can be divided, offering the option of an intimate dinner for 60 to 100 guests.

"It's a very simple, classic room," says Rauni Whiteley, general manager of food services for the Lebovic JCC, which also offers dairy meals daily at the Paradise Café. All food operations at the JCC are run by Compass Group, the Canadian branch of a British corporation that is the largest food-service company in the world.

The JCC includes two full kosher kitchens, meat and dairy, operating under the supervision of the Kashruth Council of Canada with a full-time mashgiach. Originally, Whiteley says, organizers expected most simchah catering to be based out of the meat kitchen, but in fact, there have been many requests for dairy catering already. Either can be accommodated for any type of event.

"There's a lot going on in the building," says Whiteley. "It's a real hub of the community." Though it just opened last December, the centre has already hosted numerous bar and bat mitzvahs, along with Sheva Brachot and a town-hall meeting for the local MPP.

Most visitors are surprised to find such an exciting venue so conveniently located, she says. "They didn't know it was here… the facility itself is quite spectacular."

But more than an outstanding facility, Whiteley says, "We… strive to offer a worry-free planning process" and "pride ourselves on the level of service that clients can expect." As a new venue, she adds that "it's very much about building relationships with people and businesses in the community."

Whether for business (including spaces for breakout sessions and corporate meeting packages) or personal events, as with the new bar/bat mitzvah packages, or an all-inclusive bris package – "you've just had a baby… it's one-stop shopping, you don't want to fuss around with a lot of stuff," Whiteley says – you'll find convenience and peace of mind at the Leo and Sala Goldhar Conference and Celebration Centre. And it's not too far from home!

For more information or to arrange a tour of the centre, contact Ashley Levy at ateschner@ujafed.org or 905-303-2353, ext. 3202.

Beth Emeth Bais Yehuda offers a large main sanctuary or a more intimate chapel for simchahs.

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Glasses can change first impressions

Popular styles reach back in time at Hakim Optical

Sammy Hudes
Special to The CJN

You might not realize it, but glasses may be one of the most effective fashion accessories one can add to their party wardrobe.

So says Bijan Minbashian, vice-president of operations at Hakim Optical, who notes that the first thing one notices when speaking to someone else is his or her facial accessories.

"Because the person's face is the one thing that people look at the very first glance to connect with, or at least is human nature to do so, what you have on, whether it's your earrings, your makeup, your hairdo or the eyeglasses, is an accessory that makes a difference in the way you present yourself," Minbashian says.

But glasses in particular have the ability to stand out and change one's appearance, since people typically connect with one another through eye contact, Minbashian says.

"When you talk to somebody, you connect to their eyes and the eyeglasses are the first thing that wraps around the eyes," he says. "You can wear a pair of glasses that will make you very smart-looking, you can wear a pair of glasses that is very sporty. You can wear a pair of glasses that have a very strong business look to them."

Because of this, the impression you give off at any social gathering is very much dependent on what style of glasses you may be wearing, Minbashian says.

"When you meet somebody who wears round-shaped lenses, like a John Lennon look, no matter what, you kind of attribute that look to somebody who is artistic, or somebody who is academically advanced," he says. "If you want somebody to [have] a more executive look, you give [him or her] a heavy-duty plastic frame, usually rectangular in shape or even square."

Like clothing, popular styles of glasses change from year-to-year, depending on what shapes and colours are in, according to Minbashian.

Large plastic frames with thick rims evoke memories of musicians in the '50s and '60s.

Currently, he sees a lot of customers purchasing large, plastic frames with thick rims, similar to those worn by famous musicians during the 1950s and 1960s.

"When you look at some of the singers [from that era], they used to wear these thick-rim, plastic frames; some wearing round-shape, some were oval-shape, and some were just plain rectangular," he says.

The younger generation is specifically gravitating toward Ray-Ban-style frames, similar to those of Dan Aykroyd's character in *The Blues Brothers* film, according to Minbashian.

The only difference however, is they are mixing this look with somewhat unorthodox colours, as opposed to traditional black and brown frames.

"Now the kids are looking for funkier, more jazzier colours with... something to make it stand out more than [what] the average person buys," he says, noting that green is a popular colour this year.

Minbashian says the most important thing to remember when trying to leave an impression is the use of contrast on one's face.

"Contrast is one of the most basic ways to make something stand out," he says. "If you're fair in skin, something dark in colour and a strong look always plays a big role, and if you have darker skin and so on, you want to go with the lighter colours."

For more information, visit hakimoptical.ca.

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Let boys help choose their own clothes

Lauren Kramer
Special to The CJN

If there's one outing most parents don't exactly relish, it's clothes shopping for kids.

There's the delicate task of balancing your budget against their desires – the inevitable. But I really, really like it, so why can't I have it?"

Add to that a kid who is a reluctant shopper to begin with and has a sense of fashion that likely conflicts with that of his parents, and you have all the ingredients for an excruciating excursion.

But it's an excursion that's necessary, particularly when invitations to special occasions start making their way into your mailbox more frequently, or your child's bar or bat mitzvah approaches.

When that happens, you'll want to load your son into the car and head to Crawford Boys Clothing (crawfordboysclothing.com, 416-782-8137).

Crawford Boys Clothing owner Paul Spiar

Owner Paul Spiar has witnessed many such shopping trips when boys and their parents visit his store. When handled correctly, they can be a fun, bonding experience, he says.

"The boys are an important part of the shopping process, and most of them know what they like and what they're comfortable with. Their concerns are important," Spiar says.

"Our staff listen to what they have to say and always take them seriously."

Crawford Boys is situated in Lawrence Plaza on Lawrence Avenue West at Bathurst Street, and given its focus on boys dress clothing and trendy party casual wear in regular and husky sizes, it's somewhat of a rarity in the world of retail clothing.

The store carries labels from famous fashion designers such as Joseph Aboud, DKNY, Tallia, Michael Kors, Elie Tahari, John Vavatos and Ike Behar. There's also a huge selection of suits for more formal occasions.

As more parties carry a theme, the dress code for those who attend has changed from formal to fun.

"It's the lightweight, easy-to-wear sports jackets that are the hot sellers right now," Spiar says.

"Boys are veering toward unlined cotton madras, light silk looks and linen blends that can be worn with a dress pant, shirt and tie or dressed down with cotton twills, denims and a great sport shirt."

Sport shirts abound in all colours of the rainbow, and a popular look today is a style with a contrast fabric inside the collar band and under the cuffs.

In general, the boys' fashion world is witnessing a shift in patterns. Stripes are out and checks and plaids in myriad colour combinations are in.

By next fall, Spiar says, for every stripe on the shelves there will be four plaids. French cuff shirts are also moving quickly, thanks to their tremendous elegance, he says.

"For dressy occasions, we carry a great selection of them, as well as cuff links featuring soccer balls, Lamborghinis, hour glasses and more."

Spiar is now being visited by second-generation customers and advises parents to have a look around before they bring their sons shopping with them.

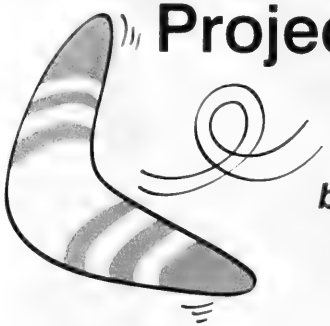
With some advanced scouting under their belts, they can minimize the need to visit 12 different stores with a child in tow. That will lead to a happier kid, and in turn, to a more pleasant shopping experience.

"Set the boundaries of the shopping experience," he advises parents. "Then let your son choose what he wants to wear. When he has had major input in the decision, he'll look great and feel great, too, which is ultimately what we all want."

Dress codes have changed from formal to fun.

Easy-to-wear sports jackets are hot sellers right now.

The BOOMERANG Project



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Too many gifts?

Ask Ella

By Ella Burakowski

Dear Ella,

My cousin, Sandi, is getting married. Her engagement has been long and draining for my husband and me. It started about a year ago when their engagement was first announced with a l'chaim. I didn't know whether or not to bring a gift, but I didn't want to go empty-handed, so I brought a tray of truffles.

A few months later, an invitation to the engagement party arrived. Fortunately, it came with a list of places where the couple was registered. Once again, I bought a gift, which cost considerably more than the l'chaim present.

Now my aunt is throwing a bridal shower luncheon, and, of course, I'm invited.

I know this isn't an insurmountable problem, but I'm feeling a little put off. How can she expect me to buy so many gifts for all these functions and to still give a substantial gift for the wedding? I was also invited to a second shower thrown by another cousin, but I made an excuse for that one and didn't attend. Including the wedding, that's five parties! The more people I ask about what to get for each one, the more I hear that this seems to be "normal" these days. I think it puts a huge burden on the guest and, at least for me and my husband, it's left bad feelings.

What's your take on this?

Gift Overkill

Dear Gift Overkill,

An engagement is a happy time, not only for the couple, but for all the people who love them: the parents who have watched their children blossom, hence the immediate l'chaim; the couple themselves, who want to celebrate, hence the engagement party, and the sisters, aunts and friends who are so happy and want to take part, hence more than one shower. Of course the pièce de résistance is the wedding itself.

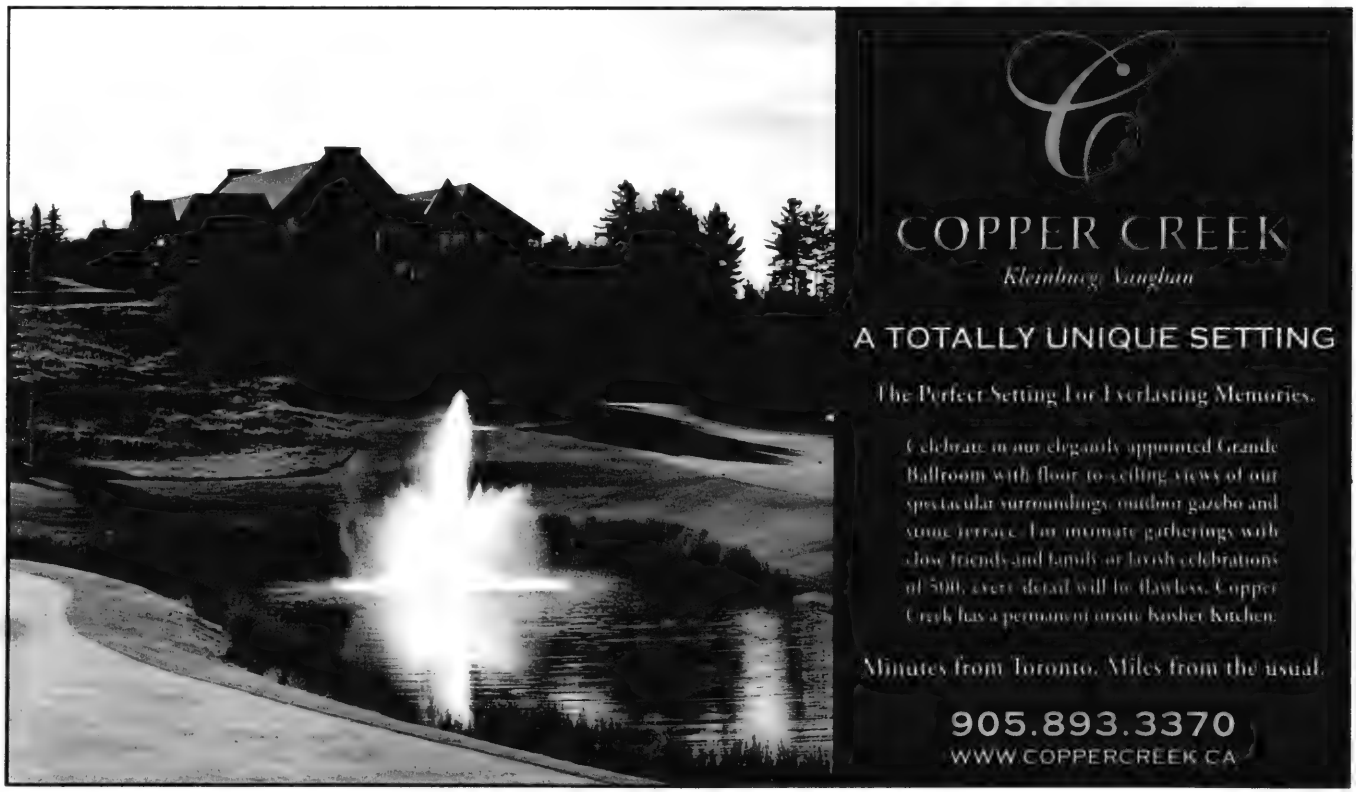
So what's your obligation in all of this? First and foremost, you were invited to all these functions not for your gift but because you are close to Sandi and have been part of her life. The different people making these parties know that you are an integral part of the invitation list. To not invite you would be an insult. Of course, you want to do the right thing. The right thing would be to attend if you can. Except for the wedding gift, none of the others needs to be substantial.

I don't think it's appropriate to arrive empty handed to any party you're invited to, so here's what I might do.

To the l'chaim, I would bring a bottle of wine. To the engagement party, I may spend a little more, maybe $50 to $75 and purchase something off their registry. For a shower gift, I would bring a picture frame, tea towels, or something cute and inexpensive. No need to go all out, especially since you've already been to so many other celebrations. For the wedding, give a substantial gift. The going rate for a traditional Jewish wedding with all the fixings these days is $300 to $350. If that's too high, give whatever you can. The most important thing is that you be there to join in the celebration. Don't make this all about the gifts. It's about so much more than that.

Whenever there is an occasion to celebrate, do it. Happy occasions are what we all live for.

Readers may submit their questions to Ella at the CJN's e-mail, ellaburak@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed to readers her unique brand of earthy, wise advice. Her column is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.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Mazel Tov on your special occasion

Planners are a huge help for Israeli destination weddings

Lise Stern
JNS.org

Picture a wedding in an ancient Roman amphitheatre on the shores of the Mediterranean. Or in the mystical Israeli city of Safed, the sun setting over the Galilean Hills. Or in the multi-level garden by the Tower of David in Jerusalem. All these are possible options for destination weddings in Israel, a growing industry.

"It is estimated that there are over a thousand weddings annually of people from abroad coming to get married in Israel," says Lian Matias, who operates the website Hatunot (hatunotblog.com) with Tracey Goldstein. The two-year-old organization, described as "The English speaker's guide to planning a wedding in Israel," acts as a clearinghouse of details on the wedding industry, with links to planners, venues, photographers, and more.

Weddings held by foreigners in Israel differ somewhat from native Israeli weddings, says planner Naomi Tabor, owner of Imagine Weddings in Israel (israel-wedding.com). A native of France, she started planning weddings in Israel six years ago when she married an Israeli. Tabor notes that Israeli-style weddings are generally quite different from those of out-of-staters.

"Most Israelis dress down for weddings, while Americans and others dress up. Israelis are very relaxed, with no speeches," she says. "Most of my clients have a more intricate plan, a precise sequence of events. For the meal, most Israelis do a buffet." The sit-down meal approach is now called "American style" in Israel. And then there's the invitation – because of the nature of the wedding, namely the fact that travel plans are needed, many couples send out invitations or "save the date" notifications six to 12 months in advance – compared to the two weeks' notice or so for Israeli weddings.

Israeli weddings also tend to be huge, with 400 to 600 people and more. The traditional gift for such nuptials is almost exclusively cash. Destination weddings can be that large, but the average is closer to 150 to 200, and some are as small as 20 to 50.

Nikki Fenton of Bespoke Weddings (nikkifenton.com) made aliyah from England in 2007, and has been planning destination weddings in the Jewish homeland ever since. "The energy of weddings in Israel is unexplainable," she says. "Many of the guests are on holiday and have come because they love the couple and their families and the couples chose Israel because they love the country – therefore the energy in the wedding is electric and has a whole lot of soul. I wouldn't want to work on weddings anywhere else because they are so special and beautiful here."

Matias agrees. "Because Israel is so unique and diverse, it abounds in wonderful locations and venues for weddings."

Tel Aviv-Jaffa is the most popular location followed by Caesarea, Jerusalem, and the Galilee. Venues include hotels, each with their own character. The 24-story David Intercontinental (ichotelsgroup.com) in Tel Aviv is good for larger groups who want the backdrop of modern Tel Aviv. The boutique-style modern-meets-ancient Mamilla Hotel (mamillahotel.com) outside the walls of the Old City of Jerusalem has a rooftop space and a fashionable elegance.

But hotels and event halls aren't the only options. "Many weddings are held in private homes," says photographer-turned-planner Danny Marx of Danny Marx Ltd. (marx.co.il). "We planned an amazing wedding of two days in the desert for a couple from New York – 200 guests stayed the night and enjoyed the experience of special desert breakfast and camel tour."

Some weddings may have a theme revolving around the food, a favorite color or a movie. "I planned a wedding where the theme was entirely Alice in Wonderland," Fenton recalls. "We even made the aisle to the chuppah multi-colored stripes to match the theme."

Outdoor weddings in Israel are especially popular, with those in deserts, by the water (Red Sea, Dead Sea, Mediterranean, Lake Tiberias), on farms, at vineyards or in forests. "You absolutely know from May to September you're not going to have rain," says Tabor. "You can choose your dates in peace." And if you want a winter wedding, head way south. "It's amazing to get married in Eilat in January – it feels like June or July."

Given the logistics of arranging a wedding from afar, a wedding planner seems almost a necessity; though a wedding can be arranged without one. There are so many components to coordinate: venue, menu, drinks, table décor, flowers, band, photographer, ceremony, the rabbi and more.

"I think it's very, very hard, aside from it being my business," Tabor says. "One reason that gets overlooked is that I will get better prices than a foreigner who picks up the phone and calls the venue speaking only English – they're going to get the 'tourist' price."

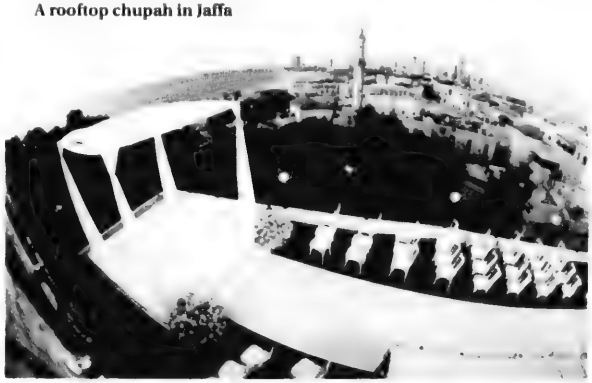
"Planners are highly skilled and experienced people in the wedding field here that will make your wedding day dreams come true and will be able to do all that through long-distance planning," Matias says.

Tabor says the popularity of Israel as a wedding destination has almost tripled since she started.

The cost for a destination wedding can range, but several wedding planners agree that rates can to start around $200 per person – this includes the location, meals, etc. (but not the dress!); planners may charge a set fee, or a percentage of 12 to 15 per cent, depending on the size. And couples marrying in Israel do need to apply for an Israeli marriage registration if they want the wedding to be considered valid in Israel. This can be a bureaucratic process (it includes providing documents verifying that both bride and groom are Jewish and single). A good wedding planner helps take care of this too.

"I know how to do it chik-chak, I do it all the time," says Tabor.

A rooftop chupah in Jaffa



Birthright relationships can lead to marriage

Gil Shefler
JTA

Meredith Ross will never forget when she first laid eyes on Lior, her partner for the past seven years.

Lior, an infantryman in the Israel Defense Forces, was escorting Ross' Birthright Israel group on a free tour of the Jewish state when his friend, a fellow soldier, was killed. Lior was leaving to attend his funeral and had come to say goodbye.

The two 18-year-olds spoke for just five minutes, but it was enough.

Young Canadians can find adventure – and spouses, too – on a Birthright Israel trip. *(UIA Canada file photos)*

"I remember borrowing someone's phone to call my mother in the U.S., crying and telling her that I was in love," said Ross, now 26.

Seven years later, they live together in Ramat Hasharon, a leafy suburb of Tel Aviv. The Chicago native completed her undergraduate degree in Israel and now works for a local start-up company.

"Birthright was an eye-opening experience for me," Ross said. "And on top of that it made me so proud to be Jewish."

Now entering its 13th year, Taglit-Birthright Israel's goal is to strengthen the Jewish identity of its participants and their connection to Israel. Yet the popular program also has provided a platform for untold numbers of young singles to form lasting partnerships.

No data exists on just how many participants have met their spouses on the trip. Birthright knows of several dozen marriages, though anecdotal evidence suggests the number could be much larger.

"Because our main goal at Taglit is to strengthen Jewish identity and bring Jews closer together, we consider it a privilege that we've allowed hundreds of couples to meet and build Jewish homes around the world," said Doron Karni, the vice president of international marketing for Birthright. "This is also in line with the findings of a study by Brandeis University that showed Birthright participants are 45 percent more likely to marry Jewish spouses."

Of course, young couples finding love in Israel is nothing new. But Birthright's scale, and its success in targeting participants who normally would not participate in an Israel trip, make its reach potentially far greater. The organization offers dozens of niche programs targeting particular interests and backgrounds, including cycling enthusiasts, fraternity brothers, foodies, recovering addicts and Jews that are lesbian, gay, bisexual and transgender (LGBT).

It was the LGBT trip that attracted Alicia Rosenbloom, who says she would never have gone on Birthright if it weren't for what is known as the Rainbow Tour. She also wouldn't have met her partner, Jordan Rubenstein.

In July 2011, the pair exchanged furtive glances at the airport in New York. During the layover in Zurich, they began chatting.

"By the time we got to Israel we were sitting on the bus together and talked a lot more," Rubenstein said. "A few days in we were already an item."

Over the next 10 days they hiked up Masada, roamed the alleyways of Jerusalem's Old City and spent a night in a Bedouin tent in the Negev Desert. When they returned home, Rosenbloom moved from Philadelphia to New York, where Rubenstein works at Congregation Beit Simchat Torah, the LGBT synagogue in Manhattan.

This summer, on the second anniversary of their meeting, the two women will tie the knot at a ceremony in Queens.

"Religion wasn't a big part of my upbringing," Rosenbloom said. "I wasn't bat mitzvahed, and I kind of felt Birthright was for people who were real Jews and real religious."

Not all the romantic Birthright traffic heads east.

Michal Ezekiel moved from Israel to Los Angeles in 2010 to be with Max Simon, whom she met on the Tel Aviv beach in 2008. Simon was a recent graduate of the University of San Diego; Ezekiel was one of eight Israeli soldiers who accompanied his group on its Birthright tour.

"I was one of those people who went on Birthright just looking to get away from my life in L.A. and I had no idea what I was walking into," Simon said.

A few months later, Ezekiel joined her family on a trip to California, where the two were reunited. He took Simon out for dinner on her birthday, followed by a romantic walk on the beach. In 2012, they were married in Israel.

"That was the first time we hung out outside of the trip," Simon said. "We saw each other and we realized there was something there."

For those who find love on Birthright, meeting their significant other is the main reward. For years it was widely reported that Michael Steinhardt, one of the program's main funders, promised Birthright couples a free honeymoon in the Caribbean or Israel.

On its website, the Birthright organization makes clear that it does not provide honeymoons to couples who meet on the trip.

"Unfortunately," said Rubenstein, who is planning a post-wedding getaway to the Grand Canyon, "it's an old wives tale."

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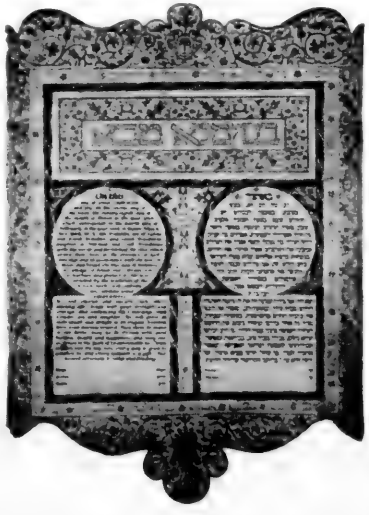

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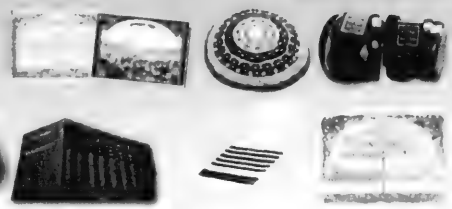

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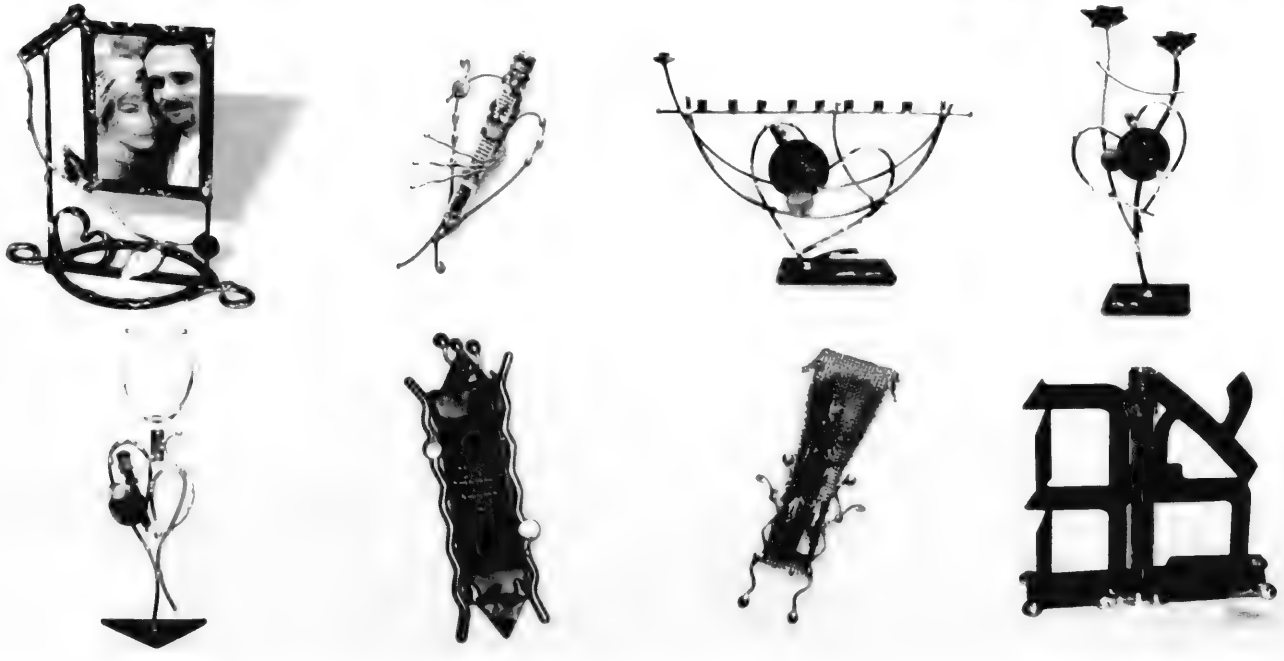

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Assad, Netanyahu exchange threats

Aaron Kalman
The Times of Israel

JERUSALEM — Syrian President Bashar Assad has made a "serious decision" to open a front with Israel along the Golan Heights, he said in an interview published Monday.

In an interview with Lebanese newspaper *Al Akhbar*, Assad said his country's military action against Israel would be substantial, sustained and effective, not a "random firing of mortars" across the border.

Shortly after the Syrian president's remarks were made public, Prime Minister Benjamin Netanyahu warned that "any who threaten to harm, or harm, Israel will be harmed."

In the interview, Assad said there has been massive foreign involvement in the civil war in his country since its eruption more than two years ago. He claimed that western powers have been helping his regime as well as the rebels. His comments came a few days after a fierce battle between the Syrian army and rebels over the city of Quneitra, near the Israeli border on the Golan Heights, almost brought Israel and Syria into open confrontation, according to a UN document leaked on Saturday by U.S.-based blogger Nabil Abi Saab.

Benjamin Netanyahu, left, and Avigdor Lieberman on Monday [*Flash90 photo*]

Speaking to the Knesset's defence and foreign affairs committee, Netanyahu promised retaliation against the Syrian regime and said Israel is "ready for any eventuality."

Continued on page 32

To our readers

It is some seven weeks since I announced the closure of the print edition of *The CJN* after June 21. We chose that timing to protect our staff. However, we then made a commitment that the board of directors would strive to avoid what was then staring us in the face. None of us knew whether we would succeed.

We have worked very hard to bring clarity to our position and to chart a course. We wanted to save the newspaper, in Toronto, Montreal and elsewhere. The community told us – the independent, voluntary board – to find a way.

Setbacks were encountered, but all of us continued as promised, without pause.

Many community members in Toronto and Montreal committed to "guarantee" our success, if there was a viable business plan. Many subscribers and non-subscribers have offered to pay substantial increases in the annual subscription amount. Advertisers, and some who have not recently advertised, have told us that they are prepared to re-engage. Donations have even been offered.

Our recent adviser, to whose involvement I referred last week, has made recommendations and taken actions that have refined the picture of our business. While we are still not in a position to declare with certainty that we have reached our goal, we have made some necessary but difficult structural changes in our operations. These have been put in place with a view toward viability.

Next week is decision time.

If we are able to produce a practical plan by then, if our guarantors agree that it is workable, if new subscription rates are immediately accepted, if new subscribers come on board and if advertisers rally behind us, we will have succeeded.

So many of you have told us that this newspaper is a community asset. It will only remain as a living asset if subscribers and advertisers then participate personally and quickly.

The board renews its commitment to extend every effort to preserve *The CJN*.

Donald Carr, President
The Canadian Jewish News

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Greater Toronto Area

British MP warns of possible Syrian genocide – please see page 32

CANADA

Shul Marks 150 Years

VICTORIA — Canada's oldest continuously operating synagogue held a re-enactment of its dedication ceremony June 2 as part of its 150th anniversary celebration. Among those on hand at Congregation Emanu-El in Victoria were Victoria Mayor Dean Fortin and Mount Royal MP Irwin Cotler. The synagogue, which is seeking funds to make structural repairs, also hosted an exhibit on its history and that of the Jewish community in the city. In 1863, before Confederation, Victoria Jews and non-Jewish patrons financed the shul's construction. At the time, Victoria was home to Jews hailing mostly from the United States who had come north during the Fraser River gold rush of 1858.

Walk For Israel

KITCHENER, Ont. — The second annual Kitchener-Waterloo Walk for Israel was held June 9. The 5-km walk began and ended at Beth Jacob Congregation in Kitchener. It raised $12,000 last year for Youth Futures in Kiryat Shmonah, Israel, which helps poor youths with social and academic skills. This year's walk will also support the program.

CJN Wins Awards

AYLMER, Que. — *The CJN* won three awards at the annual Quebec Community Newspaper Association meeting May 31 in Aylmer, Que. It placed second for best website, as well as third for best special section for the February 2012 *Weddings, Etc.*, and third for best French-language story for staff reporter Elias Levy's feature on Shoah survivor and author Martin Gray.

Turban Ban Rapped

MONTREAL — The Centre for Israel and Jewish Affairs (CIJA) and B'nai Brith Canada-Quebec Region urged the Quebec Soccer Federation to reverse its recent decision to prohibit Sikh turbans from Quebec soccer fields, which B'nai Brith called "a failure in reasonable accommodation." The ban came despite a directive from the Canadian Soccer Association urging provincial affiliates to allow them. It "does not meet the requirements of the province's human rights charter, which recognizes and protects religious freedom as a fundamental human right," said Allan Adel, chair of B'nai Brith's League for Human Rights. "If it believes there is a safety issue, the federation should explain why they have allowed female Muslim players to wear their headscarves, while banning Sikh players from wearing their turbans." CIJA noted turbans pose no safety risk and have been integrated into police and army uniforms.

New Chair For National Jewish Group

Ralph Shedletsky

TORONTO — Ralph Shedletsky became chair of the board of Jewish Federations of Canada-UIA (JFC-UIA) on June 2 for a two-year term, replacing Montrealer Marc Gold.

Shedletsky has been on the board since 2002. He served as treasurer for four years and most recently led the governance review committee and the strategic planning review

His involvement with the Toronto Jewish community began in 1975 with what was then called Toronto Jewish Congress. He has since served on and chaired many UJA Federation of Greater Toronto committees, as well as served on the boards of many other Toronto Jewish organizations.

WORLD

Camp Tunnel Found

WARSAW —Polish and Israeli archeologists discovered traces of an underground tunnel at the site of the former Sobibor death camp. The tunnel ran from a barracks to outside the camp fence. It may have been dug by prisoners of the Sonderkommando who worked burning the corpses of murdered Jews. The tunnel would have helped prisoners escape, but the archeologists don't believe it was used.

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Jews get involved in new group to help Roma

Andy Levy-Ajzenkopf
Staff Reporter

Canada's Jewish community is taking steps to do more to help Roma and other immigrants fleeing persecution.

The memory of Canada's "none is too many" doctrine was invoked on June 5, when members of Toronto's Jewish and Roma communities gathered at Holy Blossom Temple to discuss modern-day racism and xenophobia.

"Why the Roma?" was the topic of a panel discussion about the root causes of the increase in the number of Roma refugees coming to Canada from eastern and central Europe. About 150 participants gathered to hear a keynote speech by Toronto Roma Community Centre executive director Gina Csanyi-Robah.

Her co-panellists were former Canadian Jewish Congress CEO Bernie Farber and Anna Porter, publisher of Key Porter Books. The panel was moderated by theologian and social activist Mary Jo Leddy and introduced by Holy Blossom's rabbi emeritus, Dow Marmur.

Csanyi-Robah discussed the plight of her people in central Europe, particularly in Hungary, where, she said, the ultranationalist Jobbik party, aided by the country's sympathetic ruling Fidesz party, continues to foment anti-Roma and antisemitic sentiment countrywide.

Jobbik's paramilitary offshoots often attack and antagonize Roma and Jews, both verbally and physically, with seeming impunity, she said.

However, a newfound friendship has since formed with the Jewish community, both here and abroad, based on a shared history of persecution, particularly at the hands of the Nazis – the Roma have their own word for the Holocaust, referring to it as the "porrjamos," or the "devouring" – where, depending on estimates, between 500,000 and two million Roma perished along with six million Jews as part of Hitler's "final solution."

Gina Csanyi-Robah

Csanyi-Robah thanked the Jewish community in Canada and Europe for advocating on behalf of and helping Roma in devising ways it can "develop pride" among its scattered population.

Meanwhile, Porter took a strong position on Jobbik and Hungary, calling the political party "fascist."

Though a supporter of Canada's ruling Conservative party, she said she believes recent immigration reform that prohibits Roma and others seeking refugee status in Canada from being accepted is wrong, and she hopes that Citizenship, Immigration and Multiculturalism Minister Jason Kenney will soon rectify the issue.

"Hungary is again a dangerous place [for Jews and Roma]," Porter said. "I say this in due deference to Minister Kenney. I like him, I really do. But Hungary is now run by [Prime Minister Viktor Orban], whose portraits are all over the place, and who is cultivating a culture of adulation. Hungarian survivors of the Holocaust have seen this before and they are terrified."

Continued on page 6

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From the editor's desk...

In this, my next to last column, I wish to look back at one of the first columns I wrote in this space.

I wrote about a conference that had been held at Brandeis University that considered some of the key issues facing the Jewish press.

That conference, some 20 years ago, brought together some of the stalwarts and most experienced men and women of the North American Jewish press. The discussion was pointed and substantive. (Not surprisingly, it did not anticipate nor were participants asked to anticipate, the impact many years later of the digital world upon print media.)

The most important question at the conference was framed by Gary Rosenblatt, publisher and editor of the *Jewish Week* of New York.

"What then, is the role of the weekly Jewish newspaper at a time when interest in Israel is waning, assimilation at home is growing and fewer people are reading newspapers? This is not an academic question. If we don't have people who care about Jewish life, we're out of business. So part of our job is to promote and highlight the vibrancy of Jewish life, in as many forms as possible."

Rosenblatt was speaking from an American Jewish context and directed his question to the Jewish social and cultural milieu of the United States. But the question was no less relevant at that time to us in Canada as well. Indeed, one can say it is even more relevant to Canadian Jews today.

Of course, Rosenblatt answered his own question about how Jewish newspapers might promote the vibrancy of Jewish life.

One of his points was especially germane then. It is equally so today. Indeed, it will always be especially germane.

"One role that Jewish newspapers can and should place greater emphasis on is education for adults as well as children. We have the opportunity, through our pages, to inform about Jewish heritage and history as well as politics and art... There is a need not to neglect the Jewish component of a Jewish newspaper. It's not just about Jews, but about what it means to be Jewish."

Rosenblatt's credo hit the bull's-eye of "Jewish journalism".

It is a credo that *The CJN* has always tried to live by and honour.

The "J" in the "*CJN*" has always stood for something more than the subject matter of the stories in the paper. It has been the guiding principle, the guiding set of values and purposes by which the stories have appeared in the paper.

Like the secure structure of a kaleidescope that offers myriad discoveries with each turn of the sphere and joining of new light, "What it means to be Jewish" is a question with many answers.

One possible answer, at least, must include thought, concern and caring for fellow Jews. In traditional Jewish parlance, *Kol Yisrael arevim zeh lazeh* (We are all responsible for each other).

In January 1996, a relatively new editor at *The CJN* expressed the following thoughts.

"In an age when news was obtained only from print or radio, the Jewish newspaper was a precious lifeline of information about a kinfolk dispersed to the far corners of the vast Earth. Indeed, many people of my generation can still recall a time when our parents and grandparents carried the Jewish newspaper around with them for most of the day, twice-folded and coddled under an arm. Until it was fully read, it was not put away.

"We can also recall a parent or a grandparent poring over every article and column for news of "the old country," reading aloud for the benefit of the rest of the adults sitting nearby, the newspaper spread open on the kitchen table to its full storied, broadsheet breadth.

"Today, print and radio may in fact be the last places people turn to for their news. In the blink of an eye, information now travels by electronic impulse and computer byte into the very heavens of space and back. Even the vast Earth has been brought into our living rooms and onto our display terminals.

"It therefore may be exceedingly unrealistic and sentimental to hope that *The Canadian Jewish News* becomes a coddled treasure under the arms of its readers. Nevertheless, it is my aspiration for *The Canadian Jewish News* that our readers, as their parents and grandparents before them, will look upon the paper as a precious lifeline of information about a kinfolk dispersed to the far corners of our vast Earth."

Reading these words today, some 18 years after they were written, they do seem somewhat unrealistic and sentimental.

But being true to the "J" in "*CJN*" has indeed always meant our striving to be a "precious lifeline of information" about Jews in Canada and around the world. And in this I believe we succeeded, even though, it is clear we may not also have been that coddled treasure under the arms of all our readers.

– MBD

SeeJN

BOOK READERS COMMENDED

Israeli Minister of Culture and Sport Limor Livnat and Prime Minister Benjamin Netanyahu are seen with students who were selected by their schools to receive prizes for taking joy in and excelling at reading books.

[Israel Sun photo]

Anti-bullying strategy to involve youths

Carolyn Blackman
Staff Reporter

The launch of a new national anti-bullying and anti-discrimination strategy was announced last week by Laureen Harper, the wife of Prime Minister Stephen Harper, and Heritage Minister James Moore.

The strategy, in concert with the Canadian Red Cross, will involve 48,000 youths, who will be trained to conduct anti-bullying workshops in communities across Canada.

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), commended the government in a statement for "taking concrete action to combat bullying and discrimination, which pose an unacceptable daily threat to the well-being of far too many young Canadians.

"For generations, Canada's Jewish community has been at the forefront of the fight against discrimination and bullying. In partnership with Jewish federations across Canada, we look forward to working with the federal government and the Canadian Red Cross on this important initiative in the months ahead."

He told *The CJN* that the challenge of getting such a strategy in place is getting the public to recognize how serious an issue bullying is.

"It is not specific to one target group. The Jewish community has been the target of intimidation and bullying, which can become dangerous and volatile. We all share this vulnerability because there [have not] been enough strategies in place.

"Today, there are new kinds of instruments [of abuse] in place such as social media. We must ensure that society comes together to ensure that we recalibrate the threshold of what is acceptable, and develop a level of sensitivity that won't tolerate that level of abuse," he said.

Laureen Harper

Because of its history, he said, the Jewish community must be at the forefront in the fight against bullying and discrimination.

NEW DANI HOME: Rabbi Daniel Korobkin affixes a mezuzah at the new DANI (Developing and Nurturing Independence) Centre at 501 Clark Ave. W. Vaughan Mayor Maurizio Bevilaqua cut the ribbon at the May 5 opening. The 8,250-square-foot location includes a café for DANI's catering arm, which is under COR supervision. The organization supports teens and young adults with special needs.

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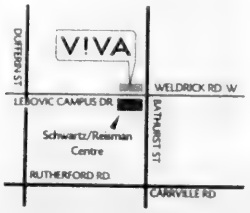

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Grassroots organization to aid Roma and others

Continued from page 3

What's more, she said, the Hungarian government is rewriting history and downplaying any role played by the country in aiding Nazi Germany during the Holocaust. For the 100,000 Hungarian Jews and 30,000 Hungarian Roma, the activities of their state represent the "canary in the coal mine," she said.

"The Roma arriving on Canada's shores today are refugees. And we need to let our government know."

Last year, Kenney's office approved legislation declaring Hungary a so-called "safe country" whose democratic laws and government provide adequate protection of the rights of all its citizens, and thus it could not produce legitimate refugees.

Farber said he was proud to be in a room full of Jews interested in helping Roma.

"We both went through a genocidal traumatic experience. We are like brothers," he said. "What is happening in Hungary today is not that different from what happened to the Jews [of Europe] 75 years ago. We have to ask ourselves, 'For the Roma, if not now, when?'"

With that in mind, Farber announced the formation of a new, grassroots social action organization called the Jewish Refugee Action Network [J-RAN], which will launch later this month in the hope of creating a national symposium to challenge the Canadian government to change its immigration policies towards Roma and other asylum-seekers.

"Because we're dealing with people's lives, we will deal with the 'safe country' list," he declared.

Social activist and diplomat Stephen Lewis is expected to chair J-RAN. Others who will likely be involved include Farber, Leddy, Csanyi-Robah and Toronto immigration lawyer Maureen Silcoff. The new group was founded by Rabbi Arthur Bielfeld, rabbi emeritus of Toronto's Temple Emanu-El.

Farber exhorted audience members to spread the word about J-RAN, write letters to the editor of all news outlets, and consider providing financial aid or volunteering with the newly formed group.

THE MOVEATHON: The first day of the Zareinu Moveathon Festival took place June 9 at Downsview Park in Toronto. Funds raised at the two-day event support the Zareinu Educational Centre, a school and treatment centre for children with a wide range of physical and developmental challenges. Festival highlights included the sensitization pavilion, where kids could experience a day in the life of their peers with special needs, and the high-flying extreme trampoline shows. The second day of the Moveathon festival takes place in Richmond Hill, Ont., on June 23.

Correction

The article "TanenbaumCHAT principal retires after 38-year career" (*CJN*, June 6) had incorrect information. Sam Kapustin is Jewish studies principal for the entire school, not just the south campus of the Anne and Max Tanenbaum Community Hebrew Academy. Also, there were no non-Orthodox Jewish studies teachers at the school when he began his career.

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Warnings: hazardous to human health

Last week in Great Britain, two quite distinct yet equally compelling warnings were issued about the spreading chaos and mayhem in the Middle East. They grabbed our attention because of the urgency of the messages and the credentials of the messenger.

Bishop Michael Nazir-Ali, the Pakistani-born former Anglican Bishop of Rochester, England, and co-head of the Anglican-Al Azhar Dialogue, warned of ominous conditions faced by minority populations in countries where an "Arab Spring" has ruptured the old order.

In particular, Bishop Nazir-Ali sounded an alarm for the safety of Christians. He pointed out that since late 2010, when Arab Spring uprisings began, "Christian minority groups, especially in Syria and Egypt, have come under increasing persecution." Islamic fundamentalists have very little tolerance for the minorities in their midst, he emphasized. Casting his ever-worried eyes at Syria, Bishop Nazir-Ali expressed pointed fears about the fate of the region's Christian minorities in the wake of what he termed the "Islamic resurgence" and the coming "huge-scale Shia-Sunni conflict." His fears are well-founded. Christians are leaving the Arab Middle East in large numbers.

In a newspaper article last Saturday, Brooks Newmark, the British Conservative MP for Braintree in Essex, warned the West about Syrian President Bashar Assad's genocidal inclinations toward his own people.

Newmark based his warning on a series of meetings he had with Assad between 2006 and 2011. To protect his family and his family's control on power, Assad is "is willing to destroy Syria completely and kill its people in vast numbers," Newmark wrote. The events of the past two years have proven Newmark to be correct.

The civil war in Syria began in March 2011 as a peaceful protest against the iron-fisted rule of the regime. Since then, United Nations officials estimate more than 80,000 Syrians have been killed. And they continue to be killed each day, each week.

Those very same United Nations officials pleaded with the world last week – mostly with the nations of the West – to provide $5.1 billion to cope with the cruel, inhumane mess that Assad and his sponsors in Iran have created. Hundreds of thousands of Syrians are desperately fleeing their country into Turkey, Lebanon and Jordan. The UN actually believes that as many as 3.5 million Syrians could be refugees outside their country by the end of 2013. They also estimate 4.2 million Syrians are displaced inside the country itself, and 6.8 million more are in urgent need of humanitarian assistance.

The West is at an uncomfortable crossroad. On one side is the plea directed to the western conscience to save human lives. On the other side are the despot of Syria, the Islamic theocrats of Iran and the Cold War-oriented politbureaucrats of Moscow who are indifferent to that human life.

Western inaction is not an option.

25 years ago in *The CJN*

Soviet leader Mikhail Gorbachev said Moscow would consider diplomatic relations with Israel at the start of a proposed international conference on a Mideast peace settlement.

Editorial Advisory Board: Maurice Benzacar, Michael Brown, Donald Carr, Rabbi Michael Dolgin, Jake Goldstein, Jeffrey Kopstein, Keith Landy, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Rabbi Chaim Strauchler, Ehud Telem, Nelson Wiseman.

Tribulations of the common folk

In response to the letter by Richard Venn, chairman of the board of UJA Federation of Greater Toronto, titled "Tuition challenge a sign of success," (May 30), which in turn was a response to my earlier article "Are we buckling under the high cost of Jewish life?" (May 14), I quote a talmudic passage from Brachot 28a, paraphrased only slightly. When the recently deposed leader Rabban Gamaliel went to visit Rabbi Joshua in his home and made a comment that indicated a degree of insensitivity to the realities of the financially struggling scholars, Rabbi Joshua retorted, "Woe to the generation where the leaders do not understand the tribulations of the common folk."

Jerrold Landau
Toronto

• • •

PM shows sensitivity and strength

I take issue with the opinions written by your inestimable columnist, Jean M. Gerber. Her rank dismissal of Prime Minister Stephen Harper's support of Israel is, clearly, driven by political ideology. Her comment that "yes, yes, Prime Minister Stephen Harper loves Israel. Better than he should love Canadians" is proof of the same. Gerber makes reference to our government's policies on access to information, the welfare of Canadians, the needs of the vulnerable and environmental issues, the implication being that Harper is derelict in these matters.

We are fortunate that, given the existing fiscal restraints, a government is in place that is doing an admirable job. However, these are questions of policy that are subject to legitimate debate. Certainly they should not be trumped by a question that is not subject to debate – the support of the State of Israel at a time when it faces existential threats. Harper is leading the way for other nations to summon the courage to do what is right by his support of Israel. He is not doing so because he wants to pander to the Jewish People, but out of a firm conviction that it is the moral and right thing to do.

Citizens who are not taken in by the left's political dogma will find it difficult to believe that a man like Harper who displays the sensitivity and strength of character to speak out on that which is just and fair turns into an ogre on the other political issues that call for the same attributes.

Sam Mitnick
Cote St.Luc, Que.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

• • •

Theatre of the absurd

As a further example of the moral bankruptcy and corruption of the United Nations and its agencies, Anne Bayefsky, a UN observer, reports that Iran will soon become the president of the Conference on Disarmament. It is common knowledge that Iran is in a race to acquire nuclear arms, and it will head an agency committed to disarmament negotiations. Once again, the UN qualifies for an award as the theatre of the absurd.

Bert Raphael
Thornhill, Ont.

• • •

Thanks readers for helping children

In 1973, following the Yom Kippur War, my husband and I visited Israel. As a member of Naamat Canada Toronto, I took the opportunity to see some of the work our members in Canada support. My favourite was seeing the beautiful children in our dayccare centres, most from disadvantaged homes. I couldn't help but notice the disparity between my children and their friends, whose homes were filled with toys and games, and the situation for these children.

How does one reach the Jewish community for help? *The CJN*, of course! Since that time, the Dollars for David orange envelope has been an annual insert in the paper at Chanukah. The response from your readers has grown every year since! You have helped to make many children happy.

Goldie Burstein
Founder of Dollars for David
Naamat Canada Toronto

• • •

CJN support

I was heartened when I read that it may be possible the paper might be available after all. I'm 64 years old and I'm disabled. I can't attend services and social events, do the shopping, etc. It is not so bad thanks to my dear husband. But talk about no community! Please keep the paper edition of *The CJN* coming. I can't make a donation, but we certainly can pay much more per year.

Elisheva Kom
Ottawa

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Will Jordan become next casualty of Arab Spring?

Sean Savage
JNS.org

Bordering the attention-grabbing countries of Israel, Syria, Iraq and Saudi Arabia, Jordan is sometimes overlooked by the media and by policy experts because of its peace with Israel, its close alliance with the United States, and its relatively liberal socio-economic system. Underneath this façade of stability, however, is a country plagued by a number of economic and social issues that threaten to plunge Jordan into the chaos of the "Arab Spring" upheavals.

"If there is to be another country, other than the ones that are already in play, and I include Yemen in that, and Bahrain… if there is to be a new country in play [in the Arab Spring], it is most likely to be Jordan," Daniel Pipes, president and founder of the Middle East Forum, told *JNS.org*.

Jordan has long been a unique country in the Middle East, an aberration of sorts in a chaotic region and a holdover from a different era in the region's history. Jordan was established by Great Britain after World War I from the original Mandate of Palestine. In return for the support of Ali bin Hussein, the leader of the Hashemite tribe from the holy cities of Mecca and Medina, during the British-led Arab Revolt against the Ottoman Empire in World War I, the British installed his sons, Abdullah and Faisal, as kings of British-controlled Transjordan (later Jordan) and Iraq.

But when Jordan was formed in 1922, the country was largely desolate and populated by Bedouin or "East Bank" tribes. With the support of the British, King Abdullah formed a close alliance with those tribes that became the foundation of the modern state of Jordan.

According to Professor Asher Susser, a senior fellow at the Moshe Dayan Center for Middle Eastern and African Studies at Tel Aviv University, it is precisely this unique history that has given Jordan's monarchy more ethnic stability and legitimacy than some of its neighbors like Syria, who have been ravaged by the Arab Spring.

"First of all, the country in religion terms has a relatively homogenous population, unlike other neighboring countries like Syria, Iraq and Lebanon that are deeply divided on a sectarian basis," Susser told *JNS.org*.

The Jordanian monarchy "has a certain level of legitimacy as descendants from the Prophet Mohammed," Susser explained.

"Also, the idea of hereditary rule is something that is quite customary in the Middle East. These people have more legitimacy than military or republican regimes [like Syria and Egypt]," Susser said. Add in the fact that Jordan is geopolitically central and close to a lot of big powers, many countries don't want Jordan to fail.

Jordan's Hashemite monarchy has been able to maintain power for nearly a century, while other governments in Egypt, Iraq and Syria have fallen numerous times. The stability has persisted despite the large influx of Palestinian refugees from various Arab-Israeli wars, including Jordan's illegal occupation of the West Bank and east Jerusalem from 1948-1967.

Since then, the Palestinian situation has been a perplexing problem for Jordan's monarchy. Unlike many other neighboring Arab countries, Jordan has granted citizenship and rights to its Palestinian community. But the Palestinian community has also long been treated as second-class citizens and viewed with suspicion by Jordan's tribal community, which controls many important state institutions, including the military and domestic security forces.

"From a long-term perspective, the Palestinians were the unsettled element in Jordan, and the tribes of the East Bank were the stalwart support for the monarchy. This was most evident in 1970, in Black September, when the Palestinians got close to overthrowing the monarchy," Pipes told *JNS.org*.

Today, as in the past, tensions between Jordan's native East Bank tribal community and the urban Palestinian community form the basis of Jordan's problems. This has all been exacerbated by economic and political reforms undertaken by King Abdullah over the past decade, as well as the instability of the Arab Spring, which has plunged neighboring Syria into chaos, thereby flooding Jordan with nearly half a million Syrian refugees.

King Abdullah II of Jordan at the World Economic Forum in 2013 *[Wikipedia Commons photo]*

"[The] East Bank elite relied on the government for jobs and wealth, while the Palestinians have long been disenfranchised from this system. However, ironically, the Palestinians' wealth is growing from private sector and the economic reforms. This has caused great resentment from East Bankers, many of whom feel King Abdullah lacks the legitimacy of his [late] father King Hussein. He is less trusted amongst East Bankers," Susser said.

Rather than the Palestinian problem, Pipes cited a deterioration of support for the monarchy among the traditionally stalwart East Bank tribal community as one of the biggest challenges King Abdullah is facing.

"The problem, from the point of view of the monarchy, is now more the tribes than the Palestinians, who simply are not disruptive in the way they were in the past," Pipes said.

The growing distrust of the loyal East Bank tribes, coupled with an emboldened Islamist Muslim Brotherhood opposition (which draws considerable support from the Palestinian community) that has played a major role in the revolutions in Tunisia, Egypt and Syria, presents one of the most difficult challenges the monarchy has ever faced.

When the Arab Spring began, instead of seeing it negatively, Jordan seized it "as an opportunity to institute reforms," according to Fawaz Bilbeisi, director of the Jordan Economic and Commerce Bureau at the Jordanian Embassy to the United States.

"We established a commission to look at our situation and to discuss what are the value propositions of the country. Where do we want to see ourselves in 10 or 20 years?" Bilbeisi told *JNS.org*.

Nevertheless, Jordan faced widespread protests in November 2012 over cuts to fuel subsidies as part of a loan program from the International Monetary Fund (IMF). Many analysts at the time speculated that this would lead to popular revolt, but after a relatively benign government crackdown, by Middle East standards, the protests quickly dissipated.

"In the spirit of the Arab Spring, a lot of people took to the street and expressed their dismay. One of them is the economic reform. Jordan always been a country with an open economy and associated itself with the liberal camp, not the socialist camp. As part of this, in the early 1990s we started to liberalize the country… We are steady on this track and are fully convinced that this is the right way for the country," Bilbeisi said.

Bilbeisi, however, noted that King Abdullah has established a commission to address the people's concerns and make improvements.

"His Majesty has formed a commission to review the privatization process," Bilbeisi said. "I think it is a process that is worth reviewing and looking back into. It doesn't mean we are backtracking, just some correction and improvement for the future."

The Muslim Brotherhood, meanwhile, boycotted Jordan's most recent elections and continues to trouble the regime.

"They choose not to be part of our political process. At the end of the day, the government and His Majesty the king, has been part of an advanced political reform. We reformed over one-third of our constitution. He [King Abdullah] has reached out to them [the Muslim Brotherhood] many times to encourage them to be part of the political process, but they choose to go to the streets instead. Today they only get a few hundred people at their rallies," Bilbeisi said.

Susser echoed a similar assessment, saying the initial appeal of the Muslim Brotherhood, which followed the first Arab Spring protests, has declined in Jordan due to the current chaos in Egypt and Syria.

"The Arab Spring has gone very sour and the appeal of the Muslim Brotherhood is not very high today. The situation in Egypt is hurting their image in Jordan and the bloodbath in Syria is not very appealing either for Jordanians," Susser said.

Syrian President Bashar al-Assad and Jordan's King Abdullah have long had a tenuous relationship. Abdullah, allied closely with the West and Sunni Gulf States, has been wary of Assad's close relationship with Iran. But despite their personal disdain, tiny Jordan has accepted more than half a million Syrian refugees, who now equal nearly 10 per cent of Jordan's population.

Jordan, in fact, is barely managing the refugee situation, which Bilbeisi said has exacerbated the state's budget deficit and driven up poverty and unemployment among Jordanians, who now must compete with Syrians for low-wage jobs.

"For now, Jordanians are accepting the refugee situation because they are feel solidarity with their Syrian brothers. But we never know after a few months how Jordanians will deal with it as their numbers continue to increase," Bilbeisi said.

Jordan has appealed to the United Nations to help assist the country in dealing with the Syrian humanitarian disaster.

"I don't think people really know where things are headed at this point. There is a general idea that the security situation is declining, as well as the major Syrian refugee situation. There is also simmering popular discontent with the pace of reforms and whether or not there have been true reforms at all. In our assessment it is a mixed bag; some reforms have been good and some have not been good. Whether or not this would lead to popular revolt against the monarchy is still an open question," said Adam Coogle, Middle East researcher for Human Rights Watch who is based in Amman.

Jordan's situation remains tenuous, but the ambitious reforms undertaken by King Abdullah to stay ahead of the Arab Spring have so far yielded positive results. Yet Jordan's large Palestinian population and strained relations with the tribal base remain a continuous threat to the monarchy. While Israel, the U.S., and the rest of the world witness the situation in Syria with horror, Jordan is comparatively overlooked – but that might not be the case for long.

"Jordan suffers from the fact that it was created by Winston Churchill almost a century ago. It's still not quite fully a country. Its neighbors, and indeed some of its residents, see it as not fully a country, and so there's an element of insecurity that is always present there, and could be absorbed by someone else," Pipes said.

The UN can be fixed, and so can the far left

All too often, especially in today's Middle East, the realities become so absurd that they seem like punchlines in a Jon Stewart bit brought to life.

What can you say when Iran, amid its rush to go nuclear, and having provided so many terrorist groups with weapons, chairs the United Nations Disarmament Conference? How is it that the burden of proof is on the Jewish community and a few brave countries like Canada to convince most European countries that they should designate Hezbollah a terrorist group? Don't the charred remains of the bus in Bulgaria mean anything, let alone the destroyed French and American barracks from three decades ago? And how can feminists and professed opponents of homophobia like Berkeley's Judith Butler justify calling Hezbollah and Hamas "progressive… social movements," then be surprised when students and professors object to McGill University's unfortunate decision to award her an honorary doctorate?

Gil Troy

in Montreal

These absurdities all form a particular ideological pattern that has been building for four decades. An anti-western, anti-Zionist, totalitarian bias has infected the far left, many Europeans and much of the international community. In many ways, it goes back to 1967, when, as the commentator George Will notes, Israel did a terrible thing – it won just as the far left was falling in love with losers.

Eight years later, in a Soviet-sponsored move, the UN General Assembly singled out one form of nationalism in this forum of nationalisms – Jewish nationalism, meaning Zionism – and called it racist. Since then, as America's ambassador to the UN at the time, Daniel Patrick Moynihan, predicted, the UN has become world headquarters for a poisonous stew of anti-Semitism, anti-westernism, anti-democratic totalitarianism that a surprising number of academics and Europeans parrot.

"The terrible lie that has been told here today will have terrible consequences," Moynihan warned on November 10, 1975, when the resolution passed. He feared that phrases such as "human rights" were becoming politicized, while the word "racism" was being hijacked by the Soviets and the Arabs to mean any country they disliked as opposed to countries that practiced an offensive, biological based bigotry. "If we destroy the words that were given to us by past centuries, we will not have words to replace them, for philosophy today has no such words."

Indeed, today we live in a world that uses these words to attack what Moynihan called "imperfect democracies" such as Israel, Canada and the United States while shielding dictatorships. So Iran chairs disarmament conferences, Syria's butchery gets a pass, and Israel is perpetually blamed.

But just as Iran's dictators often condemn "Big Satan" as well as "Little Satan," meaning America and Israel, too many extremists today mix their anti-Zionism and anti-westernism. How else could we explain the "Red-Green alliance," the friendship uniting far left activists and Islamists? The glue binding people who call themselves "progressive" and normally denounce sexism, homophobia and racism with these sexist, homophobic, and racist religious fanatics is common enemies, namely the West, and particularly America, Canada and Israel. This is the anti-western, anti-American, antisemitic totalitarianism Moynihan fought, so filled with hatred against us that they sacrifice truth and core ideals.

Yet, despite their extremism, these totalitarians – who are willing to sacrifice truth in order to serve their absolutist doctrines – have made a tremendous impact. They've fostered a culture of blame – especially about Israel – that has preyed on the Jewish community's culture of guilt. Moynihan nailed it when he warned: "Whether Israel was responsible, Israel surely would be blamed: openly by some, privately by most. Israel would be *regretted*."

We must stop obsessing about Israel "the accused" and accuse "the accusers," these totalitarians. We must make the intellectual argument calling out these hypocrites and enablers of violence. And we should mobilize to fix the UN. Canadians especially do not want to abandon the UN, which remains the greatest social service organization in world history, fighting disease, reducing poverty and opposing illiteracy. But those who really care about the UN should try to reform it so that it becomes a centre of truth, a force against totalitarianism, rather than the Third World dictators' debating society it has become. The challenge is great, but if we work together – creatively, consistently, and persistently – we can win, and save the UN from itself, and start saving far-left intellectuals from themselves.

The right vehicle for holy work

I am writing what may be my last column for *The CJN*. I actually don't know yet if the paper will be saved at the last minute, and if it is, whether this column will be on the cutting floor?

So it's never too early to say thank you. It's never the wrong time to express gratitude. I'm reminded of the story of a man who was absolutely inconsolable at his wife's funeral. His grief was boundless. The rabbi said, "I understand that you were married for a long time, and it's like losing your best friend. But you had a beautiful marriage for 50 years. You've had a beautiful family. Let's think about the good times." To this the man replied, "Rabbi, you don't understand. I loved her so much that I almost told her so once."

I don't wait to put out the good china. I don't wait to hug my kids later. So I'm writing to say thank you. Not just thank you for being *The CJN*, and not just thank you for allowing me to write this column since 2006, but thank you for allowing –no, encouraging – the variety of viewpoints and often contentious or controversial stands I've sometimes taken.

I've cajoled us to support gay pride not because we are marching against Queers Against Israeli Apartheid and not to turn the parade into a political showdown, but because and only because we celebrate the sexual diversity of our community. I've written about agunot (women chained in marriage to recalcitrant husbands who don't grant them Jewish divorces) and Women of the Wall, and received wonderful letters from Orthodox Jews supporting me on both. Women's issues were turned into normative Jewish issues in my columns, I hope.

I celebrated the now-defunct Hadassah Bazaar and got scores of thank-you's from those tireless and maligned "Hadassah ladies." The next year I wrote a Mother's Day column that stated Jewish mother jokes are sexist and self-hating, and in honour of our mothers, we should stop telling them. I should have added that "Hadassah lady" jokes are just as bad.

I've taken a public stand against the settlements in Israel and for a two-state solution while suggesting every trip to Israel is a "spiritual aliyah." I've proposed that the Chief Rabbinate in Israel should be dismantled. Around Yom Hashoah I counselled us not to retain a "victim mentality" that turns off our young people. I've denounced Chanukah menorahs on city property, even when they make some folks "proud to be Jewish." I've championed vegetarianism as an antidote to the horrible junk food that's marked "kosher" and the poorly regulated kosher meat industry (à la Agriprocessors) and I've even admitted to eating kitniyot on Pesach. Yikes!

My favourite column – and probably my most disliked by kids all over – is about why Jews should not celebrate Halloween. I know it's been photocopied and scanned and sent to many parents over the years all over Canada and the United States, and though I wrote it more than six years ago, I still get letters about it every year around October.

Rabbi Elyse Goldstein

in Toronto

And I've been personal. I've written about my youngest child going off to university, advocated strict parenting, reminisced about my 30 years in Toronto, and shared my mother's dementia and loss of memory.

Two things moved me to write for this paper. First, *The CJN*'s editor, Mordechai Ben-Dat, did *not* ask me to write about women's issues. Thank you for not typecasting and pigeonholing me. Second, I was never censored, never told to "tone it down" or asked to change my topic. I would sometimes send in a particularly "hot" topic and *The CJN*'s news editor, Jeff Rosen, would write me back a quick note reassuring me that it was a good column and, in fact, a necessary voice.

So many times dissenting voices are stifled in our community. So many times more progressive Jewish ideas are cast aside in favour of the old traditional ways. I've tried not to be controversial for the sake of controversy, but for the sake of heaven, to advance Judaism and to keep our community vibrant and thoughtful. I've always taken my homiletics professor seriously when he said, "Your job as a rabbi is to comfort the afflicted and afflict the comfortable." Thank you, *CJN*, for helping me do it, for being the right vehicle for that holy and often lonely work.

Walther Rathenau: Weimar's fallen statesman

Walter Rathenau, Germany's first and only Jewish foreign minister, was assassinated in Berlin by right-wing nationalists on June 24, 1922, five months after assuming his position. Having enraged German extremists by negotiating the Treaty of Rapallo with the Soviet Union, he knew his life was in danger, yet he rejected police protection.

Rathenau bled to death after assassins fired on his black open-top coupe in the elegant suburb of Grunewald. By killing him, his murderers eliminated one of the most visible figures in the new Weimar Republic, which they despised.

Sheldon Kirshner in Toronto

The object of their animosity was a patriot who considered himself "a German of Jewish stock." A man of accomplishments, Rathenau was not only a politician but also an industrialist, banker, thinker and social and political critic.

Shulamit Volkov, an Israeli historian, has written the first biography in English of Rathenau since 1930. Her work, *Walther Rathenau: Weimar's Fallen Statesman* (Yale University Press), is impressive scholastically and stylistically.

Rathenau was born in Berlin on Sept. 29, 1867, the scion of a wealthy family whose patriarch was the founder of AEG, a major engineering and electrical company. He was born at a time when Jews in Germany were no longer exclusively at the margins of German society and were on the cusp of achieving official emancipation.

Yet, as Volkov observes, Jews were still a tolerated minority, with Christians all too often expecting Jews to give up their Jewish identity and convert to Christianity.

Being a product of his times, Rathenau was an assimilationist. In an essay, *Hear, O Israel*, he criticized German Jews for failing to fully assimilate and described them as "a foreign organism" within the body of the German nation.

Taking his theory one step further, he wrote, "Does it require an explanation if I tend towards antisemitism?"

Elaborating on this point, he said that a certain measure of "social antisemitism," directed at unassimilated Jews who manifested "medieval qualities," would be "more useful than harmful."

Yet, as Volkov points out, Rathenau destested baptism as a solution. "He was torn between self-pride and self-loathing," she writes. "Being Jewish was a tormenting issue for him, emotionally and intellectually."

She suggests that this dualism in Rathenau's outlook was formed by his experiences as a reserve lieutenant in a Prussian cavalry unit. Jews were rarely appointed officers in the German armed forces, and when they made the grade, they invariably faced antisemitism.

As Rathenau himself put it, "In the early years of every German Jew, there is a painful moment that can never be forgotten, when he becomes aware for the first time that he entered the world as a second-class citizen and that no amount of talent and merit would free him of his status."

Nonetheless, as a board member of AEG and a budding intellectual and celebrity in his own right, Rathenau moved in rarefied circles. He socialized with members of the literary elite, where being Jewish was no hindrance, and he personally knew the kaiser. During World War I, he was in touch with Germany's top generals, including Erich von Falkenhayn, the chief of the general staff.

In this book, Volkov – a specialist in German history who teaches at Tel Aviv University – focuses on Rathenau's political and literary career rather than on his life as a powerful industrial titan.

As she observes, Rathenau wrote a number of books on current issues, and one of them, *Critique of the Times*, published in 1912, struck a chord with readers. Calling it brilliant, Volkov describes it as an analysis of the origins of modernity.

In 1918, he wrote *The New Economy*, a bestseller in which he outlined his ideas for the restructuring of Germany's postwar economy.

For all intents and purposes, Rathenau entered politics in 1907 when he agreed to write a report on Germany's colonial possession in southwest Africa. He criticized German policies, comparing them unfavourably to Britain's imperial policies.

In 1920, following Germany's cataclysmic defeat in the war, he served as an adviser to a German delegation sent to Belgium to discuss reparations. This issue would preoccupy him until his death.

A year later, he was appointed to the cabinet as minister of reconstruction in the government of Chancellor Joseph Wirth. He was up to the task, and in his first speech in parliament, he called on Germany to play a role in the rebuilding of Europe.

As foreign minister, his objective was to rehabilitate his country's international standing. "All in all, Rathenau was quite successful," Volkov claims.

The Treaty of Rapallo, signed on April 16, 1922, is probably his lasting legacy. Germany was absolved of the responsibility of paying war reparations to the Soviet Union, while Berlin and Moscow established full diplomatic relations and upgraded commercial ties.

Walther Rathenau

Still, as Volkov states, historians continue to argue about the long-term effects of this accord. Certainly, it displeased right-wing German nationalists, who claimed that Rathenau had signed an agreement with the "barbaric Soviets" and thereby "destroyed "the solidarity of the civilized nations."

As a result, the antisemitic tone of the attacks against him became increasingly shrill.

Rathenau was also rebuked by Jews. Kurt Blumenfeld, the head of the German Zionist Organization, and Albert Einstein, the eminent physicist, told him that his Jewish background disqualified him from being foreign minister.

Rathenau, an anti-Zionist who argued that Zionism prevented Jews from fully integrating themselves into German society, hotly disagreed and compared himself to Benjamin Disraeli, Britain's first prime minister of Jewish descent.

Rathenau's assassination was not completely surprising. Reports that he had been targeted by enemies reached the chancellor's office at least a few weeks before he was struck down. Yet Rathenau sent home police who had been assigned to guard him.

His murder shocked and appalled many Germans, with public gatherings in his honour taking place in such cities as Hamburg, Munich and Essen.

"Rathenau became a martyr of the [Weimar] republic," Volkov writes. His death forced Germans "to take sides" and declare themselves politically.

But in the long run, his passing only fostered deeper rifts in Germany's body politic. When the Nazis came to power 11 years later, they designated his assassins as national heroes and declared June 24 as a holiday.

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ROMSPEN

Temple Sinai education director retires

Frances Kraft
Staff Reporter

Ira Schweitzer, director of education at Temple Sinai, is retiring from full-time synagogue education at the end of this month. He will be honoured at a June 22 Shabbat service.

After 24 years in the field – and four in community education – he has a lot of ideas about how things have changed and how they can be changed further to meet the changing needs of the Jewish community.

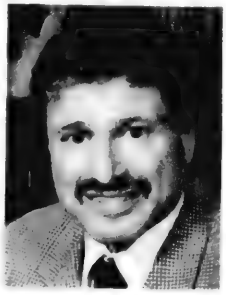
Schweitzer – a 60-year-old native of Brooklyn, N.Y., with a social work degree and a doctorate in education – told *The CJN* he doesn't believe supplementary schools will exist in their current form in the near future.

"I think we have to find other vehicles for keeping families and youth committed to Jewish growth, and that's not necessarily going to be inside synagogue walls."

At Temple Sinai, the congregational school, which has just under 200 students running from junior kindergarten through Grade 10, as well as leadership programs for grades 11 and 12, will continue, but it is "retrenching" and will have a smaller staff, he said.

Charlotte Koven, principal of the temple's Hebrew and religious school, will be out of a job after 27 years at the school. Her position will no longer exist.

Part of the change, according to Schweitzer, is the result of an increase in children attending Jewish day school, as well as a decreased pool of children from the congregation. "Some have moved northward, and some of them are moving south of St. Clair."


Ira Schweitzer

Schweitzer, who attended rabbinical school at Hebrew Union College for more than a year before changing career direction, believes that Jewish education has to start with "doing Jewish, and then finding out what made it Jewish."

He said such an approach goes beyond tikkun olam. "I think if we want to teach Bible, we've got to go to Israel."

Over the past few years, Temple Sinai has had eight *shinshinim* (young Israeli emissaries). Schweitzer said that bringing Israeli youth to the building is the "closest thing" to taking students to Israel.

"My philosophy of education is that less will be done in our synagogues and more will be done in the classroom of the world."

He believes the job of Jewish educators is "to set up a lifelong Jewish learner."

Parents have different expectations today, he noted.

"Twenty-four years ago, I had families expecting us to teach kids Hebrew, Bible, culture and history. Today, what we're being asked to do is get a kid ready for bar mitzvah, give them a sense of belonging when they go into a sanctuary, and make them feel Jewish."

A lot of the changes can be traced to the advent of technology, he believes. Students can get facts online and question why they have to listen to them in school, he said.

"I want to leave here knowing I've done everything I can to set youth and families up for lifelong Jewish learning," Schweitzer said. After his retirement, he hopes to do some teaching, consulting and contract work.

Schweitzer said his biggest challenge has been "getting the congregant at large to understand why we think being Jewish is so important in the world today. We're just another activity for a lot of people. It's important because I believe all of us come from a structure of values and from a background of historic development, and our Jewish roots help us to seed ourselves for the future."

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Principal ends career at Temple Sinai

Frances Kraft
Staff Reporter

Over the past 27 years, Charlotte Koven has seen her young students grow into adults, some of whom now bring their own children to Temple Sinai.

The principal of the temple's Hebrew and religious school will end her career in Jewish education this month because her position will no longer exist, a consequence of the school restructuring and downsizing of its staff. Its director of education, Ira Schweitzer, is retiring and as of press time had not yet been replaced.

Koven, who recently turned 60, happened into a career in Jewish education almost 30 years ago when she was taking summer courses, out of interest, at Toronto's now-defunct Midrasha L'Morim.

Most of her fellow students at the Midrasha's summer courses were educators. One of the instructors assumed Koven was also a teacher and put her in contact with a friend at Temple Sinai who was hiring.

Koven, a native of Saint John, N.B., who has lived in Toronto since her university days, credits her years of leadership training as a teenager in the Young Judaea movement for much of the foundation she needed to work at Temple Sinai.

An alumna of Camp Kadima, she also attended YJ's national leadership camps.

After graduating from York University with a BA in psychology and fine arts, Koven earned a child care diploma in social work at George Brown College to become what would now be called a child and youth worker.

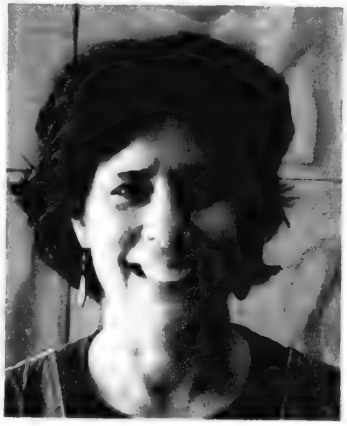
More recently, Koven began an MA in counselling psychology and counselling at Yorkville University, a private university specializing in online programs, based in Fredericton. She expects to complete her degree next year and is planning to work with people suffering bereavement and loss, including loss of jobs, homes, relationships and loved ones.

For almost two years, she has been volunteering at Princess Margaret Hospital's "Healing Beyond the Body" program, which supports cancer patients and their families.

Last month, the school at Temple Sinai hosted a celebration for Koven.

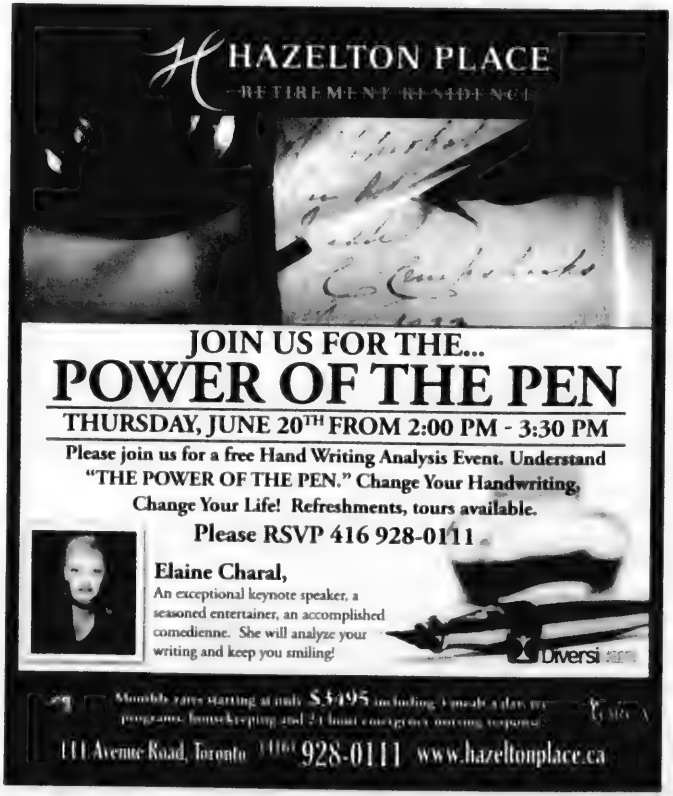
"What's been wonderful, what I really cherish, is that parents, teachers and students have let me into their lives in a personal way," she told *The CJN*. "That requires a certain amount of trust and mutual respect.

"It's been an honour... and something I will carry with me."



Charlotte Koven

As an educator, Koven finds that "everything is a teachable moment." She prefers to "have discussions" rather than inspire fear. "I guess I'm really sensitive to nobody leaving my office feeling worse than when they came in."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Reform launches high school program

Will include for-credit and not-for-credit courses

Frances Kraft
Staff Reporter

The Reform movement is introducing a new supplementary high school program this fall, which includes both for-credit and not-for-credit courses.

The Toronto Area Reform Supplementary CHAI School Programme will be offered for students in grades 8 through 12.

"It was conceived as a community program to replace the religious school programs post-b'nai mitzvah," said Robin Leszner, director of education at Temple Emanu-El. Leszner is co-ordinating the program until a permanent co-ordinator is hired.

Robin Leszner

At least four GTA synagogues will be involved – Temple Emanu-El, Temple Sinai, City Shul, and Neshamah Congregation of York Region.

As well, Leszner said, Newmarket's Or Hadash Congregation and Am Shalom, in Barrie, have expressed interest in participating.

Other local Reform congregations have their own religious school programs up to Grade 10, but have been involved in the discussions and planning, and are encouraging their older students to participate in the credit courses, Leszner said. Credits will be granted through Blyth Academy.

The fall semester will be held at Temple Emanu-El, and the program will move to Temple Sinai in the spring. Buses will be provided to bring students from both the north and south parts of the city.

Tuition will run $500, $600 for non-members.

Planning for the pilot project, which is funded by UJA Federation of Greater Toronto and the Toronto-based Council of Reform Educators as well as the Reform rabbis of Greater Toronto, began after a visit to Toronto last November by Rabbi Rick Jacobs, president of the Union for Reform Judaism.

"He had a meeting with the Reform educators, and got us pumped up about how we can rejuvenate Jewish education in the city," Leszner said.

Ira Schweitzer, who is retiring as director of education at Temple Sinai, and Rabbi Michael Dolgin of Temple Sinai initially approached Leszner and Rabbi Debra Landsberg with the idea for the program.

Coincidentally, Leszner – who just graduated as part of the inaugural cohort of the executive MA program in Jewish education at Hebrew Union College – had an assignment last winter that involved creating "a strategic plan for a change in the education of the community," she told *The CJN*.

"We wanted to create a learning environment that offers a liberal alternative," Leszner said. She knows of a couple of similar programs in the United States.

In Toronto, Torah High, a program for high school students that is affiliated with National Conference of Synagogue Youth, the youth movement of the Orthodox Union, has been offering for-credit courses for 10 years.

The curriculum for the new Reform program was generated by students at Temple Emanu-El and Temple Sinai, Leszner said. "It's what they're interested in."

Credit courses include Hebrew language; Pride and Prejudice – Moving Through Jewish Identity, and Driving Like a Mensch, a driver education program that includes material on ethics and values as well as a CAA-approved curriculum.

Among the non-credit courses are It Ain't Just Chicken Soup – Cooking up a Taste of Global Jewish Culture; Sex in the Texts, Jews & Jocks – Heroes or Role Models? and a Holocaust-themed fine arts project.

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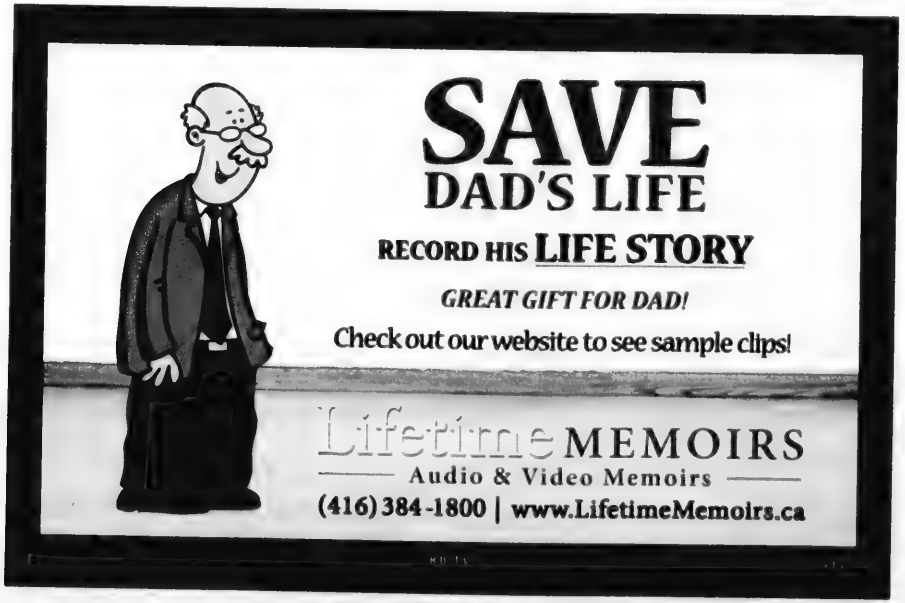

Golf tourney raises $65,000 for special needs camp

Susan Minuk
Special to The CJN

The Hartley Steinberg Memorial Golf Tournament raised $65,000 to fund subsidies at a camp that serves children living with complex neurological disorders.

Camp Winston, on Sparrow Lake in Muskoka, provides summer sessions and weekend retreats for campers aged seven to 17 who have neurological challenges, such as learning disabilities, autism, Tourette syndrome, obsessive-compulsive disorder, attention-deficit hyperactivity disorder (ADHD) and fetal alcohol syndrome.

The annual golf tournament, held June 3, at the Angus Glen Golf Club in Markham, Ont., attracted more than 150 guests, and golfers experienced a virtual Camp Winston.

"Camp was recreated on five holes of the golf course, where we ran a specific program from our camp," said Michele Papadamou, director of philanthropy for the camp. "We teach them about animals and the environment, so we brought animals on the course, and we had... activities that had different sensory touch points that help with children uncomfortable with touching things."

Following the tournament, guests were entertained by Ben Kettner, who sang and played guitar. Kettner, 17, was diagnosed with Tourette syndrome, ADHD and obsessive-compulsive disorder when he was eight.

Camp Winston campers, top, Eli Sandilands, middle row, from left, Jordan McKnight and Jack Dunford, and bottom row, from left, William Cumming, Aedan O'Connor and Jacob Feldt

Guest speaker Georgia Zadow with her daughter, 11-year-old Maddie Krause, by her side, said, "Maddie is non-verbal and autistic and will be celebrating her fourth summer at Camp Winston... Our lives have been forever changed by Camp Winston.

"Maddie has learned to ride a bike, something I never thought possible. Maddie has learned to brush her teeth... When I tell people that my non-verbal daughter participates in a theatre production every year... they just look at me wide-eyed in amazement."

The camp was named for Susan Roher's son, Winston. The "programs enriched his life. We will be forever grateful," she said.

Elyse Stewart, a former camper who has been diagnosed with Asperger's syndrome, told *The CJN*, "I had a difficult time making friends. There is no place like Camp Winston. It is important to me to give back to the community as I return as a first-time summer counsellor and help others learn the skills I learned when I was a camper."

During dinner, Lily Librach sang *I Believe I Can Fly*. Lily, who recently celebrated her bat mitzvah, launched the camp's Kids for Kids campaign.

"I raised over $2,500 to purchase 146 knapsacks and all the stuff to fill them as a gift for each Camp Winston camper," she said. "My goal was to create awareness for Camp Winston and help make special-needs kids have an even more special summer."

"Camp is considered a luxury for most kids. For our kids, camp is not a luxury because they learn the vital social and recreational skills that put them on a level playing field with others," said Denise Fruchter, founder of Camp Winston.

Gerald Enchin, the camp's co-director and executive director of Pine Bay Foundation, which oversees the administration and financial operation of Camp Winston, said: "We have seen a dramatic shift in these young people when they come into this supportive environment. That is why we are so passionate about our desire to see them continue in perpetuity."

As well as operating as a summer camp, Camp Winston, founded in 1991, is a teen leadership camp. It offers respite for families, as well as 200 year-round weekend retreats a year for challenged children, siblings, parents and grandparents, including four autism retreats, along with workshops on behaviour-management skills and coping strategies.

The camp has a ratio of two staff for every camper, with 14 teen leadership campers each session. There are 60 staff members in the summer session – 20 per cent of whom were once Camp Winston campers – and four two-week summer sessions for 145 campers. The camp receives no government funding and relies entirely on donations to fund its operations.

For more information, visit www.campwinston.com.

Notice of Annual Meeting of the members of the Baycrest Centre Foundation

The Jacob Family Theatre in the Abe Posluns Auditorium
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Thursday, June 20, 2013
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416-785-2500 x 6303 or agmrsvp@baycrest.org

This meeting is being held jointly with the members of the following entities:
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The following by-law will be presented for approval:

The Baycrest Centre Foundation By-law No. 19 -2013

By-law No. 19 replaces the previous Foundation by-law and includes the following changes:

6.1 The composition of the Board of Directors has been recast to identify in one place all of the Directors serving on the Board - 27 elected and 3 ex officio - and limiting to the Members the power to elect Directors (other than in the case of a vacancy arising from resignation of an elected Director). Select officers of the Board may no longer exercise their discretion to create up to 7 Appointed Directors. The Honorary Directors will be Honorary, and will be unable to vote.

6.7 The concept of maximum service is introduced: a Director may only serve as a Director for a maximum of 6 years of continuous service in the normal course. The accumulated service of the existing Directors is 'grandfathered' by deferring the commencement of the service calculation until after the 2013 AGM. An interruption in service of one year is sufficient to 'break' the continuous service calculation.

11.2 The Investment Committee will serve only the Foundation, and will not be a Joint Committee with the Centre as there is no longer a need for a Joint Committee.

Other changes of a non-substantive or minor nature have been made to correct grammar and to clean up language.

Baycrest
Innovations in aging

Copies of the amended by-laws are available by contacting
Cindy Bordieri at 416-785-2500 x 2002 or cbordieri@baycrest.org
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Kosher restaurants firebombed

David Lazarus
Staff Reporter

MONTREAL — There's no evidence that the weekend firebombings of two kosher restaurants in Snowdon and a home in Cote St. Luc were motivated by anti-semitism, Federation CJA said in a June 9 statement.

"It is easy to assume that these incidents may be antisemitic or hate-inspired events, as some have speculated publicly," said president David Cape and CEO Deborah Corber in a June 9 statement.

"However, Federation CJA is in constant contact with all levels of law enforcement, and we are assured that there is absolutely no evidence that these incidents – while disturbing, to be sure – are in any way motivated by antisemitism."

In the early morning of June 7 at 2 a.m., the Café Shalom restaurant on Queen Mary Road near Decarie Boulevard was hit by two "incendiary devices," according to police constable Danny Richer, causing minor damage from a sprinkler system that was set off by the devices.

One June 8, also after 2 a.m., a device was thrown into a home on Collins Avenue near Cavendish Boulevard in Cote St. Luc, causing little damage, but six people, including two children, were inside.

On June 9 at 12:40 a.m., a Molotov cocktail was thrown through the window of the upscale Chops restaurant, one block east of Café Shalom. It was the second firebombing at Chops since October 2012, when an attack caused serious water damage.

Two suspects were reportedly seen fleeing the restaurant after this past weekend's incident, but the device did not ignite. The restaurant still had about 30 customers inside, but no injuries were reported.

"Both Federation CJA, through our director of security, and CIJA [the Centre for Israel and Jewish Affairs] Quebec... maintain superb relations with law enforcement, who keep us aware of developments at every stage of their investigation," the federation's statement concluded.

"We will refrain from making any specific pronouncements at this time, as we believe this would only serve to undermine ongoing police investigations and handling of this matter," it said.

"Please be assured that we will continue to monitor the situation and to keep our community current through updates on our website and Facebook page."

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On behalf of CJPAC's board, staff and entire organization, we extend our deepest sympathy on the passing of

Elana Waldman (z"l).

Elana's determination, warmth and wit will be sorely missed. May the Almighty comfort her family and all who knew her among the mourners of Zion and Jerusalem.

CJPAC

New website aims to raise 'Jewish quotient'

Janice Arnold
Staff Reporter

MONTREAL — Federation CJA has launched jQmtl.com, a website it describes as a "one-stop shop for all your Jewish learning needs."

Using the slogan "Raise your Jewish quotient," the site is intended to be a centralized location for publicizing Jewish educational programming in the Montreal Jewish community – free of charge.

It's open to all organizations, whether affiliated with the federation or not, and the education offered may be formal or informal. The site's creators subscribe to a broad definition of Jewish learning and see it as a lifelong process.

jQmtl.com, part of the federation's Jewish Learning Initiative (JLI), seeks to reach Jews of all backgrounds, including those who define their Jewish identity in non-traditional terms.

It is hoped this project will also encourage the development of high-quality programming, and networking among those who provide it.

The learning may be about Judaism or Jewish history, Jewish arts and culture, Jewish languages, community leadership, or values and identity, for example.

While the terms are flexible, to be eligible for inclusion, the programs listed must meet three basic criteria: be curriculum-based, be "infused with Jewish content" and take place on an ongoing basis, even if only annually.

The site offers the feature "Ask Libby" for answers by email or phone to questions from those who can't find what they are looking for, need help posting information, or want to start a program but don't know where to begin.

Postings may be searched by age group targeted; type, location, time of program; or organization. The site is offered in English and French.

The website was officially launched during a day-long conference hosted by the federation on the changing educational needs of the Jewish community resulting from technological advances and the increasing diversity of its members.

The focus was on "complementary" Jewish education.

As federation president David Cape said, while day school education is important, "a more pluralistic approach" will help ensure that all Jews can learn in a way that suits them.

JLI director Steven Lapidus, who holds a PhD from Concordia University's religion department, shared the findings of a recent survey carried out by the federation.

It shows that Montreal Jews are more diverse than ever, in terms of affiliation, language, culture and residence. More Jews are living on the West Island, Laval and the South Shore, in neighbourhoods that have not been historically Jewish and are not near Jewish institutions.

Ninety per cent said they are "very conscious" of their Jewish identity, while 67 per cent thought it important that they provide their children with some kind of Jewish education, but not necessarily at a day school.

There is a thirst for Jewish learning, even among those who describe themselves as secular, assimilated or in interfaith families, Lapidus said.

That the educational desires of North American Jews are rapidly transforming was underscored by conference guest speaker Jonathan Woocher, chief ideas officer of the New York-based JESNA (Jewish Educational Service of North America), a partner in the event.

Jewish organizations must move with the times and offer innovative programming, he suggested.

The vast majority of Jews in Canada and the United States identify as Jews, he said, but they do not identify only as Jews.

They see themselves as being part of larger society and as having multiple identities, he said, and have differing understandings of their Jewishness.

"Their identities are hybrid, fluid. They belong to different communities and not one can claim complete ownership," Woocher said. "The Jewish community is not necessarily in a privileged position," among these ways of seeing themselves.

Jews today want to decide for themselves how they express being Jewish, he said.

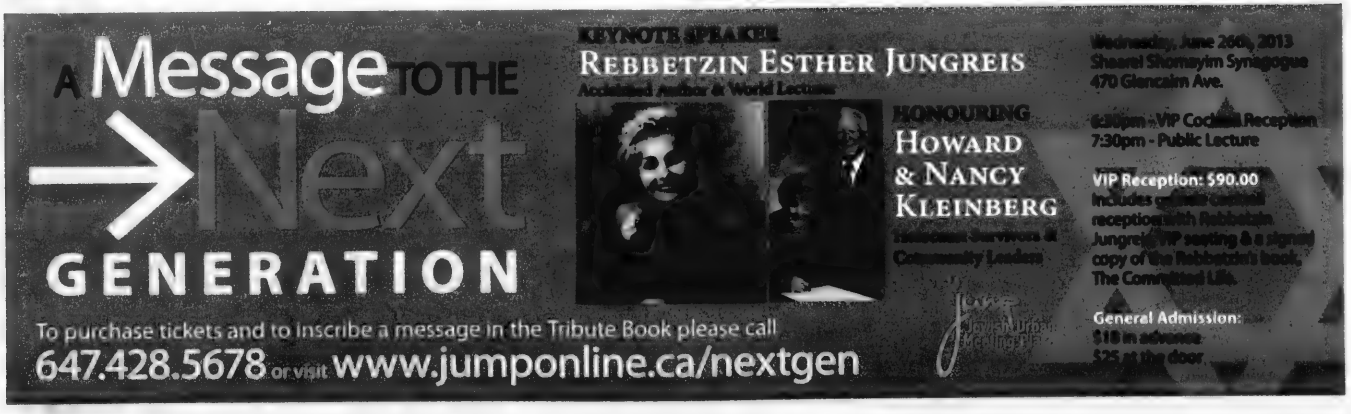
In the spirit of "prosumerism" (producer plus consumer), they want to shape their experiences, not be passive recipients of what others offer them.

"They have a declining loyalty to institutions, be it schools, synagogues, Jewish community centres."

Woocher said the future will increasingly see Jewish learning taking place in not just one place or according to a set schedule. It may be face-to-face, online or a blending of the two.

The content may "not be exclusively Jewish… [but rather] educating the whole person, not just the 'Jewish' part."

Jews want Jewish learning that helps them lives their lives better generally, he said.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A communal town hall in print form

The *Canadian Jewish News* has announced that the paper will no longer be printed after June 20. It would be a sad day if this were to happen. This newspaper has been both a beacon and a pillar of our community. It is this sense of community that has helped to sustain and nurture a sense of identity for most of our existence over the past few thousand years.

Recently, we celebrated the coming together of our people at the base of Mount Sinai more than 3,000 years ago to receive the law from Moses. It was the culmination of our escape from bondage in Egypt and the beginning of our coming together as a nation.

Although we trace our ancestry back to Abraham, historically and archeologically it has been an elusive quest to verify. For much of the 20th century, the eminent American biblical scholar William Foxwell Albright spent most of his illustrious career using archeology to try to verify the events of biblical history. Albright's students and disciples went on to hold most of the university positions in biblical studies throughout North America, but in Europe they were more critical and skeptical. The last half century has seen the pendulum swing toward the European view.

However, in the new State of Israel, archeology as a means of verifying the past became a national pastime. There it was Albright and his followers, such as the great Yigael Yadin, dominated the study of archeology. Archeology helped give the new state legitimacy and showed that it was but the latest chapter of Jewish habitation in the Promised Land.

Past Forward

Alex Gropper

Yadin's excavations at places such as Hazor and Masada revealed that ancient Israel had been cast in a heroic mould, and that the Diaspora, with its image of the stereotypical obsequious Jew, was an aberration in a long and illustrious history.

But in the end it is a sense of community that has bound us together in the past and that will hold us together in the present and future. That sense of community has been fostered by both our educational and religious institutions. It is sustained by *The CJN*, which has served as a communal town hall in print form

It has been our institutions that have bound our community together. These institutions both fostered and made use of our widespread literacy, which was made possible by the invention of the alphabet. The great Harvard scholar and Albright disciple, Frank Moore Cross Jr., once told me that the alphabet democratized knowledge by making literacy open to the masses.

Cross also said that it was no accident that the invention of the alphabet occurred at around the same time as we received the Torah at Sinai. It would ultimately make us "the People of the Book." *The CJN* stands firmly in this tradition of communal literacy. It fosters our sense of identity and community. It would be a disaster for us to lose it.

Knaidel: recipes for success

It may not be a famous Jewish food like challah, blintzes or latkes. Heck, it may not be even be the most famous Jewish food that starts with a "k," like kugel, kishka or kreplach. But thanks to an odd conjunction of one quiz and one whiz kid, the lowly knaidel has been catapulted into the stratosphere of international media.

When 13-year-old Arvind Mahankali of Bayside Hills, N.Y., correctly spelled k-n-a-i-d-e-l, he was crowned winner of the Scripps National Spelling Bee. But the news was not all good, at least for the knaidel. The Jewish food was defined in many accompanying stories as a "small mass of leavened dough." **[http://bit.ly/knaidel1]** That sounds more like something you'd want removed surgically from your body, rather than what you'd hope to find floating in steaming bowl of chicken soup.

So for Arvind – and anyone else in search of the perfect knaidel, a.k.a. matzah ball – here are some ideas. Start with the Jewish Food Matzah Ball Archives where you'll find recipes for more than three-dozen varieties, including Golden Centred, Herbed, Gluten Free and Cajun with Green Onion. **[http://bit.ly/knaidel2]**

To prepare the perfect knaidel, you need more than just a recipe – you need technique. If you don't have a bubbie handy, there are dozens of videos online, but the one I found irresistible is titled "You're Doing It All Wrong – How to Make Matzah Balls." **[http://bit.ly/knaidel3]** Advises Joyce Goldstein:

- Don't overbeat the batter!
- Don't over compact the mixture!
- Don't cook them directly in the chicken soup!

For advice on what you *should* be doing, you'll have to spend three minutes with Goldstein. **[http://bit.ly/knaidel4]**

Could a food really be Jewish without some kind of debate? Thankfully, knaidlach fit the bill with a controversy between proponents of "floaters" and advocates of "sinkers." Sarah Kagan grew up with floaters – "about two inches in diameter and as light as clouds, they disintegrated into a delicious fluffy mass in her chicken soup." And then she married into a family whose "matzah balls were the polar opposite of my mother's: the size of golf balls and almost as hard, they had to be skewered with a fork while digging in with a spoon, to avoid shooting them out of your bowl and across the room." Read her article to find out how things turned out. **[http://bit.ly/knaidel5]**

Jewish & Digital

Mark Mietkiewicz

As you're preparing matzah balls, I suggest watching the spelling-bee video as Arvid ponders how to spell "knaidel." He asks for information about the word's etymology and for usage in a sentence. This was the example provided: "Max hoped to find at least one more knaidel in his soup bowl, but all he discovered was his missing lower denture." After some giggling, Arvid gives it a shot – and scores! **[http://bit.ly/knaidel7]**

If Arvind is looking for just one more knaidel-related challenge, here's a suggestion. According to the International Federation of Competitive Eating, Joey Chestnut walked away with the top prize at the World Matzah Ball Eating Championship in Houston a few years ago. Chestnut ate 78 matzah balls in eight minutes. "They were just under the size of a baseball. I was as full as heck". **[http://bit.ly/knaidel8]**

Go Arvind! Go knaidel!

Highway@rogers.com

דער יידישווינקל

דזשערי קעין

אין אַ לאָס־אַנדזשעלעס ביתעולם פֿאָר קבצנים, פֿול מיט צושמעטערטע מצבות, נעפֿינט מען דעם רו פֿלאַץ פֿון דער יידישער קאַפּיטאַל – לאָמער שאָפֿירא

ער איז נעבוירן אין פּוילן אין 1878 און נעשטאַרבן אין לאָס אַנדזשעלעס אין 1948. די לעצטע יאָרן פֿון זײַן לעבן זיינען נעווען אַ צײַט פֿון עלנטקײַט און נעפּאָלונקײַט. אָט דער שרײַבער האָט קריטיקער שטעלן אויפֿן זעלבן דערגעריכטנעם פּאָליצע מיט דוד בערגעלסאָן האָט כּמעט נעפֿונען טויט אין זײַן וווינונג – אַ פֿרײַנדס גאַראַזש.

לאָמער שאָפֿירא ליטעראַרישער אַרסדרוק איז נעווען אַ מער פֿינצטערער מיט בערגעלסאָנס. די פֿאַרמאָגן און לעבענס שטײַגער פֿון די יידן אין פּוילן האָבן אים טיף פֿאַרחייטיקט. שאָפֿירא האָט סטעלט פֿאָר דאָס "מעגשטלעכע רישעות, דעם מעגשטנס חיטסע אימפּולסן. שאָפֿירא "עיקערטעמע איז דער אָפּרוף פֿונעם יחיד אַרײַ דער צופֿאַלונג פֿונעם כלל..."

קריטיקער האַלטן אַרײַ אַז "אין אַ סך פּרטים איז שאָפֿירא דער אַטיטיקסטער יורש פֿון י. ל. פּרץ," וואָס האָט אַנערקענט זיינע ערשטע ליטעראַרישע אויסגאַבעס. שאָפֿירא האָט פֿאַרלאָזן פּוילן אין 1905, אַ צײַט פֿון צושטערונג און פֿאַראַמען. אײדער ער איז נעקומען קײַן אַמעריקע האָט ער זיך אָפּגעשטעלט אַ יאָר אין לאַנדאַן וווּ ער האָט מיטגעאַרבעט אין י.ח. ברענערס *פֿרײַע אַרבעטער וועלט*. דאַרט האָט ער אָפּגאַנדעוקט די ערשטע אַרבעט זיינער אַרוף אַ פֿאַראַם טעמע –*דעלבסטשוץ*. אין די זעלבע צײַט האָט ער אַריז אַדוויסנגעבן זיין פֿאָגראָם נאָוועלע *דער צלם* האָט אים באַרימט נעמאַכט אין אַמעריקע.

ער האָט זיך אַרומגעשאַרט צווישן ניו יאָרק, לאָס אַנדזשעלעס און וואַשע. צום סוף האָט ער זיך באַזעצט אין לאָס אַנדזשעלעס וווּ ער האָט זיך פֿאַרמעסט מיט זײַן שרײַבערשע קראָפֿט. ער איז טיפֿער און טיפֿער אַרײַנגעפֿאַלן אין זײַן טרינקן. ער האָט זיך "געפֿילט וויַ אַ בלעטל־נעטראָן פֿון שטורם." צווישן זיינע באַרימטע ווערק נעפֿינט מען: *אויפֿן ים*, *די יידישע כלה*, *דער שרײַבער נייט אין חדר*, *און פֿון קרבן כּנהה*. "די אַלע אײַנגעקײַמן פֿון לאָמעד שאָפֿירא פֿראָוע באַשטעטיקן זיין פֿאַיציע וויַ דער מײַסטער פֿון דער נאָוועלע אַרוף יידיש אין סטעלן אים אין די ערשטע ריי פֿון דער נאָך קלאַסישער טראַדיציע." וועגן נאָס האָט שאָפֿירא געשריבן:

נאָס פֿון אַברהם־און פֿון יצחק –
און פֿון יעקב דער נאָס.
באַהיט זיין פֿאָלק ישׂראל אין זיינעם לויב.
כּיר זיינען נעווען צו שאַוּך און צו שפּאָס.
כּיר זיינען נעגליכן צו אַש און שטויב.
איז דאָס זיין כּוונה: נעווען פֿון פֿאַרוויס?
ווי האָבן דאָך קיינער זיין וואָרט ניט נעוואָלט,
וועג דו האָסט נעפּעדלט צוויש די פּעלקער;
ווי האָבן כּוטחיליקסט, און נעטוינט און נעמאָלט
אַנדערע נעטער און אַנדערע תּוויות.
כּלומר מיר, די פֿחדנים, וועג האָסט אונדז נעשטראָשען
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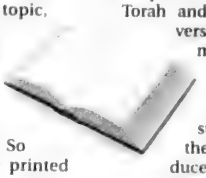
און מיר וועלן אַזוי שוין, עד סוף־כּל־הדורות,
טראָגן דעם באָרד – און טראָגן דעם האָרב.

אויב איר האָט נעראַנקען וועג אונדזער וויקל שרײַבסט דוהך פֿאַסט אַדער כּלין־פֿאַסט: info@cjnews.com

A plea for the tried and true

Rabbi Philip S. Scheim

Rabbinic Reflections



The late eminent rabbi and educator, Rabbi Samuel Schafler, tells the story of a noted American cardiologist who visited China shortly after President Richard Nixon's groundbreaking trip in 1972. The doctor was travelling to China in order to learn the ancient art of acupuncture, and to determine whether it could be applied to modern western medical technologies. Upon his return to America, the doctor was met by media seeking his reactions to his journey. He summarized his trip in one sentence: "I have seen the past and it works."

Upon hearing the troubling news of *The CJN*'s impending demise (as of this writing not yet determined), I was reminded of this quote. There were suggestions that *The Canadian Jewish News* might survive in an online only format, if at all. I knew that I yearned for the continuation of the printed edition because, in many instances, "state-of-the-art" is an inadequate substitute for "tried and true." Like the doctor who noted that the past works, the classical form of printed media cannot be replaced by text on a digital display.

I write these words as one firmly loyal to my iPad (now on my fourth), my iPhone, my MacBook Pro. My enjoyment of technology is extensive, and computerized tools, such as those from Bar-Ilan University, allow us access to Judaic and rabbinic sources unparalleled in the history of Jewish learning.

It is now possible to find within seconds every place in rabbinic literature where a phrase, a topic, a biblical verse is cited. So why do I still prefer the printed text?

No computer, no tablet, no smartphone can capture the joy, the sense of intergenerational linkage, that comes from the experience of holding a printed tractate of Talmud, a vintage biblical commentary, a classical edition of the codes of Jewish law. The printed text captures multiple senses, not only sight, but touch and smell as well. The feel of the "*daf*" (page), the fragrance of the ink, even the mustiness of an older volume, add to the sense that the learner holding the revered printed text, at that moment, is directly in touch with those who held the same precious sefer in generations past.

Yes, we have seen the past and it works. It is not by accident that our tradition requires that our Torah be read out of a hand-written scroll, produced by a technology unchanged for thousands of years. Mass-produced versions of the Torah and projected electronic versions would be much more efficient, but not even the most liberal Jewish religious community has suggested such a departure from the classical scribe-produced Torah scroll.

Because, here, as in so many instances, we have seen the past, and know that it works.

As I join thousands of Canadian Jews in yearning for a continued print edition of *The CJN*, my hope is that we combine our justifiable enthusiasm for new forms of communication with the age-old veneration of text that we can touch, in our belief that "it is a tree of life to those who firmly hold on to it."

Rabbi Scheim is completing his 32nd year at Beth David B'nai Israel Beth Am Congregation in Toronto.

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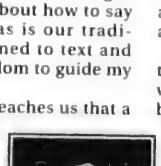
Midrashic Moments

Rachael Turkienicz



It has been my privilege and honour to have shared my Midrashic Moments with you for many years. I have thought long and hard about how to say goodbye and, as is our tradition, I have turned to text and our ancient wisdom to guide my thoughts.

The Talmud teaches us that a person should say goodbye to a friend by uttering words of Jewish law that will elevate their final conversation and create a lasting memory. Rabbi Abraham HaCohen Kook, the first chief rabbi of Israel, provides an interpretation that extends the final words of a friendship to include joy and hope for the future. In this way, Rav Kook says, the final conversation can embody the essence of the friendship to that point. This has been a friendship of Torah, concepts, elevation, growth and memory. I consider the writing of my column to have been the establishment of a friendship with my fellow Jews, and saying goodbye is not easy.

There is a beautiful midrash that talks about what happens when friends reunite after having been separated for a year. According to some, these friends must recite the blessing for the resurrection of the dead. Of course, the question is raised as to why this blessing should be recited. After all, the friends had not died, but merely parted.

The answer states that when two people create a friendship, the friendship creates an angel. This angel is charged with overseeing the friendship and keeping it healthy. As the friendship grows, the angel is nourished and also grows. If the friends do not feed the friendship, the angel will begin to wither. After one year of being apart, the angel will die for lack of nourishment.

When the friends reunite, the angel is instantly resurrected and again guards and nurtures the friendship. That's why they must recite the blessing for the resurrection of the dead. Friendships are not superficial encounters. The sharing of Torah insights binds people together and has the power to change many worlds.

I have found myself enriched with each Midrashic Moment and I must thank you, the readers, and the many people at *The CJN* who have contributed to this incredible experience.

I will now bid our angel goodbye and, as the sages have taught us, always end with a moment of hope – one day will be a day of resurrection.

Rachael Turkienicz is the director of Rachaelscentre.org.

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Silverman Family
Sonshine Family
Springer Family
Strauss Family
Szweras Family
Team Arje
Team Blanietta
Team Bornstein
Team Cat
Team Ernie
Team Glina
Team Inspektor
Team Kartash
Team Kronis
Team Kulanu
Team Kurtz
Team Miller
Team Pesses'
Team Schwartz
Team Silber
Temmy Latner Forest Hill Jewish Centre
The Baruch Family
The Diamond Walkers
The Erlichs
The Kurtz's
The Stekel Family
Urbach Family
Walking Cousins
Wenner Family Rocks!
Wolfe Walkers
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Yoni, Benny and Sammy Zaionz
Zac and Maya Winkler
Zwiebel Family

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JCCs of Greater Toronto
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The Annex Shul
The House
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UJA Young Leaders
Yeshiva University Torah mi Tzion

AND TO:

Centre for Israel and Jewish Affairs (CIJA)
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over 16,000 supporters came together.

We walked with friends.
We walked with family.
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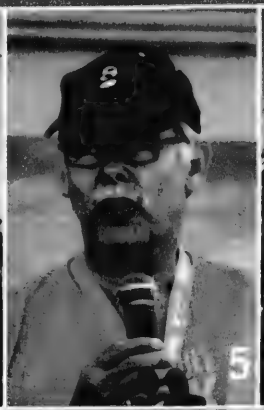

5. UJA Federation Board Chair, Richard Venn, addresses the crowd prior to the Walk.
6. Minister Oliver, MP Opitz, MP Carmichael, Minister Kent and MP Adler showing their support at UJA's Walk with Israel.
7. You're never too young to show your love for Israel.
8. Let's face it: she loves Israel!

AND NOW A WORD FOR OUR SPONSORS... THANK YOU FOR MAKING UJA'S WALK WITH ISRAEL AN INCREDIBLE SUCCESS!

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We apologize for the omittance of any names.

$2M raised for Pencer Brain Tumour Centre

Susan Minuk
Special to The CJN

The Princess Margaret Cancer Foundation matched funds raised at the annual Pencer Brain Trust gala, resulting in an unprecedented $2-million gift to the Pencer Brain Tumour Centre.

More than 300 people gathered at the home of Stacey Cynamon, Pencer's daughter, and her husband, David, on May 29, for the 13th annual Pencer Brain Trust gala.

The Princess Margaret Cancer Foundation matched the gala's fundraising efforts dollar for dollar, said Cynamon, who was the gala's co-chair.

The gala honours the memory of Gerry Pencer, CEO of soft-drink maker Cott Corporation, who died in 1998 at age 53 of brain cancer.

The Gerry & Nancy Pencer Brain Tumour Centre, in Toronto's Princess Margaret Hospital, provides multidisciplinary care, treatment, support, and education for brain-tumour patients and their families. It also promotes brain-tumour research in the hopes of one day finding a cure for brain cancer.

Paul Alofs, president and CEO of the Princess Margaret Foundation, said, "There is a pair of boxing gloves that Gerry took into a board meeting after his diagnosis, and he said he was going to fight all the way. Those boxing gloves are a real inspiration to all of us."

Seen at the Pencer Brain Trust gala are, from left, Holly Pencer-Bellman, executive director of the Gerry & Nancy Pencer Brain Trust; Brain Trust president Nancy Pencer and gala co-chair Stacey Cynamon. *(Susan Minuk photo)*

Nancy Pencer, president of the Gerry & Nancy Pencer Brain Trust, said, "My daughters [Holly Pencer-Bellman and Cynamon] and I are bringing my husband's vision to fruition. This is what Gerry wanted from the day he became ill with glioblastoma multiforme – the most aggressive type of brain cancer. He said, 'I don't care if I get well, get better, or if I live. I want a brain tumour centre that is multidisciplinary and I want patients diagnosed with a brain tumour to have a place to go' – and this is what we've done."

The goal of this year's Pencer gala, called Raising the Bar, was to "celebrate Gerry Pencer's life and 'raise the bar' in his honour," said Holly Pencer-Bellman, the executive director of the Pencer Brain Trust. "Gerry would have been thrilled to know how his friends, family and the community have rallied tonight to collectively raise over $1 million for our cause."

Dr. Warren Mason, the medical director of the Pencer Brain Tumour Centre, said that "there has been a groundswell of interest and activity surrounding new clinical trials for brain tumours, and this enthusiasm is directly related to the recent report of favourable outcome with temozolomide [a chemotherapy drug] for newly diagnosed glioblastoma.

"The Pencer Centre was instrumental in completing this study, which led to the development and worldwide acceptance of a new treatment regimen for patients newly diagnosed with glioblastoma multiforme – the first improvement in treatment for this type of tumour in over 30 years," Mason said.

For more information, visit www.pencerbraintrust.com.

The Toronto Heschel School
בית הספר על שם השל

Inspiring Jewish student to make a difference

It is with great pleasure and pride that the Board and Staff of The Toronto Heschel School Congratulate our Graduating Class of 2013/5773

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Samantha Erin Hanser	אריאל מלכה
Justin Mayer Isenberg - Verrall	אברהם יצחק
Jaren Ellis Toben Kligman	גבריאל אליעזר
Madeline Rae Rotman	מרים רחל
Natali Alta Shachar	נתלי אלתה
Rebecca Emma Weinberg	חיה גולדה
Sadie Claire Young	שפרה
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The graduation ceremony will take place at 7:30 p.m. on Monday, June 24, 2013 at Beth David Synagogue, 55 Yeoman's Road, Toronto

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Reena

The Board of Directors of **Reena** and **Batay Reena** Invite you to attend the

ANNUAL GENERAL MEETING
on
Thursday, June 27th, 2013
7:00 p.m.
at the
Toby and Henry Battle Developmental Centre
927 Clark Avenue West, Thornhill

Special Guest
The Honourable Ted McMeekin, MPP
Minister of Community and Social Services

Prior to attending, you may wish to access Reena's website * to read By Law #10 and Letters Patent which will be presented at the Annual General Meeting , June 27th, 2013.

*Website: WWW.Reena.org
Click 'About Us' button and follow the link to Reena By Law #10

Refreshments
RSVP: 905-763-8254 ext. 3024
or email: minnie.ross@reena.org

Towards a better future....
integrating people with developmental disabilities into the community

Winnipegger celebrates 107th birthday

Molly Moss

Myron Love
Prairies Correspondent

WINNIPEG — Molly Moss, the Saul and Claribel Simkin Centre's oldest resident, celebrated her 107th birthday with family and friends on May 30.

"Her actual birthday was March 25," says Billy Moss, her son and only child, who lives in Montreal. "The Simkin Centre had a party at that time, but I couldn't get in at that time. That's why we had her family party on May 30."

The former Molly Gorback was one of seven children (two girls and five boys) born to Abraham and Ida Gorback in Odessa. A year after her birth, the family immigrated to Saskatchewan, where they became homesteaders at the Jewish farming colony at Hirsch.

"After she grew up, my mother lived with her sister, Goldie [who lived to 100], in Regina for a few years, then with her brother, Richard, in Detroit," says Billy Moss. "In 1940, she married my father, John [Muscovitch], who was also from a homesteading family at Hirsch."

John Moss, who was a mechanic, died in 1978.

Molly Moss was a homemaker all of her life. The family lived in the old north end, and Molly continued to live in the north end after she was widowed. She moved into the Jewish personal care home in the mid-1990s when it was still known as the Sharon Home and when it was still located in north Winnipeg.

"My mother has been very happy in the Sharon Home," says Billy Moss, a retired Dawson College sociology professor who left Winnipeg in 1969. "She has been treated very well. The staff adores her. She is friendly and she has a great disposition. I believe that is what has contributed to her longevity."

Up until she passed 100, he came to visit a couple of times a year and would take her out for supper and shopping at the local shopping centre where she enjoyed having a vanilla ice cream cone at Laura Secord, he says.

Nowadays, she is on a restricted diet and she sleeps a lot, he says. While she still has some mobility, she is in a wheelchair most of the time. She's had a problem with her hearing for the past 30 years, but her eyesight isn't too bad and she recognizes her son and grandchildren, Moss says.

These days, he comes to Winnipeg only once a year, but he and mother communicate by Skype every couple of months.

"She gets a real buzz out of that," he says.

SOVIET JEWRY REMEMBERED

Mount Royal Liberal MP Irwin Cotler presents his mother, Florence, with a memorial plaque to Rabbi Martin Penn, a pioneer in the campaign for Soviet Jewish emigration who died in January. It will hang in the Jewish Russian Community Centre, which hosted a recent reunion of the Group of 35, a women's activist movement for Soviet Jewry, that was attended by some of its original Montreal members. A highlight was a videotaped message from former imprisoned refusenik Natan Sharansky, now chair of the Jewish Agency for Israel.

INSIDE IRAN'S ATOMIC WARHEAD

TEHRAN'S PLAN TO NUKE ISRAEL - STEP-BY-STEP

EDWIN BLACK: Award-winning international investigative author and talk show host. Expert in technology and its political and historical implications.

THE DISCUSSION: A deliverable warhead in the hands of the Iranian regime would be a threat to the world. Despite sanctions and other measures, Iran's nuclear program continues to advance. How has Iran come so far? Mr. Black will shed light on the technical stages of the nuclear warhead as the clock ticks down!

MODERATOR: Christine Williams is a Journalist and international award-winning talk show Host and Producer at CTS TV in Burlington. She is also a member of the Friends of Simon Wiesenthal Center Task Force Against Anti-Semitism.

WEDNESDAY JUNE 19, 2013 - 7:30 PM

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Admission at the door - $15 Doors Open at 7:00 PM

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International Christian Embassy Jerusalem, Canada; Friends of Jesus Christ Church, Canada; The Council for Human Rights in North Korea, Canada; Muslims Facing Tomorrow; Honest Reporting Canada; Hillel of Greater Toronto; Canadian Associates of Ben-Gurion University of the Negev; Ve'ahavta, Canadian Jewish Civil Rights Association; Haifa Foundation; Return Ministries; Canadian Friends of the Hebrew University; DARA (Doctors Against Racism and Antisemitism); The Centre for Israel and Jewish Affairs (CIJA)

Please register your attendance at:

http://speakersaction-edwinblack.bpt.me 1.800.838.3006

For further information, please email info@shomayim.org or info@speakersaction.com

Please share this announcement with friends and colleagues.

What's New

By LILA SARICK

Thursday, June 13

'SHIR DELIGHT'

The Toronto Jewish Chorus performs music from the Jewish tradition and beyond, Hart House Theatre, University of Toronto, 7:30 p.m. For tickets, www.torontojewishchorus.org.

MASORTI RABBIS IN ISRAEL

Rabbi Chaya Rowen-Baker discusses "Middle Path Judaism in a Polarized State," to the Young Professionals at Beth Tzedec. RSVP 416-781-3514, ext. 234. She also speaks Friday at 6:30 p.m. on "Jewish Life for Secular Israelis: An Impossible Task?" and on Saturday morning from the pulpit on "A Woman Rabbi in Jerusalem."

MUNICH OLYMPICS

Dan Alon, an Israeli athlete who survived the 1972 Munich Olympic massacre, speaks at Beth David, 7:30 p.m.

ROOTED IN POLAND

Pinchas Gutter, a Holocaust survivor, discusses "Rooted in Poland," at the Consulate General of Poland, 2603 Lakeshore Blvd. W., 7 p.m. RSVP toronto.rsvp@msz.gov.pl.

Friday, June 14

SHABBAT IN MILTON

Solel Congregation holds a Shabbat dinner and service at Milton Sports Centre, 605 Santa Maria Blvd., 5:30 p.m. RSVP 905-820-5915.

Saturday, June 15

TORAH CLASS

Bracha Fedder discusses this week's Torah portion at Beth Tikvah Synagogue.

Sunday, June 16

OPEN HOUSE

DANI Centre, 501 Clark Ave. W., holds an open house 10 a.m.-noon. Parents, professionals and volunteers all welcome. info@dani-toronto.com.

Monday, June 17

ART OF THE AMERICAS

Dot Tuer discusses "Perspectives on the Native Art of the Americas," Temple Sinai, 1:30 p.m. $12/15.

Tuesday, June 18

GOLF TOURNAMENT

Beth Emeth's golf tournament, which supports the Out of the Cold Program and the Kadima Educational Centre, will be held at the Mandarin Golf and Country Club. The day features kosher lunch and dinner, prizes and more. For tickets, call 416-633-3838 or www.beby.org/golf-tournament.html.

CHUG HA-TANACH

Joshua Langer leads the study of Chapters 72, 82 and 85 of the Book of Psalms, Beth David Synagogue, 8 p.m.

HESTER STREET

The movie *Hester Street* will be shown at Shaarei Shomayim synagogue, 1 p.m.

MEGACITY CONCERT

Megacity Chorus, winners of the Barbershop Harmony Society's Ontario Championship, perform at 8 p.m. at Beth David Synagogue. For tickets, call 416-633-2511. $10.

LUNCH AND LEARN

Harold Troper discusses "What Changed in the '60s for the Canadian Jewish Community?" at Temple Har Zion. Bring your lunch at noon, program starts at 12:30 p.m.

Continued on page 27

LB
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The Board and the Staff of

THE LEO BAECK DAY SCHOOL

wish a hearty Mazal Tov to the 2012-2013/5773 Grade 8 Graduation Class.

Arly Abramson	נועה יפה	Jerrod Greenberg	יוסף	Danielle Palace	מרנינה
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Raisa Berkowitz	רייזל	Aaron Groskopf	יצחק	Ruthie Poizner	רותי
Rayna Bernstein	צפורה	Max Grossman	מנחם	Jordan Posen	ירדן
Leah Bertler	רבקה	Noah Grossman	חיים	Bailey Rand	מיטל
Toby Binder	טוביה	Sarah Herlick	שרה	Naor Rom	נאור
Eli Blachowitz	אליהו	Rachel Herman	רבקה סימה	Nathan Schenk	נתן חנן
Albert Bloom	אלתר	Jacob Kemper	יעקב	Jordan Shear	משה
Ashley Bly	אריאלה	Meaghan Kenley	עדינה	Melissa Shiff	מאירה
Sydney Bly	שרה	William Klein	זאב	Hannah Shilling	חנה בתיה
Jake Brill	שלמה	Adam Krowitz	אברהם שמואל	Rachel Shulman	רבקה
Cole Brodkin	שלמה	Lindsay Lyons	ביילה	Matthew Shuman	בנימין
Jesse Buchman	ישי לב	Micah Maerov	מיכה	Jordan Smith	יהודית
Nicole Burstein	חנה	Marlee Mandel	שושנה	Halle Solomons	חוה
Nikki Cohen	זהבה	Alexandra Mogil	בלימה	Bailey Stern	לילה יעל
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Aaron Fuss	אהרון	Marissa Nissan	נעימה	Miranda Wisemen	מרים
Max Gill	יואל	Benjamin Obront	בנימין	Brandon Wolfe	אלחנן

UJA Federation of Greater Toronto

We are proud of your educational achievement and your commitment to Reform Judaism. May you enjoy continued success in your future education.

Continued from page 26

Wednesday, June 19

STEINBERG MUSICAL AWARD

Lyrit Milgram, a violinist, is this year's winner of the Ben Steinberg Musical Legacy Award. She performs at 8 p.m. at Temple Sinai.

SUMMER YIDDISH CONCERT

Anthony (Mordecai Tzvi) Russell and **Kyra Folk-Farber** perform at Randolph Theatre, 736 Bathurst St., 8 p.m. Tickets $10 in advance, $15 at the door. For tickets, call 416-915-6747 or www.ticketwise.ca.

NEW TO TWO

New to two, a program of songs, stories and crafts for babies and toddlers and their grown-ups is held at Shaar Shalom Synagogue, 10 a.m. 905-889-4975 to register.

Thursday, June 20

MYSTERY OF SAN NICANDRO

Na'amat Club Aviva is showing the film *The Mystery of San Nicandro*, which tells the story of people discovering their Italian Jewish roots. **Laura Cattari** will discuss the film, 7:30 p.m., Borochov Cultural Centre, 272 Codsell Ave. $20/$25. www.naamatToronto.com or 416-636-5425.

OTHER NEWS

VOLUNTEERS NEEDED

Baycrest welcomes youths between the ages of 13 and 24 to join the summer volunteer program. Provide companionship and assist with creative arts, fitness, outings and administrative work. 416-785-2500, ext. 2572; www.baycrest.org/volunteer.

Reena is looking for teens and young adults to work as recreation buddy volunteers in the summer day program for children, teens and young adults. Volunteers need to commit one day a week for July and August or two days a week for one month. No experience needed. Call **Mille Chadwick**, 905-889-2690, ext. 2112, or send an email to: mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

MYELOMA WALK

A walk to raise funds for the **Molly and David Bloom** Chair for Multiple Myeloma Research at Princess Margaret Hospital will be held June 23. www.mm5kwalk.ca or 416-946-6584.

MUSSAR PRACTICE

Modya Silver leads 4 sessions of Mussar practice, starting June 27, 8 p.m., at Beth Tikvah Synagogue. To see an outline of the course, visit YouTube and search under "NRKPG-33Wpk." Registration required. 416-221-3433.

GOLF FOR AUTISM

Golfers are invited to register and raise funds for Autism Speaks Canada the week of June 20-27. Players can register and golf on any course they choose. For more information, visit www.swingforetheanswers.com.

WHY MAIMONIDES MATTERS

Kenneth Green discusses "Why Maimonides Matters," at a book launch for two new books he has written on the subject, June 27, 8 p.m., Beth Avraham Yoseph of Toronto Congregation.

RENT A SPARE ROOM

List your spare room or basement apartment with the accommodation registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

CANTOR REMEMBERED

A tribute to the memory of **Cantor Louis Danto** will be held at the Lodzer Synagogue, June 24, 7:30 p.m.

ART SHOW

Act to End Violence Against Women is holding an art show, until June 16, Papermill Gallery, at the Todmorden Mills Heritage Site Museum, 67 Pottery Rd. Show hours: Tuesday-Friday, 10 a.m.-4:30 p.m.; Weekends, 12-5 p.m. www.actoendvaw.org. 905-695-5372.

JF&CS GROUPS

All programs require registration and are open to all members of the community. To register, call **Shawna Sidney**, 416-638-7800, ext. 6215, or www.jfandcs.com. All classes at Lipa Green Centre, 4600 Bathurst St., unless otherwise noted.

Dating in Midlife: A workshop for men and women over 40 who have been single for more than 2 years. June 18, 7 p.m.

High-Conflict Divorce: A workshop for parents wanting to develop strategies to deal with a high-conflict situation. Not for individuals in an abusive situation. June 19, 6:30 p.m., Lebovic JCC.

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups to bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Hadar Senior Citizens Social Club is looking for new members. The club meets Monday and Wednesday afternoons, Garnet Williams Community Centre, 501 Clark Ave., Thornhill. Call **Phyllis** 905-889-5722.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Trip to Woodbine Casino, June 19; Dance with live music, June 23, 7 p.m.; Tuesdays, fitness, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Bernard Betel Centre, 416-225-2112. June 13, **Jenny Zawaly** discusses "Safe Food Handling and Illness," 1:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155.

June 13, **Corey Keeble** discusses "Architecture of Canadian Synagogues," 1:30 p.m.

New Horizons for Seniors. A discussion group led by a social worker meets June 17, 1:30 p.m., Beth Tzedec.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Join the Centre for Dynamic Learning Book Club. The next book to be discussed is *419* by **Will Ferguson**, June 24, 1-3 p.m. Ext. 4235.

Tickets still available to see *Shout* at Stage West, June 26.

The movie *Avalon* will be shown June 17, 12:45 p.m.

Space is still available at the Jack and Pat Kay Centre Camp this summer. Ext. 4378.

Enjoy a morning of Yiddish songs, crafts and brunch for grandparents and grandchildren, June 23, 10 a.m. Ext. 4235.

Four Great Operas with **Iain Scott** starts June 4; Provocative Female Artists with **Osnat Lipa** starts June 13; **Kevin Courrier** discusses "New York: City of Dreams," starting June 26, 1 p.m.

Mah-jong games, Monday afternoons; Yiddish conversation, Mondays, 1:30 p.m.;folk dance, Wednesdays 10 a.m.; Recorder lessons (all levels), Wednesdays; Duplicate bridge, Thursdays, 12:30 p.m..

Spirituelle Divas meet monthly, Tuesdays and Thursdays, and welcome new members.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Tickets on sale now for MNJCC 60th anniversary dance, June 13, 7:30 p.m. $36. Ext. 0

Music at the MNJCC. Women's Chorus, Mondays, 7:30 p.m.; Daytime choir, Tuesdays, 1 p.m.; Klezmer Ensemble, Tuesdays, 7:30 p.m.; Jewish chanting circle, June 26, 7:30 p.m.

"Jewish Toronto Now and Then" is the topic at the lunch and learn with **Sharoni Sibony**, June 18, noon.

Learn to cross-stitch Bible verses with **Temma Gentles**, June 20, 7 p.m.

TorontoTIME, photo-based collages of old and new Toronto, is in the gallery until July 1.

Adult swim lessons start June 22. Ext. 530.

Canadian Jewish Playwriting Competition, submission deadline July 2. www.mnjcc.org/CJPC.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m., Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

SINGLES EVENTS CAN BE FOUND ON PAGE 38

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Elana, z"l
May you find comfort among
the mourners of Zion and Jerusalem.

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Canadian honoured as Yeshiva U valedictorian

Cara Stern
Staff Reporter

After four years at Yeshiva University (YU), Toronto-born Ari Cuperfain has graduated as valedictorian of Yeshiva College, an uncommon feat for a Canadian at the New York-based university.

"It was very humbling," said the 22-year-old chemistry major, who will be starting his graduate studies in the same discipline at the University of Toronto this summer. "The calibre of students there is really great, so it was very nice to represent them."

Last semester, Canadians comprised about 3.6 per cent of YU's undergraduate body, which totalled 2,137.

Cuperfain spoke at the May 29 awards ceremony, where he discussed applying the values taught at YU to the general world. He said he emphasized the importance of ethics and taking the moral path.

Ari Cuperfain at his graduation ceremony

Cuperfain said he was nominated for valedictorian of Yeshiva College, YU's undergraduate college of arts and sciences for men, because he was in the Top 10 in terms of grades.

He sent in a personal statement and resume outlining his involvement on campus, including a program he helped create called Student Teachers and Researchers Teach Science (START Science), which brought him into elementary school classrooms to interest kids in science.

He said the program is an example of some of the opportunities for students at YU. He also spent a year in Israel studying at Bar-Ilan University prior to enrolling at YU, and when he was considering YU, he worried that he would be at a disadvantage compared to graduates from secular schools.

However, a representative from YU told him that students at secular universities often spend their spare time in Jewish extracurricular activities such as Hasbara or Hillel. But at YU, students typically spend their time in the chemistry club or on the debate team.

For example, "I'm a science guy and I did a lot of stuff in the writing centre," he said.

That kind of involvement enriched his experience at the university, he said, so his advice to a student thinking of entering the school would be to take advantage of every opportunity.

"Seek out these opportunities and don't be bashful in terms of going outside of your comfort zone," he said.

CFHU helped raise Israel's profile in 2013

Andy Levy-Ajzenkopf
Staff Reporter

For the Canadian Friends of Hebrew University (CFHU), promoting the venerated Jerusalem institution is par for the course, but putting Israel on the map outside the narrative of "the conflict" is an achievement.

In 2013, CFHU managed to raise the bar in its outreach effort both on behalf of the university and for Israelis at large, something its staff are proud of.

Some highlights include getting iconic film actor Morgan Freeman to endorse the university as a proponent of knowledge for the betterment of humanity and launching a fundraising campaign with Kanpe, a humanitarian organization based in Montreal's Haitian community, that will send Haitian students to Israel to study at Hebrew University of Jerusalem's agricultural and public health schools

Rami Kleinmann

The university itself has also unveiled startling technological breakthroughs to help all humankind, furthering Israel's reputation as "innovation nation." This year, one of its computer scientists helped introduce the "Mobileye," a camera system designed for cars that helps drivers spot road hazards, traffic lights and automatically adjust speeds for drivers.

The technology will become a mandatory feature for cars in most European countries next year.

Hebrew University also recently signed a co-operation agreement with China to establish a Confucius Institute on university grounds.

"The centre will operate in the spirit of Confucius Institutes established at leading universities around the world, which aim to promote Chinese language and culture to the public, and to promote the deepening of academic research into Chinese history and culture," the university said in a statement.

Speaking with *The CJN* in a recent interview, CFHU president and CEO, Rami Kleinmann, said his organization's work over the last year has helped push Israel's brand more toward knowledge broker and away from one of "territories and conflicts."

CFHU ran the very successful "Searching for the Next Einstein" campaign, which asked the worldwide online community to come up with the best ideas to help improve the world.

The contest garnered thousands of ideas from some 35 countries, including Bahrain, Lebanon, Syria and Pakistan, nations normally hostile to Israel.

"This was beyond belief," Kleinmann said. "The name 'Hebrew University' was plastered all over this contest, but it didn't stop people from submitting their good ideas. There is life beyond politics."

According to Kleinmann, CFHU estimates that more than 143 million people were exposed to this campaign, making it one of the most effective tools to expose Israel to the world.

"In terms of the impact of bringing Israel and the university to [the international community] in a positive way, beyond our very important Jewish community circles and support base, this was one of the most important ways to broaden the conversation" about the Jewish state, he said.

To that end, the recognition by Freeman of the university's contributions to the world was one of the greatest gifts Israelis could ask for, Kleinmann said.

"We realized that with Freeman, while we don't have a formal partnership with him on a project, we do have a partnership in vision of what the university represents."

The actor's nod toward the university, Kleinmann said, is "helping to change the dialogue" on Israel.

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READING FUNDRAISER: The top fundraisers for the Robbins Hebrew Academy Read-a-Thon are pictured presenting a cheque to principal David Finkelstein, right, of Queen Victoria Public School. RHA students donated 10 per cent of the money raised during the read-a-thon to this growing school in the Parkdale area of Toronto, which the Toronto District School Board has identified as a school in need. The funds will be used to buy reading materials for the school. Pictured with Finkelstein, from left, are RHA head of school Claire Sumerius along with students Hannah Sandler, Chase Winston, Ashley Kimmel, Jamie Smith and Sophie Block.

'EXTERNS' VISIT: Lee Barck Day School hosted five rabbinic students from Hebrew Union College and their professor earlier this month – from left, Nathan Paris, Noah Scacciaferro, Aaron Sataloff, Barry Shanker, Tina Hughes, and Rabbi Sam Joseph, an HUC professor of Jewish education and leadership development. They were in Toronto as part of HUC's fifth annual Externship Program. The week-long, [illegible] training took place at Lee Barck's north and south campuses. (David Bale photo)

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Access orders — or counselling?

Family Matters
by
John Syrtash
B. A. (Hon), LL. B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 31 years

Imagine the following scenario — and, if it hits too close to home, fear not that I am referring to you. Sadly, it happens every day.

A twelve year old boy lives with his Mom. The boy has a healthy relationship with his father, except that Dad is a busy professional whom he does not see as often as he'd like. While Dad is working long hours, he has an affair with his secretary. Mom is devastated after 20 years of marriage and hard work raising the child and looking after the home.

The marriage breaks down. The parents separate and reach an agreement on terms of access and child support. At first access proceeds normally. However, Mom cannot overcome her grief and loneliness associated with the separation. Notwithstanding financial support, the economic situation of Mom and Son deteriorate. She is simply not as well off as she was before the separation. Mom never complains to her son about his father, but the child is sensitive and feels his Mom's pain.

One day, the child simply refuses to see his father. Dad alleges that Mom has brainwashed the child. Mom claims she is encouraging the child to visit Dad, but Son simply refuses to do so no matter what Mom says. The father then obtains from the Court an order to compel the mother to release the child for access visits and, if necessary, to have the police enforce the order. The child still refuses to go and the police visit the Mom's home. The child again refuses to go, and now gets even angrier at Dad for making a bad situation worse.

The police then decide to ignore the order and refuse to touch the child, given his age, and tell the Dad to go back to Court. Dad asks the Court to cite the Mom for contempt of Court; i.e. to jail or fine her. He claims the child is a victim of "parental alienation".

Who are we to feel sorry for? The child? Dad? All three — but we should also feel sorry for the Court, which is now in an extremely difficult position. Often it will ask for an assessment by a child care professional such as a psychologist, psychiatrist or social worker, or have a government lawyer appointed to represent the child's views.

At the end of the day and $30,000 later, a dead end is often reached. If the child is adamant about not wanting to see his father, the Court will tell Dad that the child, at his age, must initiate the visits. If the child was much younger, then the decision would be much easier for the Courts; the Judge might even threaten the wife with jail or a fine. But once most children have reached the age of 12, it is very difficult to compel them to see their "access parent", even if the relationship between them had always been good prior to the separation. (There is no law that specifies a certain age at which a child can say "No." It depends on the child and the individual circumstances of each case).

I believe a creative solution to this conundrum is for the Court to use its broad powers to order both parents to attend a form of mediation that includes therapeutic counselling. This goes one step further than basic mediation, whereby the mediator's goal is to have the parties arrive at an "agreement". Such agreements do not necessarily allow the parties to resolve their emotional problems. Often they simply "paper over" such problems with "terms and conditions", or rules that the parties may or may not follow once mediation is over.

In mediation that involves therapeutic counselling, a good therapist — such as a psychologist, psychiatrist or qualified social worker — can help the parties uncover the root of their distress. Sensitive family law lawyers can play a useful role in this process by helping their clients identify the true source of their unhappiness. Sometimes, it stems not so much from the partner's alleged deficiencies as from a lifestyle choice that led to strain in the relationship.

In the aforementioned scenario, Mom should not lose sight of the fact that fatherless children are often harder to raise. Studies have shown that children of sole-parent families tend to grow up with more problems than those of troubled couples who stay non-violent but together. Similarly, Dad has to realize that his conduct, no matter how justified it may seem to him at the time, can create enormous distress for his wife. In turn such distress affects the child. This empathy by children for the custodial parent can sometimes lead to them not wanting to see their "access parent" (usually Dad). Not until both parents can somehow make peace — not by papering over their differences, but by coming to emotional terms with their actual conflict — will the child benefit.

This is extremely difficult for the parents, but it's what's best for the child. It is also the only appropriate solution to this legal quagmire.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at: ***416-642-5410 • C 416-886-0359 • jaytash@gzlegal.com*** *Visit www.freemychild.com; www.spousalsupport.com; and www.garfinzeidenberg.com.*

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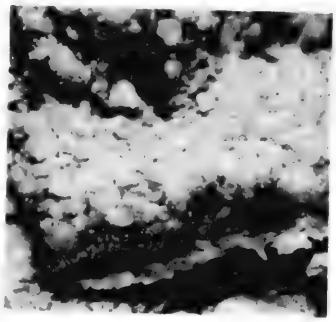
Delicious springtime bars

Daphna Rabinovitch
Special to The CJN



It never ceases to amaze and delight me how a few basic and humble ingredients can turn themselves into mouth-watering, beautiful to behold desserts. It's definitely a wonderful and magical world that I live (and bake) in.

Combine soft unsalted butter with some sugar and flour and you have a winsome and tender shortbread. Add some fruit and a topping and you have not only a sweet for an after work or school snack but a simple dessert as well. Bars or squares are perfect baking recipes because they make enough for a crowd or simply enough to satisfy a family for a few days.

There's such variety too. Fruits can be changed at whim and toppings are versatile enough to put your own stamp on them. Below, I've included a couple of my favourites. Try them and bake up some magic of your own!

SALTED CARAMEL CHOCOLATE SHORTBREAD BARS

These decadent bars, with their buttery ooey gooey centre and their suave dark chocolate topping, are also known as Millionaire Bars, perhaps because they're so rich. I've upped the ante here by sprinkling the bars with a little fleur de sel, so that the sweetness is cut somewhat by the salt. It's still a match worth a million bucks.

Shortbread:
1 cup unsalted butter, softened
1/2 cup icing sugar
2 cups all purpose flour
1/4 tsp. salt
Filling:
1 cup unsalted butter, cubed
1 cup granulated sugar
2 cans sweetened condensed milk
Chocolate Topping:
6 oz. bittersweet chocolate, coarsely chopped
1 tsp. light corn syrup
1/3 cup unsalted butter, cubed
1 tsp. fleur de sel

Preheat oven to 325. Line 13x9-in. baking pan with parchment paper, letting excess drape over sides for using as handles later.

Using upright or hand held mixer, beat butter with sugar until light and fluffy. On low speed, add flour and salt, mixing until crumbly dough forms. Working with floured hands, gently press dough into an even layer in prepared pan. Bake in centre of preheated oven for 20 minutes or until golden brown. Let cool on rack.

Meanwhile, in saucepan over medium heat, melt butter and sugar together. Add condensed milk. Bring to boil over medium-high heat. Reduce heat slightly; boil gently, stirring often, for 20 to 25 minutes or until thick and a light caramel colour. Immediately pour over shortbread layer, smoothing top. Refrigerate until filling is set, about 2 hours.

In top of double boiler set over hot, not boiling, water, melt chocolate, corn syrup and butter until smooth. Pour chocolate evenly over caramel layer, smoothing top. Sprinkle with salt. Cover and chill until set, about 2 hours. Cut into bars. Squares can be covered with plastic wrap and refrigerated for up to 5 days. Makes 30 bars.

RASPBERRY CRUMB BARS

Most bars featuring raspberries use frozen fruit or jams. Here, the real deal shines in all its fresh glory, providing the bars with a refreshing and suitable tartness. On the first day, the base is like a sweet pastry, but as the bars sit, the base softens because of the berries, and it becomes more cake like.

Crust and Crumb:
2 cups all purpose flour
3/4 cup granulated sugar
1 tbsp.finely grated lemon rind
1/2 tsp. baking powder
1/2 tsp. salt
1/3 cup cold unsalted butter, cubed
Filling:
3-1/2 cups fresh raspberries
1/3 cup granulated sugar
3 tbsp. lemon juice
1 tbsp. cornstarch

Preheat oven to 350. Lightly grease 8-inch square baking pan; line with parchment paper, letting excess drape over sides for using as handles later.

In large bowl combine flour, sugar, lemon rind, baking powder and salt. Using pastry cutter or two knives, cut in butter until crumbly and well blended. Mix egg yolk with enough water to make 1/4 cup; mix into flour mixture until a rough crumbly dough is formed, adding up to 2 tablespoons more water if necessary.

Pat half of mixture into bottom of prepared pan. In bowl, toss together raspberries, sugar, lemon juice and cornstarch. Sprinkle evenly on top of crust. Sprinkle remaining crumb mixture evenly on top of filling. Bake for 40 to 45 minutes or until top is golden and filling is bubbling and thickened. Let cool in pan on rack completely before cutting into squares Bars can be stored well covered for up to three days. Makes 12 bars.

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Small protest, no Torah service, but a 'beautiful prayer'

JTA

JERUSALEM — Hundreds of protesting haredi Orthodox youth did not prevent or significantly disturb the Women of the Wall's monthly service at the Western Wall.

The women were not, however, able to read from a Torah scroll during the service as planned.

Sunday's service, which according to Women of the Wall attracted 300 women, was conducted under heavy police protection. The women prayed in a corner of the women's section of the Western Wall plaza enclosed by a barricade and surrounded by police.

A barricade and police line also divided the male haredi protesters from the women and their supporters.

Women of the Wall gathers at the beginning of the Jewish month for a women's Rosh Chodesh service at the Western Wall. Members have been arrested for wearing prayer shawls because of a law forbidding any practice that falls outside of the wall's "local custom."

In April, a judge determined that the group's activities did not contravene the law. Since then, none of the women have been arrested.

Police stand guard as Women of the Wall prayed at the Western Wall on June 9. *[Flash90 photo]*

The group's service last month – the first since the court ruling – attracted thousands of protesting haredi girls who packed the plaza. A large group of haredi men also protested last month, some throwing coffee, water, rocks and a chair at the women.

This month, only a few hundred haredi protesters showed up at the service. Leading haredi rabbis had called on thousands of men to protest Women of the Wall peacefully, but much of the plaza was empty Sunday morning.

Behind a heavy barricade, haredi men chanted and held signs – and a few threw eggs – but the women's prayer often drowned out their protests.

While the women were able to complete their service unhindered, they were not allowed to read from a Torah scroll. The group had not brought a scroll to the wall for years, but planned to resume the practice following the court ruling.

On Thursday, however, police informed them that a regulation forbade bringing a scroll to the women's section.

The group plans to challenge the regulation in court.

"It was a beautiful prayer," said Women of the Wall spokesperson Shira Pruce. She added, though, "We were not happy to be enclosed in fences by police. It was very painful."

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Ex-bishop warns of 'tyranny of the majority'

JNS.org

NEW YORK — Bishop Michael Nazir-Ali, the Pakistani-born former Anglican Bishop of Rochester, England and co-head of the Anglican-Al Azhar Dialogue, warned against the rising threat of a "tyranny of the majority" in countries affected by the Arab Spring in a speech hosted by Christian Solidarity International, a Christian human rights group.

In a lecture entitled, "The Arab Spring and its Aftermath: Implications for Muslim-Christian relations," Bishop Nazir-Ali criticized the West for its "love affair" with democracy promotion in the Middle East while overlooking the influence of Sharia law in those countries that has historically relegated women, Christians and other religious minorities to second-class citizens.

Bishop Michael Nazir-Ali

Bishop Nazir-Ali also warned against the "Islamic resurgence" in the region and the coming "huge-scale Shi'a-Sunni conflict" that will determine the fate of the region's Christian minorities.

Since the "Arab Spring" revolutions began in late 2010, Middle Eastern Christian minority groups, especially in Syria and Egypt, have come under increasing persecution as a result of the decline of state protections and the rise of Islamic fundamentalists.

In related news, former Lebanese President Amine Gemayel warned that Middle East Christians face an "existential crisis" due to the threat of "religious cleansing" in the region, at a speech sponsored by Christian Solidarity International.

Gemayel, a Maronite Christian who was president from 1982 to 1988 after taking over for his brother Bashir, who was assassinated amid the bloody Lebanese civil war, said Christians "are often victims of persecution by both the state and society in the Middle East."

Gemayel specifically mentioned the ongoing civil war in his neighbouring Syria, saying the abduction in April of two Christian archbishops in Aleppo highlighted the plight of Syrian Christians. Currently, the leader of Lebanon's Maronite Christian Kataeb Party (also known as the Phalange Party), Gemayel said that the international community must do more to help the Arab world.

"The international community can and must assist in the process of transitioning to democracy in the Arab world," he said, especially in "critical areas such as democracy and human rights."

"The challenge for Arab Muslims now is to prove to the world that the region is capable of achieving pluralist freedom," Gemayel said. "Now is the time to formulate and implement solutions."

Dry Bones

Arm rebels or risk genocide, British Jewish MP pleads

Gavriel Fiske
The Times of Israel

JERUSALEM — A British Jewish MP from the governing Conservative party, who has met frequently with Bashar Assad, warned that the Syrian president is "willing to destroy Syria completely" in his bid to protect his regime and his family, and said that Syrian rebel forces must be supplied with the weaponry needed to defeat him and avert genocide.

Brooks Newmark, MP for Braintree in Essex, wrote in a newspaper article on June 8 about a series of meetings he had with Assad between 2006 and 2011. In one of their conversations, he also noted, Assad readily acknowledged using Hezbollah as a proxy force to attack Israel. Newmark quoted Assad saying, "I am weak both economically and militarily. I cannot take on Israel directly. They are much stronger than me. It makes more sense to use Hezbollah to put pressure on Israel."

Brooks Newmark
[YouTube screenshot]

"While I abhor the Assad regime and its hostility towards Israel (I am Jewish)," Newmark wrote in the *Daily Mail* article, "I have a long-standing interest in Syria and the Middle East and am a firm believer in the adage 'Diplomacy becomes a little lazy if all you do is talk to your friends'."

He said Assad's answers to his questions in their meetings were "at times shocking in their directness. When I asked him what was his most important objective, he replied in two words: 'Regime survival.' This was quite different from his public utterances at the time about seeking political reform. I told him there is a complete contradiction between reform and regime survival, but he could not answer this question."

As the past two years have shown, wrote Newmark, Assad "is willing to destroy Syria completely and kill its people in vast numbers to protect his family... A once-beautiful country is quickly disintegrating into a fragmented Somalia on the Mediterranean. I understand the concerns of those, including fellow Conservative MPs, who say we should not arm the Syrian rebels and help them bring down Assad and that we must not be dragged into another Iraq or Afghanistan. But I believe they are wrong."

He stressed, "No one is suggesting sending a single British soldier to Syria." But, "The Syrian rebels urgently need their own surface-to-air missiles and tank-busters to have any chance of winning. Britain can and should supply them with them. We could train them how to use them in Jordan or Turkey."

Newmark warned that "while the West, scarred by Iraq and Afghanistan, prevaricates, 20 million Syrians face genocide. If we do nothing, instead of 100,000 dead we could see 300,000 dead a year from now."

The MP, who was born in the United States and moved to England as a child, said he also met separately with Assad's wife Asma, drinking tea with her in her private Damascus home in 2011. She told him she hoped her husband would "serve one more term in office," institute genuine reform, and then step down.

Timesofisrael.com

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Syria and Israel swap threats

Continued from page 1

The prime minister's comments echoed statements he made Sunday at the weekly cabinet meeting, in which he said, "Israel is not intervening in the Syrian civil war, as long as fire is not being directed at us."

Reiterating Israel's right to self-defence in the face of increasing violence on the opposite side of the Syrian border, Netanyahu said that "the crumbling of the UN force on the Golan Heights underscores the fact that Israel cannot depend on international forces for its security. They can be part of the arrangements. They cannot be the basic foundation of Israel's security."

Last week, Austria announced that it would be removing its peacekeepers from the UN disengagement force on the Israel-Syria border after the latest clashes in Quneitra.

Committee head Avigdor Lieberman of the Yisrael Beytenu party, speaking at the same Knesset committee meeting, said that while the region is going through a "very turbulent period," he is more concerned by the European Union's decision not to include Hezbollah on the list of terror organizations.

Not adding Hezbollah to the list "makes the EU irrelevant to Israel," Lieberman, a former foreign minister, declared.

TimesofIsrael.com

On rabbinic equality, non-Orthodox leaders are hopeful but wary

Ben Sales
JTA

TEL AVIV — Israel's plans to move ahead with the funding of non-Orthodox rabbis appeared to be a landmark achievement for Reform and Conservative leaders, who have long chafed at their second-class treatment by the Israeli government.

But even as they welcomed last week's news that the Ministry of Religious Services was revamping its policies to permit non-Orthodox rabbis to receive government-funded salaries, Reform and Conservative leaders were cautious in their optimism — and perhaps with good reason.

Last year, Miri Gold, a Reform rabbi from the rural Kibbutz Gezer, won a Supreme Court case entitling her to a state salary. A year later, she has yet to see her first paycheque.

"I'll believe it when I see it," said Rabbi Levi Weiman-Kelman, who leads a 300-family Reform synagogue in Jerusalem. "We're a long way from it happening. I'm certainly not going to put in additional spending money yet."

The ministry's intentions were made public on June 6 in the response by the state's attorney to a Supreme Court petition filed in January by Conservative and Reform leaders. The petition accused the government of discrimination for funding only Orthodox rabbis in city neighbourhoods.

"The intention here is to create criteria that will set appropriate standards for funding communal rabbis without asking which denomination the relevant congregation belongs to," the response said.

According to the state's attorney, the ministry intends within six months to reform the current system, which grants the Orthodox a monopoly over state-funded rabbinic posts. In Jerusalem, all 157 state-appointed neighbourhood rabbis are Orthodox.

Instead, the ministry would fund any city congregational rabbi – Orthodox or not – should the congregation meet certain yet-be-defined criteria.

Avigdor Lieberman

Freeze in eastern Jerusalem housing starts temporary says party head

JTA

JERUSALEM — An unofficial freeze in housing starts in eastern Jerusalem is "a temporary hiatus," Yisrael Beiteinu party head Avigdor Lieberman told an Israeli newspaper.

Army Radio, citing government statistics and the Yesha settlers council, reported Monday that no new housing projects have been started in eastern Jerusalem since the start of 2013.

The number of housing starts in West Bank settlements has risen significantly, however.

Lieberman, the former foreign minister and partner in the governing coalition, told *Ha'aretz* that the freeze is "a temporary hiatus" to help U.S. Secretary of State John Kerry succeed in jump-starting Israeli-Palestinian peace talks.

"You don't always have to be right; you can also be smart," Lieberman said.

Also Monday, figures released by the Central Bureau of Statistics showed that in the West Bank, there were 865 housing starts in Jewish settlements between January and March, compared to 313 in that time period in 2012.

The West Bank increase parallels a rise in housing starts throughout Israel.

The figures were released just days before a scheduled visit to Israel by Kerry in his continuing efforts at bringing Israel and the Palestinians back to the negotiating table.

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Private fund invests in Israeli agri-food businesses

Paul Lungen
Staff Reporter

There are tectonic shifts going on in the way people around the world consume resources, particularly food.

As citizens of places like China and India get wealthier, their dietary needs and desires have gone up as well. Demand has increased for nutrient-rich grains and proteins, but at the same time, the amount of arable land across the globe is decreasing.

So how does anyone square that circle?

A private-equity venture fund in Toronto believes the answer – at least in part – resides in Israel. GreenSoil Investments has launched two funds that bankroll Israeli companies that are developing innovative agricultural and food technologies.

"Where are some of the best brains in food and [agriculture]? Israel," said Alan Greenberg, chair of GreenSoil. "There's a perfect storm brewing, and the only way to solve the perfect storm is through technology."

Last February, GreenSoil announced the launch of its first fund, a $12 million initiative. The moneys were invested in two Israeli "ventures with the potential of revolutionizing their respective markets," GreenSoil announced in a news release.

GreenSoil acquired a 25-26 per cent equity stake in Fruitura, and a 25-26 per cent position in Rootility.

Fruitura grows natural fruit cells in the lab and converts them into a powdered additive that can be used as a food supplement. The additives are now undergoing clinical testing.

Rootility has focused on plant breeding by grafting roots together. That increases yields while developing hardier plants, thereby boosting crop performance in a given area, Greenberg said.

Fruitura is now "growing the cells of a red grape and those cells have all the health benefits of red grapes." Manufacturers can add the supplement to products like yogurt, increasing its nutritional value, he said.

"Both [companies] have international aspirations," but lack the funding, business, marketing and sales skills as well as the connections to take the next step. That's where GreenSoil steps in, he added.

Fruitura is now in discussions with manufacturers in North America and Asia and the venture capital fund's management team is facilitating those talks by making the connections and adding its sales and marketing skills, Greenberg said.

Greenberg, whose family founded the Minto Group of Companies, a Toronto developer and property manager, finds that "doors are opening" thanks to his connections from the real estate milieu. "One thing leads to another," he said.

Opening doors is not the only thing Greenberg and his family was able to do when the venture capital fund first launched. The family name no doubt added credibility to the venture, but when he put $2 million of his own money into it, to go along with another $2 million from family members, the signal was clear: this was a serious venture.

"That gives investors a lot of confidence when the manager is the largest single investor," he said.

Though he acknowledges he is no scientist, "to me business is business, whether it's real estate or agro," he said.

Along with the fund's Israel-based managing partner, Gideon Soesman, "both of us provide the expertise," Greenberg said.

Soesman, a Dutch Israeli who has worked for Philips in Israel for many years, is an expert in mergers and acquisitions and he has "a strong background in start-ups."

Over the years, Greenberg and Soesman discussed potential investments in Israel. "There's a lot of money in all the sexy high tech industries, but not in the food and agro sector," Greenberg stated. It looked like a sector with the potential for substantial growth, given the global shift from rural to urban lifestyles, and the demand for more nutritious diets.

The two recruited 35 "sophisticated investors" for the first fund. Each was asked to ante up a minimum of $200,000. Eighty per cent of the investors hail from Canada; the rest come from the United States and Holland.

Some were attracted by the Zionist idea of putting money into Israel, particularly into innovative companies.

In addition, "everybody understood that the demand for food and agricultural products are going up exponentially and technology is the way to solve that problem," Greenberg stated.

Add to that the fact that he and his family were putting serious coin into the fund, and you have a comfort level that this was a serious proposition.

With the first fund closed, GreenSoil has launched a second one. The $12 million second fund will focus on companies in the early growth stage whose technologies are innovative in the agricultural and food areas. About $11 million has already been raised.

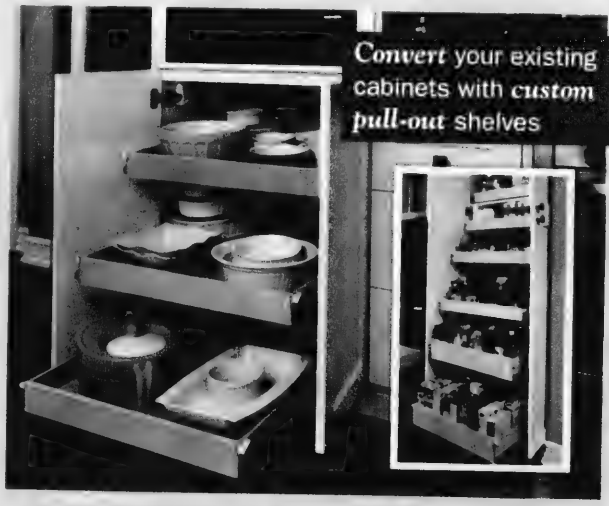
Fund managers have looked at more than 220 businesses as potential capital recipients. In the end, perhaps four will be chosen.

As for the current investments, there's no particular timeline for exiting. "We're not committed to any time frame. We'll sell when it's in the best interest of the investors," he said.

"As a Zionist, I am so proud to have seen the type of innovation going on there. Israel is definitely making a difference in the lives of people around the world through innovation," Greenberg said.

Alan Greenberg, right, chair of GreenSoil, and Gideon Soesman, the company's managing partner

Left to right: Shlomo Marder from VIVA, Miguel Singer from Madison Homes, Vaughan Mayor Maurizio Bevilacqua, Debbie Bernamoff, and Eli Marder from VIVA cut the ribbon to celebrate the official Grand Opening of VIVA Thornhill Woods, Vaughan's newest retirement community. VIVA Thornhill Woods is located at #700 Bathurst St., across from the new Schwartz/Reisman Community Centre.



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Poignant slice-of-life tales about Israeli people

Joseph Serge
Arts Editor

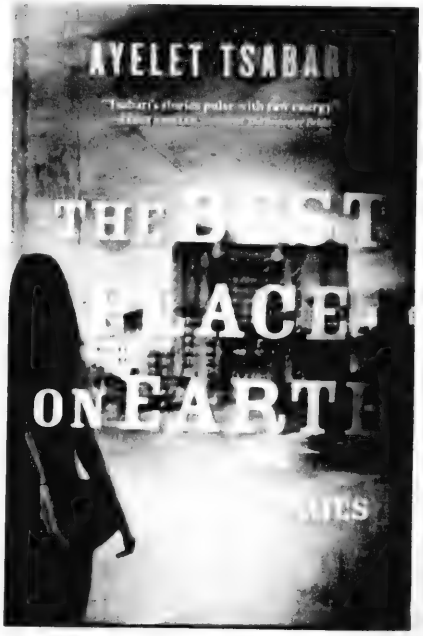
Recent publications by Etgar Keret, Shani Boianiju and Yossi Avni, to name a few, have demonstrated that these are exciting times for new Israeli writers.

We can now add Ayelet Tsabari to that list. And what's even more exciting is that Tsabari is now living in Canada.

The author of a collection of short stories, *The Best Place on Earth* (Harper Collins) is an Israeli of Yemeni descent. After serving in the Israel Defence Forces, she moved to Canada in 1998.

The 11 short stories collected for this book can be best described as poignant, slice-of-life, humane tales.

Her characters run the gamut from lovers, poets, soldiers and siblings, young and old, most of whom come from Tsabari's own Mizrahi background.



The title of this book comes from British Columbia's old slogan, but Tsabari obviously intends the best place on earth to reflect Israel.

In the title story, Naomi, an Israeli, is visiting her sister Tamar in Vancouver after separating from her husband. On the way from the airport to her sister's home, she sees the province's slogan "The Best Place on Earth," on the cars' licence plates.

According to whom, she scoffs? In her mind it can only be Israel, or specifically Jerusalem, a "place so laden with history it made tourists crazy."

Mostly, though, the Israel in these stories is not the touristy Israel. It's not Masada or the Western Wall. It's suburban, residential Israel of Petah Tikva, or Ramat Gan and tawny three-storey apartment buildings with rows of laundry strung between windows.

Many of the characters young and old seem to be striving for some form of identity. Whether it's Natalie, the hippie-*dossit*, one of those cool New Age Orthodox Jews "who found God but didn't lose their chic," or Uri, a young Yemeni boy who wishes he was Ashkenazi, his skin lighter, his eyes blue. In another story, Lily is a teenage immigrant from Canada, struggling with her own sexuality.

Brit Milah, one of the best stories in this collection, not only focuses on immigrant identity but also cross-generational conflict.

Reuma Hamami is a Yemeni-Israeli arriving in Toronto from Israel to visit her daughter, Ofra, who moved to Canada and just had a son. Reuma is shocked when she learns Ofra has no intention of circumcising her son. "Religious or not," her mother asserts, "it's tradition."

Throughout many stories the spectre of war and terrorism hangs around the character's necks. Only in an Israeli setting would a boy get shooed out of a falafel store because the owner wants to put on his gas mask and run to the shelter when a siren goes off.

In the opening story, *Tikkun*, a terrorist explosion in Mahane Yehuda Market brings two estranged lovers together.

In *Warplanes*, a young girl whose father died of a heart attack, wishes instead he died in the army like her friend's war hero father. "There is no Remembrance Day for people who died of a weak heart," she reflects.

Tsabari's descriptions are colourful and vibrant. "Outside, Tel Aviv slaps me in the face. It's hot, summer hot, too hot for May. The city breathes with the fixed rhythm of traffic lights: pause, anticipate, resume; pause, anticipate, resume. Across the street, cars wedged in traffic blow their horns at a minivan that is parked on the curb, blinking yellow."

The stories paint pictures of people in a specific time and place. Often the conflicts within the stories are never resolved. Life for all these characters carries on.

Most of the themes in this book concern loss, identity, assimilation and coming-of-age – all universal themes but all with a very Israeli slant. Not all the stories work as well, but all in all this is a great start from a promising writer.

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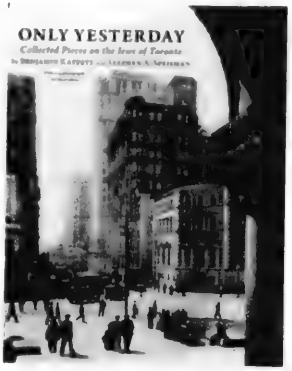
New Arrivals: Toronto-based publisher/editor and frequent contributor to these pages, Bill Gladstone, has compiled 18 evocative articles by two noticeable historians of Toronto's Jewish community.



Compiled from a variety of sources from major newspapers to society newsletters, the pieces in *Only Yesterday, Collected Pieces on the Jews of Toronto* by Benjamin Kayfetz and Stephen A. Speisman (Now and Then Books) focus on Toronto's old downtown community — people of prominence, synagogues, Yiddish theatres and newspapers and the vanished "Ward" and Spadina neighbourhoods.

The stories are enhanced by photographs and illustrations including many rarely seen before photos.

For more information, visit www.nowandthenbookstoronto.com.

• • •

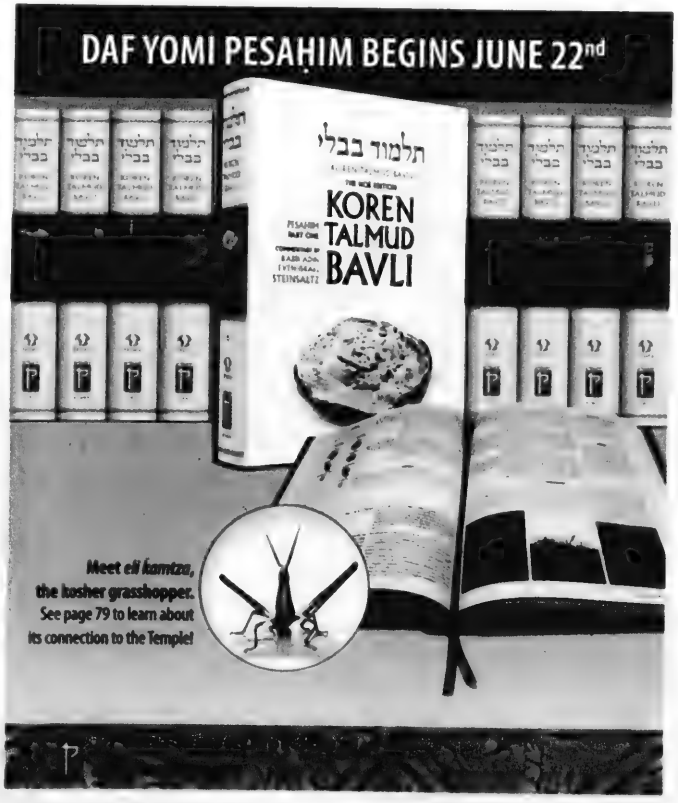
Humour is the most celebrated of all Jewish responses to modernity. In the delightful book *No Joke: Making Jewish Humor* (Princeton University Press) Harvard professor Ruth Wisse evokes and applauds the genius of Jewish joking – as well as the brilliance of comic masterworks by writers like Heinrich Heine, Sholem Aleichem, Isaac Babel, S.Y. Agnon, Isaac Bashevis Singer, and Philip Roth.

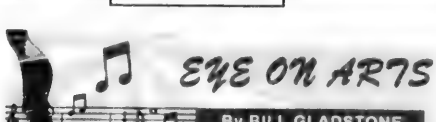
Ruth R. Wisse

No joke

Making Jewish Humor

Wisse broadly traces modern Jewish humour around the world, teasing out its implications as she explores memorable and telling examples from German, Yiddish, English, Russian and Hebrew.


DAF YOMI PESAHIM BEGINS JUNE 22nd
KOREN TALMUD BAVLI
Meet eli kamtza, the kosher grasshopper.
See page 79 to learn about its connection to the Temple!



BOX OFFICE REACHING NEW HEIGHTS FOR HAROLD GREEN JEWISH THEATRE

The Harold Green Jewish Theatre Company, which announced its seventh season recently, has been experiencing a "banner year," according to artistic co-director **David Eisner**.

"Subscription has gone through the roof," said the former stage, film and TV actor who, along with co-director and actor **Avery Saltzman**, has built up the company's considerable reputation with the encouragement and support of their patrons, the Green family of Toronto.

In order to assemble a new season, the pair read a lot of scripts and saw a lot of productions. They look to provide "a balanced diet," Eisner explains, by which he means a mix of music, some thought-provoking fare, perhaps a homegrown component, perhaps an imported production and a co-production with another local company.

The upcoming season starts with *And Stockings for the Ladies*, a fascinating story about the interaction of the Royal Canadian Air Force with inmates of Bergen-Belsen concentration camp after liberation. Written by **Attila Clemann**, the production began at the Montreal and Toronto fringe festivals – where it won awards as "best play" – and features a single actor, **Brendan McMurtry-Howlett**, in multiple roles.

Catering to the public's unrelenting craving for the American classical songbook, *There's No Business Like Irving Berlin* celebrates one of the 20th century's most popular and enduring composers, with the aid of performers **Sterling Jarvis, Sheila McCarthy, Arlene Duncan** and **Camilla Scott**.

Next comes a captivating courtroom drama – *New Jerusalem: The Interrogation of Baruch de Spinoza at Talmud Torah Congregation, Amsterdam, July 27, 1656.* The recent off-Broadway hit from playwright **David Ives** re-enacts the true events in the life of the philosopher Spinoza and, says Ives, "asks the big questions, the eternal questions, and asks them dramatically in a human story."

The fourth offering is *Stars of David*, a co-production with Angelwalk Theatre that provides a snapshot of Jewish identity told through interviews with **Gloria Steinem, Leonard Nimoy, Joan Rivers, Aaron Sorkin** and other Jewish celebrities – with original music by **Marvin Hamlisch** and other composer-lyricists.

The season is enhanced with two optional "add-on" productions. *An Israeli Love Story* is set in 1942; one of its four performances will be in Hebrew. The second "add-on" is Funny Girl in Concert, a fundraising performance of the iconic musical with "the finest of Canada's musical theatre talent" and full orchestra.

Eisner will be taking an acting role in *New Jerusalem*, and Saltzman will be directing *There's No Business Like Irving Berlin*.

Eisner and Saltzman both grew up in Bathurst Manor and attended W.L. Mackenzie Collegiate.

All performances at the Toronto Centre for the Arts, North York. The season runs from September to June and subscription tickets, which are now available, begin at $165. Single tickets go on sale Aug. 1. 416-932-9995, ext. 224, www.hgjewishtheatre.com

• • •

Summer Yiddish Concert: Ashkenaz and the Committee For Yiddish present an annual Summer Yiddish Concert featuring **Anthony Russell** and **Kyra Folk-Farber**. African-American by birth and Jewish by choice, **Anthony (Mordechai Tzvi) Russell** has immersed himself in the repertoire of **Sidor Belarsky** (1898-1975), the celebrated performer of Yiddish folk and art songs. Returning to Toronto after his "show-stopping" appearance at the 2012 Ashkenaz Festival, Russell is joined by Toronto's own Folk-Farber, with **Nina Shapilsky** at the piano. Randolph Theatre, 736 Bathurst St. (south of Bloor). Wednesday, June 19, 8 p.m. $10 in advance, $15 at the door. 416-915-6747, www.ticketwise.ca

• • •

Names in the News: Playwright **Emil Sher**'s *Forgotten Voices* is a fresh look at the human dimension of the War of 1812. The play is being performed free from July 4 to 14 at various outdoor park settings in south Etobicoke. (Bring your own blanket.) Sher's previous works include a stage adaptation of *Hana's Suitcase*. www.lakeshore-arts.ca

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Names in the News II: Toronto-area actor **Allan Price** plays Hamlet's ghostly father in the St. Lawrence Shakespeare Festival's production of Hamlet; he's also in the cast of *Maid for a Musket*. July 13 to Aug. 17. Kinsmen Amphitheatre, 206 King St. W. Prescott, Ont. www.stlawrenceshakespeare.ca

• • •

Why Maimonides Matters: Prof. Kenneth Green celebrates the launch of two new books with a presentation titled "Why Maimonides Matters and a Response by Rabbi Daniel Korobkin." The new books are *Leo Strauss on Maimonides: The Complete Writings* and *Leo Strauss and the Rediscovery of Maimonides*. Beth Avraham Yoseph of Toronto (BAYT) Congregation, 613 Clark Ave. W., Thornhill. Thursday, June 27, 8 p.m. Free admission.

• • •

Jazz Piano: Jazz pianist **Fern Lindzon** performs with guitarist **Trevor Giancola** as part of the TD Toronto Jazz Festival. Chalkers Pub, 247 Marlee Ave. Cover $10. Sunday, June 23, 7 to 10 p.m. 416-789-2531.

Comedic couple to host the Doras

Kathryn Kates
Special to The CJN

Comedy and life partners Matt Baram and Naomi Snieckus will co-host the 34th annual Dora Mavor Moore Awards this year.

Presented annually by the Toronto Alliance for the Performing Arts, the awards celebrate the city's performing arts. This year's ceremony features 13 new award categories, for a total to 48 Doras to be handed out.

Baram and Snieckus, who met six years ago while performing at Second City, were so witty and engaging on the red carpet at last year's Doras that they were invited back this year.

Baram humbly attributes the couple's invitation to co-host this year's show, called "Moore to More," to the fact that they were able to pronounce all the names. Let's hope this year's names of nominees are as easy to enunciate.

"Hosting an awards show is about moving things through the evening," he said. "People want to hear if they've won, or who has won, and to support and celebrate Canadian theatre, opera and dance. We are going to keep it clean, and we are going to make it go fast.

"We know each other so well that I think we can play off each other nicely. We're two brains. I don't think they've had a real couple onstage and off, and I think if they can put up with a few squabbles here and there, I think we can get over our personal issues to celebrate the award show."

Baram wants people to feel as if they are at a show as well as an awards ceremony. He said it's "more show, less awards, even though there are more awards and less show.

"Award shows can be trying. You sit there all night and you may not win, and depending on how much importance you place on something like that, it can be a tough night," he added.

"We just want to get people out of there before four in the morning. I want them to feel it just whizzed by and 'now I can go back to the bar!'"

Edmonton-born, Toronto-based Baram has received a Canadian Comedy Award (CCA) for best male improviser. He co-created and stars in *The Casting Room* web series, for which he also got a CCA, as well as a 2013 Los Angeles Webfest award.

Matt Baram and Naomi Snieckus

As a member of the Second City comedy theatre in Toronto, Baram wrote and performed in six hit revues. His television credits are numerous. Currently, he's a regular on *Seed* on City television; has a lead on *Punched Up*, for the Comedy Network, and appears on CBC television's *The Next Comedy Legend*.

Snieckus, whose list of entertainment accomplishments are equally as impressive as her partner's, was nominated for a 2013 ACTRA Award for her regular series role in *Mr. D*. She's a regular panellist on CBC television's George Stroumboulopoulos' show, *Tonight*.

Baram and Snieckus are the founding co-artistic directors of the National Theatre of the World, an award-winning improv company. Earlier this year, they took the company on tour to Berlin and Tel Aviv.

Baram said he and Snieckus are perpetually engaged. "We don't have time to get married. We're always putting on shows, and we think of our wedding as another thing we have to produce."

The comedic actor said in being Jewish, there is a certain cynicism and a sardonic humour passed down from generation to generation. His father and late mother were both very funny, he added.

Speaking about his father, Baram said: "My father just moved to Toronto at 80 years old. His humour could be very cutting, and if I wanted to keep any sort of sense of self-worth, I had to fight back and I had to fight back with humour. It was just our way of communicating. It's not healthy, but certainly it is how we got by in this dysfunctional Jewish home."

The Dora Awards will be held on June 24 at the Bluma Appel Theatre in the St. Lawrence Centre for the Arts. For tickets – a limited number are available for $65 – call the box office at 416-366-7723. For more information, visit www.tapa.ca.

Winning book was author's labour of love

Bill Gladstone
Special to The CJN

One decade ago, soon after she won a fiction prize at the Canadian Jewish Book Awards for her novel *Your Mouth Is Lovely*, Canadian author Nancy Richler began work on a new novel.

Nancy Richler

"I had the first scene very quickly," she told *The CJN*. "But then it took a long time for it to open up to me and for me to know where I wanted to go with it and to find the right voice. It took about seven or eight years for me to complete."

The Montreal-based Richler was in Toronto last week to attend the Helen and Stan Vine Canadian Jewish Book Awards ceremony, where she won another fiction prize for her latest novel, *The Imposter Bride*, which HarperCollins published in 2012.

Richler says she worked on the book intermittently during its long gestation period, putting it away for long periods and coming back to it occasionally to write new sections and to make revisions; she had no other writing projects going in the meantime. The fruit of her prolonged "labour of love," as she calls it, was obviously worth the wait: besides winning the fiction prize, the book has become a bestseller and was shortlisted for the Giller Prize.

"I lead many book clubs and *The Imposter Bride* is, at this moment, one of the most requested titles," said the Awards' enthusiastic host, legendary literary editor Cynthia Good, formerly of Penguin Books and presently head of the Creative Book Publishing Program at Humber College.

Seven other books and their authors were honoured at the 25th annual ceremony, which took place in the elegant Bluma Appel Salon of the Toronto Reference Library at Yonge and Bloor.

Another high-profile award-winner – in the history category – was *The Aleppo Codex: A True Story of Obsession, Faith, and the Pursuit of an Ancient Bible* (Algonquin Books), by Toronto-born author Matti Friedman. The book tells the compelling story of the ancient and valuable Aleppo Codex (biblical text) that underwent a surreptitious and calamitous transfer from Aleppo, the Syrian City after which it was named, to Jerusalem in the late 1950s.

Friedman, who lives in Jerusalem, addressed the audience in a short video recording in which he noted the power of books to influence thoughts, ideas and lives. "I was exposed to that idea as a kid in Toronto," he said. "My father taught at U of T, my mother worked at the ROM, and we had a house that was full of books. And I was lucky enough to have teachers at William Lyon Mackenzie Collegiate in North York who encouraged my interest in books and in writing."

Victoria poet Isa Milman became a three-time winner of the poetry prize for her poetry collection, *Something Small to Carry Home* (Quattro Books).

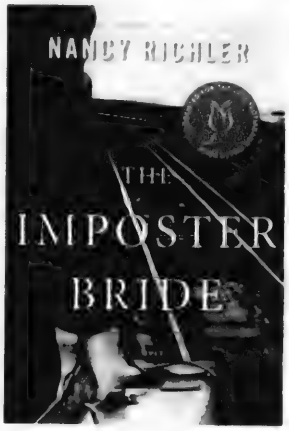
Sharon E. McKay won the Youth Literature prize for *Enemy Territory*, an action-packed novel that depicts the complexities of the Arab-Israel conflict through the experiences of two teens, one Palestinian and the other Israeli.

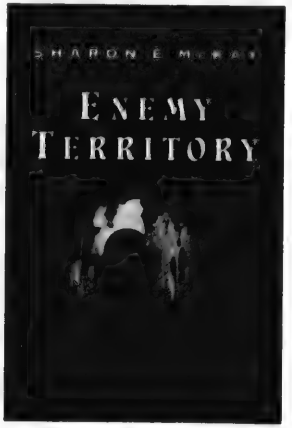
As usual, Holocaust themes were well represented. L. Ruth Klein won the Scholarship prize for *Nazi Germany, Canadian Responses: Confronting Antisemitism in the Shadow of War* (McGill-Queen's), a collection of essays that explores how Canadians responded to events in Nazi Germany.

Julija Sukys won the Holocaust Literature prize for *Epistolophilia: Writing the Life of Ona Simaite* (University of Nebraska Press). Using mounds of letters and diaries that often "concealed more than they revealed," Sukys told the story of Holocaust heroine Ona Simaite, who has been recognized by Yad Vashem as a Righteous Gentile.

The Biography prize went to Aili and Andres McConnon for their book *Road to Valour: A True Story of World War II Italy, the Nazis, and the Cyclist Who Inspired a Nation* (Doubleday). The book tells the story of cyclist Gino Bartali, an Italian Catholic who hid Jews from the Nazis and smuggled illegal identity documents in his bicycle. The brother-and-sister writing team were born in Toronto.

The Yiddish prize went to Montreal Yiddishist Pierre Anctil for his new French-language book, *Jacob-Isaac Segal 1869-1954: Un poete yiddish de montreal et son milieu*, which the awards jury described as "a scholarly and human portrait of a writer considered to be one of the foremost poets and journalists of Yiddish Montreal."





Anctil's trilingual acceptance speech brought a nice "tam" (flavour) not only of the Yiddish in which Montreal Jews of an earlier day were steeped, but also of the French as well. "Congratulations, felicitations -- and above all, mazel tov," the poet's great-grandson, David Bloomstone, told Anctil.

The Helen and Stan Vine Canadian Jewish Book Awards are presented annually by the Koffler Centre of the Arts as a key anchoring event of the Toronto Jewish Literary Festival.

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Golden Isles on the Georgia coast

Nancy Wigston
Special to The CJN

There's much to discover on the Georgia coast's barrier islands, for each of these "Golden Isles" boasts a special ambience.

Our destination was Jekyll Island, long a favourite stop for Canadians motoring down to Florida. Stopping on impulse, my husband and I were somewhat shell-shocked by the low rate we scored for our room in Sans Souci, a late Victorian-era condo, part of the refurbished Jekyll Island Club.

Our room overlooked 97 hectares of parkland dotted with centuries-old live oaks, draped with Spanish moss. It's impossible not to imagine living the good life on this island, where, legend has it, club membership once represented one-sixth of the world's wealth.

Accessible, popular both with tourists and its small full-time population, Jekyll Island seems a bit of a fantasy world, where the good times still roll and folks can focus – seriously focus – on playing world-class croquet, and of course, golf. Long empty beaches, fishing, bike paths and birding draw visitors back to Jekyll Island year after year.

On the club grounds, built in 1886, quiet laneways lead past former millionaires' cottages modelled on Italianate villas. Although not privately owned since the 1940s, Jekyll Island retains the ambience beloved by founding members such as J.P. Morgan and Joseph Pulitzer: they called it "splendid isolation."

One morning, joining the complimentary hotel tour (there are frequent tram tours as well) I hustled upstairs and down after guide Sherry Zacher, who first visited the island on fishing trips with her grandfather, 30-odd years ago. The club then was semi-derelict.

Zacher regales us with her account of the day that her granddad dismantled a bonfire that mischief-makers had laid in the once-exquisite Grand Dining Room, all ready to light. Vandals did some damage, but with luck and chance, the old buildings survived, to be restored to their original glory.

America's Gilded Age vanished with the Great Depression, which hit club members hard. During World War II, German U-boats lurked off the Georgia coast. Consequently, in 1942, the club was closed. In 1947, it was sold to the state. Attempts to run a successful hotel had foundered until a private group – passionate golfers all – poured $22 million (U.S.) into its 1986 restoration.

As we admired a parlour painted "Pulitzer blue" – in honour of Joseph Pulitzer, the sole Democrat among 53 founding members – Zacher shared more historical nuggets: "Mrs. Elva Vanderbilt always stayed on her yacht on the river. She changed her clothes 11 times a day." In one main-floor room, club members, aided by a senator from Washington, planned the founding of the U.S. Federal Reserve.

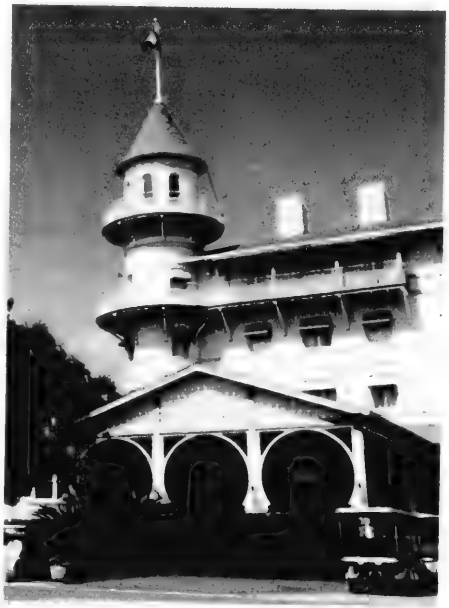
At the top of the club, we visit the turret room, which Zacher refers to as "Will Smith's room." Both actor Smith and director Robert Redford lived there during the filming of 2000's *The Legend of Bagger Vance*, the perfect Georgia golf movie. Climbing up a spiral staircase to the turret's top rewards the adventurous with spectacular views down to the river, where members' yachts were anchored.

On other island days we explored British colonial ruins, toured a beach where an illegal slave ship, The Wanderer, landed (her captain was charged and jailed); ate hot and salty boiled peanuts on a windy fishing pier; cycled past sand dunes with the birders and the gator spotters. We watched giant sea turtles being treated in rehab pools – some injured by boats, one had suffered a stroke – at Georgia's only Sea Turtle Sanctuary, a state-of-the-art facility with its own critical-care unit, housed in a 1904 power plant.

At the Rockefeller's place – a cottage in name only – we discovered a quirky, intriguing basement exhibit devoted to Ida Tarbell, the pioneering "muckraking" journalist whose work exposed the bullying tactics of John D. Rockefeller's Standard Oil to a shocked nation and lead to the eventual breakup of the monopoly. The exhibit made a nice footnote to the Rockefeller story.

On the drive south from Savannah, we had taken a ferry to Sapelo Island, home in the distant past to Native Americans, Spanish missionaries, English pirates, colonial settlers and African slaves. Sapelo has neither public transit nor big hotels. The state owns 98 per cent of the island's 17,000 acres, with the exception of those that comprise Hog Hammock. In a tiny, friendly community descended from African-American slaves, we found the island's few private restaurants and B&Bs.

Scientists and students frequent Sapelo's National Estuarine Research Reserve, founded in 1953 for the study of ecology and rare species, notably white whales and loggerhead sea turtles.



Jekyll Island Club *[Nancy Wigston photo]*

Agronomist Thomas Spalding was the first to grow Sea Island cotton and sugar cane on Sapelo. His 1810 antebellum mansion, a palladium-style building inspired by Thomas Jefferson's Virginia home, was restored in 1912 by the chief engineer of the Hudson Motor Company, Howard Coffin, who hosted parties for luminaries like president Calvin Coolidge.

Its last private owner was the R.J. Reynolds tobacco heir, who sold his home – with its "circus" room and indoor bowling alley – to the state in 1969. Groups can book the Reynolds Mansion for overnight stays and campsites are available.

Of the Georgia islands we explored, privately owned island Little St. Simon's Island was perhaps the most romantic. Accessible only by boat, with 32 lodge rooms for guests, Little St. Simon's has been owned by the same family since 1908, and so has been protected from all development. The lodge welcomes guests to unwind on silky sheets and on wicker furniture. A mini-museum of local biological specimens is a naturalist's gem. The soft island air is perfumed by Georgia pines and wood smoke.

As we toured the island with one of the lodge's naturalists, we saw hundreds of egrets' nests and looked for armadillos and alligators. The forest eventually gave way to a long, deserted beach, so abundant with shells and so devoid of company that we felt like Robinson Crusoe, quite alone on what appeared to be a deserted island.

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Good Pope 'Joseph'

Honouring the memory of Pope John XXIII, who saved Jews during the Holocaust and lent his support to Israel's founding

Eduardo Eurnekian and Baruch Tenebaum
Times of Israel

Fifty years ago, on June 3, 1963, a great and brave friend of the Jewish people passed away. Angelo Giuseppe Roncalli was born into a modest Italian family. He reached the summit of the Catholic hierarchy and died as Pope John XXIII, but he was fondly nicknamed "the Good Pope".

Roncalli was a remarkable man who epitomized courage, passion for justice and a strong spirit of reform. His record as pope is well documented and widely known. In 1961, he commissioned the drafting of the revolutionary Decretum de Judaeis ("Decree on the Jews") which served as a basis to Nostra Aetate (Our Age), a declaration of the relation of the Church with Non-Christian Religions, which was promulgated in 1965 by his successor, Pope Paul VI, after Roncalli's death.

Pope John XXIII

The Decree on the Jews is a complex document but among other considerations, it stipulates that Jews who lived during Jesus's era, let alone future generations of Jews, cannot be blamed for his death. In addition, Pope John XXIII instructed that an offensive remark about Jews (who were portrayed as "perfidious") be erased from the Good Friday prayer.

Many other anecdotes surrounding his papacy clearly show his innermost feelings towards Jews. One of them relates to his famous statement: "I'm Joseph, your brother", referring to his middle name "Giuseppe" (Joseph, in Italian), in clear biblical allusion of what Joseph said to his brothers in Egypt.

Before his papacy, he also demonstrated his unconditional love for the Jewish people and for the State of Israel. Back in the 1940s, during the dark days of the Holocaust, Angelo Roncalli served as apostolic delegate in Istanbul and in this position he went out of his way to save as many Jews as possible. His door was always open to the Jewish Yishuv leaders involved in the rescue efforts, especially Haim Barlas, who documented the aid he got from Roncalli.

According to historical accounts, Roncalli urged his superiors at the Vatican to respond to the plight of the Jews. He sent Palestine certificates of immigration via diplomatic courier to Angelo Rotta, the papal nuncio in Budapest, he interceded before the King of Bulgaria to save Jews, and some believe that he even provided certificates of baptism.

Back in 2011, the International Raoul Wallenberg Foundation submitted a massive file (the Roncalli Dossier) to Yad Vashem, with a strong petition and recommendation to bestow upon him the title of Righteous among the Nations. Unfortunately, we have not received an official reply as of yet.

Yaakov Herzog, son of Chief Rabbi Itzhak Halevy Herzog and brother of the late president of Israel, was a high-ranking and promising Israeli diplomat who passed away at an early age. In an official letter he sent in 1953 to the Israeli consul in Milan, he referred to Roncalli in an unequivocal fashion. "I am wondering whether Cardinal Roncalli, based now in Venice, is the same one who served not long ago as Nuncio in Paris and during WWII as Apostolic delegate in Ankara? If this is the man, I can tell you that he is one of the Righteous among the Nations!"

Another less known facet of Roncalli is related to the establishment of the State of Israel. This was independently related to us by the late Moshe Tov (one of the founding fathers of Israeli diplomacy) and by former minister of absorption Yair Zaban. In his young days, Zaban was the personal assistant of Moshe Sneh, one of the leaders of the Yishuv. Back in 1947, before the fateful UN 181 resolution (the partition plan), Moshe Shertok (Sharet) was deeply worried that the Vatican would cast a negative influence upon the Latin American countries who were inclined to favour the partition plan. Shertok instructed Sneh to contact Vatican leaders in order to ask them to refrain from talking the Latin American countries out of their original intention.

Through a friend (the convert priest Alexander Glasberg, later recognized as Righteous among the Nations), Sneh met with Roncalli, the nuncio in Paris in those days, and the latter promised him to help to the best of his abilities. In fact, Roncalli arranged a last-minute meeting between Sneh and the then secretary of State of the Vatican, Cardinal Domenico Tardini, and he even especially travelled to Rome to be close to Sneh and hear his report of the meeting.

Sneh met Tardini, and it turned out that he had managed to convince his interlocutor to refrain from any interference. Eventually, most Latin American states voted for the partition plan, paving the way to the establishment of the State of Israel. So in this case too, Roncalli showed once more his allegiance to the Jewish people.

For many years now, our foundation has been working relentlessly to honour Roncalli and to spread his magnificent legacy. We promoted the naming of streets, schools and a kindergarten after him, the erection of busts and monuments, the creation of educational programs and so forth.

A few weeks ago, we learned that the city of Ashdod was favourably considering the possibility of naming a street after him and we continue our campaign with other cities and have asked Minister Gilad Erdan to contemplate the possibility of a special stamp issue bearing Roncalli's semblance.

We are very happy that one of our first members, Cardinal Jorge Mario Bergoglio (better known nowadays as Pope Francis), who has always been very supportive of our mission to keep alive the legacies of the rescuers, is likely to follow the same path set by Angelo Roncalli, fostering a brotherly dialogue between Christian and Jews.

Angelo Giuseppe Roncalli was a remarkable human being – a role model to whom we all owe a debt of eternal gratitude.

Timesofisrael.com

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London-based violinist comes home to perform

Cara Stern
Staff Reporter

Lyrit Milgram can't remember the last time she performed at home in Toronto.

But on June 19, the 21-year-old violinist, who studies classical music at the Royal College of Music in London, England, will be home to perform at Temple Sinai Congregation, when she'll also accept the Ben Steinberg Musical Legacy Award, an award that, now in its 30th year, was created to foster the careers of Jewish performers.

"I'm really excited to go back," Milgram said, who added that she normally comes into town just to visit her family, so it'll be nice to have the chance to perform for a hometown audience. The concert will feature her performing with her mother, Galia Shakèd, a pianist.

Lyrit Milgram

Although Milgram started with piano, learning from her mother, that didn't work so well, she said, so she quickly switched to another instrument – violin.

"The sound... I always found it really impressive and beautiful," she said. "It has the ability to sing and sound most like a human voice, more than a piano or any other harmony instrument."

Back then, she had no idea she would turn that instrument into the focus of her career.

At 13 years old, while she was visiting family in Israel, she enrolled as a "listener" at the Keshet Eilon Music Center, at Kibbutz Eilon, meaning she was able to sit in on master classes that target "young violinists from Israel and throughout the world who are intent on attaining the highest musical level," according to its website. She was too young to participate in the actual class, but the experience gave her the opportunity to learn about the program and have a few private lessons.

There, she met Itzhak Rashkovsky, a renowned Russian violinist who Milgram described as charismatic, with a very strict teaching style. She enjoyed his lessons so much that she decided she wanted to move to England, where he taught at the Royal College of Music.

A lot of non-musicians think it's weird, she said, but "I think it's very common for musicians to follow a mentor... wherever they go."

She was just 16 when she made that move, and she called that the turning point for when she knew she was going to specialize in music.

That move took her, on her own, to the Purcell School, which is a boarding school located on the outskirts of London. The school is recognized for its excellence, and Prince Charles is one of its patrons, and he also happens to be a patron of the Royal College of Music.

"He gives a significant amount of money, and he visits once in a while," she said.

Many of the students from the Purcell School eventually make their way to the Royal College of Music, she said, and both are highly prestigious schools. She described the college as having a "royal and regal" feel.

"You walk in and feel very inspired," she said. "The opportunities are amazing... I've been given opportunities to perform in some of the best venues in the city."

Some of those venues include the Queen Elizabeth Hall, Wigmore Hall and the Royal Festival Hall, all in London.

Although she was just 16 when she moved on her own to London, she said it hasn't been terribly difficult to adapt to life on that side of the ocean. In some ways, other than the big move, she took a series of small steps toward independence.

"When I first moved, it was a boarding school. I was still living on my own... but we got fed, had classes, and people looking after us all the time," she said.

Then, for her first year of university, she moved into residence, giving her the opportunity to cook for herself and do her own laundry but without having to pay bills, and she had a residence supervisor, so it took her just a bit closer to independence.

Finally, about two years ago, she moved into a flat on her own, giving her the chance to experience fully independent life.

Milgram said playing the violin has helped her connect to her Judaism while in London, since she sees it as a very Jewish instrument.

"It's very much a part of our culture," she said, adding that she wishes she could connect to the community even more, but she has found it somewhat difficult. "It's so big – there are so many people here, so many different communities... I've found it hard to be more included."

But having Jewish cousins in the city has allowed her to maintain some connection to the religion and to the London Jewish community.

And getting back to Toronto, performing at the synagogue, will rekindle her connection to the Toronto Jewish community.

The performance takes place at Temple Sinai Congregation on June 19 at 8 p.m. The show is free and open to the public.

Videos, events and more on heebonics.ca

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The surgeon's knife

I always vowed I'd never go near plastic surgery. Botox, tummy tucks, breast enhancements – these have been, for me, a foreign land of undesirable medical intervention, a futile attempt to recapture a different form and, in so doing, defy age.

There's a time for everything, I think. A time for tight tummies and brilliant boobs, short skirts and low-cut tops. And a time when age steals some of that tightness, sagging that which was once firm and weathering that which was once bright and sprightly. Which is not to say it's OK to let yourself go – far from it. Well-fitted clothes, nicely applied makeup, a little hair colour and some well-chosen accessories can transform a woman's appearance. But to voluntarily relinquish to the surgical knife – all in the name of vanity? This has always confounded me.

Married With Kids

Lauren Kramer

Because where does it end, I ask you? Today, it's the boobs, tomorrow it's the wrinkled, sagging neck and next week it's those wobbly bits beneath the arms. There is no end to vanity. And while there are broadly smiling surgeons willing to take cash in exchange for nips and tucks, there is no shortage of women ready to lie back and wait for surgical "enhancements."

So when a longtime friend announced she was going in for a tuck, I was stunned. A smart, beautiful woman, she already had a great figure, in my opinion. What's more, she'd always seemed so accomplished, level-headed and sensible. I couldn't understand why she'd voluntarily undergo a general anesthetic to flatten her stomach.

Why did it need to be flat, I wondered. Was it worth even the teensiest risk to herself and her family? The risk of never emerging from anesthesia? The risk of complications? All for a tummy that resembled the one she'd had at age 20?

Because I love her, I implored her to reconsider, but she was adamant about going ahead. It's a "nothing" surgery, she declared, insisting that the surgeons know exactly what they are doing and it's safe as can be. Moreover, this expensive ordeal, from which it would take at least six weeks to fully recover, was a gift to herself.

Later, after the surgery, I was lambasted for being judgmental. Truth is, I just couldn't help it. Then, and even now, I could not fathom why a healthy, smart woman would care so much about a flat stomach that she would buy it surgically.

As I had feared, that supposedly seamless surgery turned into a more complicated one when an infection lingered for weeks, ultimately requiring the administration of a second general anesthetic.

I never wanted to say, "I told you so." I love her dearly, worried about her pain and wished her none. But I also wanted desperately to hear her promise she'd not do this again, not surrender to the false promise that surgery could perfect those physical imperfections.

They're an inevitable part of aging, those crinkles and creases, a process that cannot and will not be defied. All we can do is try to live gracefully and contentedly with what we have, rejoicing in our health while we still have it. In the end, everything has an expiration date.

HOMEMADE MAC & CHEESE

• 2 lg eggs • 2 1/4 c milk • 1 tbl Dijon mustard • 1 1/2 tsp salt • 1/2 tsp ground pepper • 1/8 tsp hot sauce • 1 lb elbow macaroni • 4 tbls butter • 2 c shredded cheddar cheese • 1 c shredded Monterey Jack cheese

Breadcrumb Topping

1 1/2c panko bread crumbs • 2 tbsp melted butter 1 tsp kosher salt • 1/2 c shredded cheddar cheese, for topping

Preheat oven to 375°F. Coat large baking dish with non-stick cooking spray. In medium bowl, whisk eggs, milk, Dijon mustard, salt, pepper, hot sauce. Set aside. Bring large pot of water to boil over high heat. Add macaroni; cook until pasta is tender. Drain well; return to pot. Add butter over low heat to melt. Stir in egg mixture and cheeses. Continue stirring until creamy, about 5 min. Transfer mixture to prepared baking dish. In small bowl, toss breadcrumbs with melted butter and salt. Scatter remaining cheddar and breadcrumbs evenly over top of macaroni. Bake in preheated oven for 10 min. until breadcrumbs are golden brown. Cool slightly and serve.

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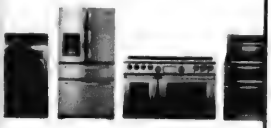

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On cjnews.com

The CJN's French-language reporter in Montreal, Elias Levy, writes about:

Sylvain Abitbol, who officially becomes chair of the Communauté sépharade unifiée du Québec June 17. Here he talks about his goals as president.

Exclusive to cjnews.com

Israel has the right to defend itself by itself from the forces of evil that surround it, Foreign Affairs Minister John Baird said recently at a fundraising event in Montreal. He affirmed that the Harper government will not waver in doing what it considers to be right in Middle East policy, despite "the litany of hate" it has endured for its support of Israel.

The small Ethiopian Jewish community of Montreal celebrates their modern-day Exodus, called Operation Solomon, by inviting the entire Jewish community to come taste their unique culture. Above, Aster Mukurow Megunt, left, and Zahava Woudy Dawit prepare traditional Ethiopian bread.

The end of a gig?

The fate of *The Canadian Jewish News*, as I write this, has not been sealed, and it's very possible I might be a writer soon without this platform. So I'll write this piece as if our time together is limited.

I'm currently working on a book centred on some of the 400 or so columns that I've written since 2001, when *CJN* editor Mordechai "Be Well" Ben-Dat gave me the chance to write for the paper I've been in love with since childhood.

Urban Writer

Avrum Rosensweig

My first go-around was about a colleague bathing in a dilapidated shower in a developing nation. She explained, water is limited so she had to scrub hard before she poured a pail of water over her head. I imagined she likely walked around with suds in her hair for months. Anyway, the idea was, how lucky we are to shower with hot water galore, standing there for an hour if we wanted, taking in the Zen of the shooting spray. Our brachah.

I've written columns that fall into six categories: Israel; Avrum and family; general viewpoints; Judaism; Jewish life; Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee. The ones that garnered lots of noise were about my son. A writer struggles with finding the chord that will touch the reader, and I guess the love I have for my boy, Noah River, and his witty perceptions (I asked him why God gave the Jewish People the Torah. He responded, "Who else should have, Daddy?") compelled people to consider the children in their world and their own childhood. Children are our future and deserve our love and respect. People seem to get that.

I've attempted different writing styles over the years, including articles in which the voice was of two people. As an example, I wrote one recently about two women whose religious denominations are different than their spouses'. I love experimenting and writing about community members.

I have favourites. One is called "A Sunny Day in Auschwitz" and was written as a short story. "A Sunny Day" is about a women walking to the gas chamber with a little boy she does not know. She instructs him how to be in the ovens and tells him tells him he will soon fly freely. He will be an angel. The article finishes with the boy flying high above Auschwitz, indeed free like an angel, together with the woman. She cries out, "We can do better." While I prefer not writing about murder of our children, this piece was important, to remind me and the readers about those walks, how tragic they were, with some hope sewn in.

I wrote about the late Neil Mernick, the Walking Man, a fellow many of us used to see on his long treks, alleviating the stress of life. I wrote often about Israel's parents, and what we, in the Diaspora, owe them for agreeing to put their children on the front lines to defend the Jewish People, while ours go off to university. I also penned a number of pieces on our government's insensitivity toward refugees, Aboriginals, and generally the harsher Canadian landscape.

I hope this gig continues. I love *The CJN* and have since I used to read it in its entirety in my parent's library in Kitchener. If it doesn't, I'll remember it as a life-changer and a blessed opportunity to voice my thoughts every week in the world's greatest Jewish newspaper! Thank you for listening. I hope I helped.

Avrum.rosensweig@veahavta.org

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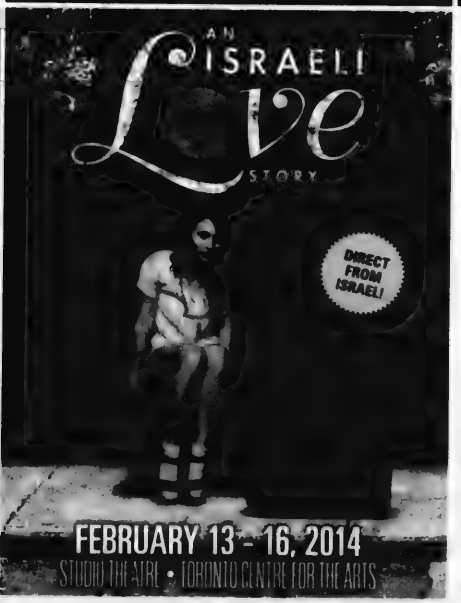

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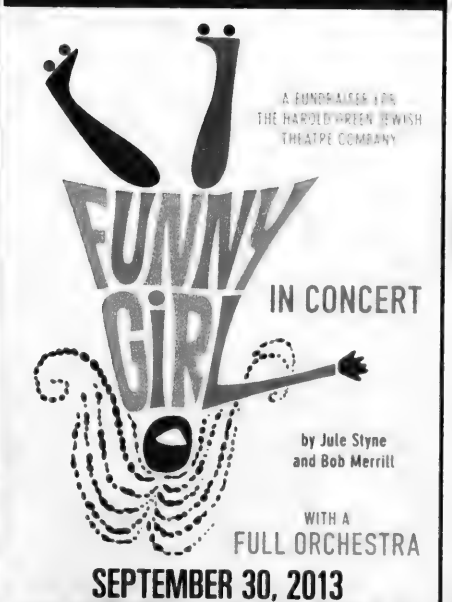

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This Week

National

Tuition levels not yet a crisis, schools say. *Page 3*

United Church minister stands against boycott. *Page 16*

Tribute to Israel

Canada and Israel: Best friends forever. *Page B2*

Arts & Travel

Movie explores Hannah Arendt's coverage of Eichmann trial. *Page 46*

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The CJN to keep publishing

We will do it. Please join us!

The board of directors is happy to confirm that the print newspaper will continue. We are acting upon the recommendations of an expert adviser who has given us a viable blueprint for continuing. However, that is only possible if you do your part.

As I have said on previous occasions, *The CJN* must make some strategic changes to its business model and the way in which we produce the newspaper. We will need new subscribers, and existing subscribers will be asked to accept a higher subscription rate immediately. Advertisers, old and new, must commit to advertise on an ongoing basis. Everything that is required of subscribers, advertisers, guarantors, our staff and the board of directors must come together. We believe that it will.

The CJN will be moving to a new location in Toronto this summer. That, combined with other adjustments we need to make to our operations, dictate that we pause after the current issue and resume publishing with the Aug. 1 edition.

Thank you for believing in *The CJN*. You will soon be approached. Join us in reviving and renewing this important institution – by subscribing and advertising immediately.

Until the paper reappears in print on Aug. 1, readers will be able to follow the news on our website.

Donald Carr, President
The Canadian Jewish News

Helping wishes come true

Working with the Make a Wish Foundation, Barbra Streisand, seated at left, and Israeli President Shimon Peres, seated at right, helped fulfil the wishes of 20 children on Monday by bringing them to a special reception at Peres' residence in Jerusalem to meet the renowned American singer. Streisand was in Israel to help mark Peres' 90th birthday. *[Mark Neyman/GPO photo]*

CJN wins Rockower Award

The American Jewish Press Association (AJPA) has conferred upon *The CJN* a first-place Simon Rockower Award for Excellence in Editorial Writing in 2012.

The paper submitted three editorials for consideration: "Israel must uphold the law" (Jan. 5, 2012), "Israel should investigate" (Oct. 25, 2012) and "Expel Iran from the UN" (July 5, 2012).

The first dealt with haredi-secular tensions in the Jewish state, the second with an allegation by a leader of Women of the Wall that she was strip-searched by Israeli police following her arrest for praying at the Kotel, and the third with wild allegations made by an Iranian vice-president at a UN conference that Israel controls the global drug trade.

The AJPA is convening next week in Seattle for its annual convention.

Balak
Candlelighting: 8:44
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Greater Toronto Area

The next edition of The CJN will appear on Aug. 1

CANADA

Editor Inducted

OTTAWA — The late *Ottawa Citizen* sports writer Jack Koffman was inducted into the Ottawa Jewish Sport Hall of Fame on June 17. Born in 1911, he began his writing career at the *Citizen* in 1928 and wrote his "Along Sports Row" column for many years. An ardent CFL supporter, he covered more than 25 Grey Cup games, and he was ringside for the 1964 Sonny Liston Cassius Clay fight in Miami. Koffman died of a heart attack in 1981 at age 69, five years after his retirement.

Clothier Dies

VANCOUVER — Clothing retailer and philanthropist Murray Goldman died June 10 at age 92, after suffering a heart attack June 1. Goldman, a member of the Order of British Columbia, fronted a clothing chain that had 14 stores at its peak in the early 1990s, the *Vancouver Sun* reported. Born in Opatow, Poland, he moved to Montreal at age three, then to Vancouver in the 1940s. He opened his first clothing store in 1946. Goldman, who co-hosted a comedy show on a local radio station from 1958 to 1963, was perhaps best know for funny radio and TV ads that he wrote and performed himself.

Frum Omission

TORONTO — The June 6 brief "Murray Frum Dies" neglected to name the philanthropist's second wife, Nancy Lockhart. *The CJN* regrets the omission.

WORLD

Resolution Passed

BERLIN — Germany's parliament passed a resolution committing to renewed action against antisemitism. It emphasizes the special relationship between Germany and Israel and condemns Israel-related antisemitism and terrorist groups such as Hezbollah. It was adopted June 13 with support from the Christian Democratic Union, the Social Democratic Party, the Free Democratic Party and the Greens. The Left Party abstained from voting. Deidre Berger, head of the Berlin office of the American Jewish Committee, said that "an action plan is now urgently needed from the federal government and Ministry of Education and the Arts on how and when the measures that have been agreed on will be carried out." Also June 13, Germany's Minister of the Interior Hans-Peter Friedrich said the fight against antisemitism must involve all of society. His comments came at a Berlin conference on security for Jewish institutions in Europe sponsored by the Organization of Security and Co-operation in Europe.

Suspected Warsaw Ghetto Murderer Found

WARSAW — A man suspected of being a Ukrainian Nazi with links to murders during the Warsaw Ghetto Uprising and other massacres has been living in Minnesota for over 50 years, according to evidence recently uncovered.

The Associated Press reported June 14 that Michael Karkoc, 94, entered the United States after lying to authorities in 1949 that he had performed no military service in World War II, concealing his work as an officer and founding member of the SS-led Ukrainian Self Defence Legion and later as an officer in the SS Galician Division.

Nazi SS files say he and his unit were also involved in the 1944 Warsaw Ghetto Uprising, in which the Nazis brutally suppressed a Jewish rebellion, AP reported.

AP said Karcok's Nazi past was documented in records it obtained through a Freedom of Information Act request and that Karkoc now lives in a modest house in northeast Minneapolis. Even at his advanced age, he came to the door without help of a cane or a walker. He would not comment on his wartime service for Nazi Germany.

Statements from men in his unit and other documentation confirm the Ukrainian company he commanded massacred civilians in Ukraine and suggest that Karkoc was at the scene of these atrocities as the company leader Efraim Zuroff, lead Nazi hunter at the Simon Wiesenthal Center in Jerusalem, said he expects evidence showing Karkoc lied to U.S. officials and that his unit carried out atrocities is strong enough for deportation and war-crimes prosecution in Germany or Poland.

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Day school tuition not yet 'a crisis,' officials say

Frances Kraft
Staff Reporter

Sending children to Jewish day school represents "a huge choice in parents' lives in terms of their discretionary income," says Eric Petersiel, head of school of the Leo Baeck Day School. However, he doesn't believe there's a tuition crisis per se.

"I think parents expect the very best education, and that costs a lot of money," Petersiel told *The CJN*.

Tuition this year at Leo Baeck, which is affiliated with the Reform movement, is $13,500, and will rise to $13,900 for the 2013-14 year.

This the first time in about five or six years that the increase is less than three per cent, Petersiel said. By comparison, the rate of inflation in Canada was .4 per cent in April, according to Statistics Canada. A year ago, it was 3.1 per cent.

Petersiel credits a relatively lower tuition increase at his school to the growth of its new south campus, housed in the former Arlington Middle School. Leo Baeck purchased the school two years ago, and moved in last September after 19 years in rented premises at Holy Blossom Temple.

The school grew by more than 100 students this year, from a total of 815 students at its two campuses, to 920.

However, Petersiel noted, requests for tuition subsidies have risen about 20 per cent a year, to about 18 per cent of students this year. He attributes that in part to the fact that Leo Baeck is one of only two local schools to offer subsidies for preschool, he said. Bialik Hebrew Day School is the other one.

Earlier this month, Ed Segalowitz, executive director of UJA Federation of Greater Toronto's Centre for Jewish Education, told *The CJN* that addressing the cost of Jewish day school tuition is one of the centre's priorities. It recently held a "tuition summit" for lay and professional leaders of Jewish day schools to address affordability issues.

The federation allocates $10 million annually for tuition assistance.

At Associated Hebrew Schools, tuition is rising from $13,500 to $14,100 for grades 1 to 6, and from $14,100 to $14,800 for grades 7 and 8, representing increases of 4.3 and five per cent respectively. Almost 40 per cent of students receive tuition subsidies, said Elliott Brodkin, the school's executive director. That number has been steady for several years, he noted.

Eric Petersiel

"It's hard to contain the [tuition] increases," Brodkin said. Classroom costs, particularly teachers' salaries, "have to be passed along."

The school, which has a total of 1,697 students at four campuses – including its new preschool campus at Beth Sholom Synagogue, with 49 students – expects a slightly smaller enrolment next year, probably 1,670 or 1,680.

"We're down a preschool class in the north," he said, adding that one reason could be that some children who might have gone to Associated have instead enrolled at Bialik's new second campus for preschool and Grade 1, which will open in September on the Lebovic Jewish Campus in Vaughan.

Continued on page 20

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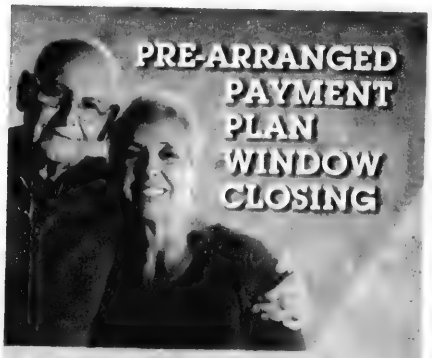

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Thank you, all

The decision has now been made, thankfully, that the print edition of *The CJN* will continue.

There will be significant changes in the staffing of the paper, however. So, with this, my last column as editor, I wish to introduce readers to the four departments at the paper where the exhilarating work of *The CJN* came together on a weekly basis.

I don't intend to write about or identify each person whose labour, literally, gave birth to a new weekly edition. Space does not permit me to do so in a manner fitting the appreciation each deserves. Their names appear on page 2. It is my hope that readers have stopped occasionally on that page to take note of the people who actually work at *The CJN*.

As most of us know from our own experiences, friends prove themselves in difficult times. In the newspaper world – especially the world of a weekly newspaper serving the Jewish community – difficult times come in many different ways and often: short deadlines, truncated holiday-related production schedules, angry readers, crusading readers, threatening readers, missing copy, errors in copy, misplaced ads, miss-sized ads, power outages, computer server shutdowns and numerous other such inconvenient mini-crises. As a result, most of us in the four departments are more than colleagues. We are also friends.

The editorial department provides content to the paper. Our editors, reporters, freelance writers, columnists, copy editors and proofreaders are uniquely talented, skilled individuals out of whose cumulatively rich vein of creativity and resourcefulness we mined the material for the paper each week.

Stories, features, columns and opinions were fashioned into readable form by countless editorial decisions each day. To be sure, the final form was not always perfect. We did not always get it right. But we always owned up to mistakes.

Above all and always, the content of the paper, in all its various forms, had one single purpose: to advance the mission of paper, namely, "to serve the Jewish People, in Canada, in Israel and in all its habitations."

All the words and all the photos that the editorial department assembled for each new edition of the paper were masterfully and diligently laid out on the pages – electronically today – by the artists and layout specialists of our production department. Borders, lines and spacing were always true. Colours in photos were carefully corrected. The front page was always an esthetic balance of symmetry, sparkle and content.

Brian Stoneman, our composing room manager, a rock of reliability, ensured that each page was better than the previous one. Through illness and inclement weather, he was as steadfast as Mount Everest.

But there would be no print pages at all, were it not for the sales department.

Through the sheer hard work and persistence of our sales representatives, the paper earned most of the income that was needed, for example, to buy the newsprint that became the pages of the paper. Each an ambassador for the paper, sales reps are indispensable in fostering the goodwill by which *The CJN* is known among our advertisers. Vera Gillman, the manager of the sales staff, was the rudder steering sales and marketing suggestions into ideas, ideas into plans and plans into successes.

The smooth running of these departments, of course, required the expertise of the fourth department: the office and business department. Our controller, Carol Jamieson, the avatar of dependability and dedication, led the team that did the "paperwork," from sending out notices, enrolling subscribers, paying bills, dispensing salaries, maintaining office equipment to preparing balance sheets.

At the head of the entire operations of *The CJN* has been the general manager, chief operating officer Gary Laforet. Like Huckleberry Finn, he has twinkling mischief in his eyes but sharp-witted savvy in his mind. His experience and knowledge of the newspaper industry are little rivalled, if at all, in Canada. And if it is true that the editorial department gave the paper its content, it is equally true that Gary gave the paper its life. Through economic recessions and downturns, he always found an elegantly meaningful way to make the paper work. Until the advent of the digital tsunami.

Thankfully, the board of directors has rescued the print *CJN* from drowning in those digital depths.

It has been a great privilege, honour and blessing to be the editor of *The CJN*.

But now the time has come to say thank you to all of the men and women with whom I have worked these past 19 years, colleagues no more, friends, I hope, forever.

Thank you, all.

– MBD

SeeJN

SAYING GOODBYE

Joy Kohn, outgoing president of the Association of Hebrew School Educators, is seen at her retirement party with Bernard Fishbein, chair of the Ontario Labour Relations Board and former legal counsel to the association, which represents more than 650 teachers in Toronto's Jewish day school system. Kohn was president for 18 years and has been succeeded by Sharon Wrock.

מרדכי ... רצוי לרב אחיו, דרש טוב לעמו ודבר שלום לכל זרעו.

Mordechai ... seeks the welfare of his people and speaks words of peace to all his descendants.

(Megillat Esther 10:3)

MBD,

Your family and friends join together in thanking you and acknowledging your years of service and commitment to the community. We will miss reading your eloquent words and weekly insights which resonated so deeply, touching the hearts of your readers. You have inspired us and have been a guiding voice for the community.

We wish you hatzlacha raba in all your future pursuits.

With admiration and affection,

Sandy Appel and Jerry Shuman
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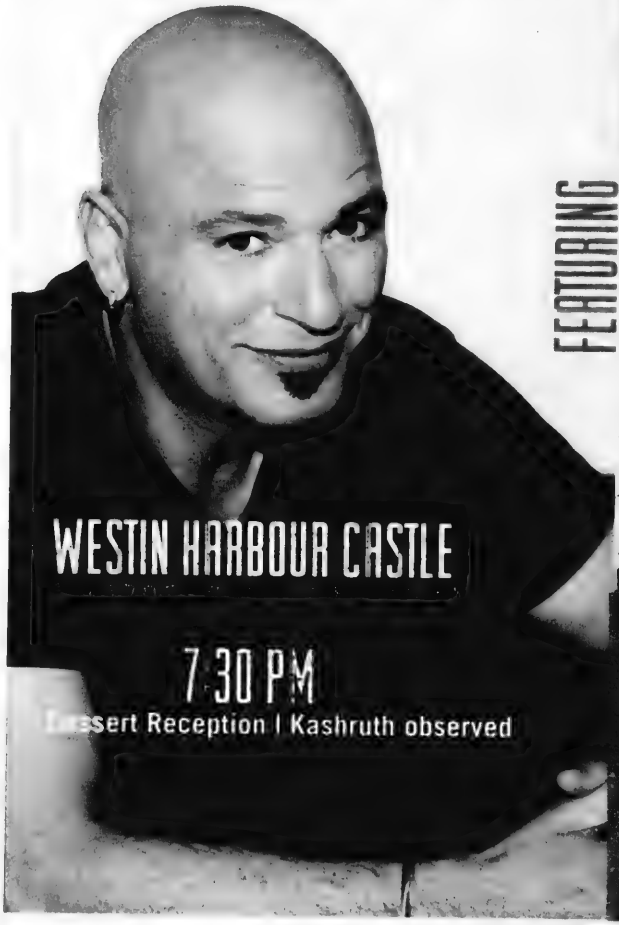

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The truly lasting monument

This week or next, children from all grades in all communities across the country will be completing their annual studies. Their sense of exhilaration at summer's arrival should be matched by our – parents and grandparents – sense of gratitude to the teachers, principals, administrators, custodial staff and volunteers who quite literally enable and bring about the education of our children.

We refer, of course, to all places of formal education. But we wish to pay special homage to the places of Jewish education, for it is Jewish education that is still the best guarantor of the permanence of our peoplehood.

We who live in the West in our modern time look upon the obligation to educate our children in the same way we feel the obligation to say "thank you." It is the logical, proper thing to do. We also do so, however, because teaching our children has been at the very core of our religious, family and communal obligations since Mount Sinai.

The instruction to teach our children appears at the very outset of the prayer that has been the watchword of Jewish faith, recited in all generations by Jews of all streams and affiliations: the *Shema*. That instruction is repeated in countless forms in the Bible, the Talmud, commentaries and scholarly tracts to this very day.

Wherever Jews settled around the globe during the millennia of our dispersion, community elders – leaders, sages, philanthropists, entrepreneurs and ordinary folk – ensured that a school was built even before a synagogue was. The reason for this was so obvious to them that it was enshrined in the 16th century, in the *Shulchan Aruch* (the settled code of Halachah), requiring each community to ensure the presence within its midst of teachers because "the world exists only through the breath of school children."

Recently, at a Grade 1 ceremony at the Associated Hebrew Schools of Toronto, the director of education, Rabbi Mark Smiley told a story of Rabbi Abraham Joshua Heschel, who, when asked what God sees when He looks in the mirror, answered that God sees the hopes, aspirations, prayers and possibilities of children. In effect, Rabbi Heschel was telling us that it was for the sake of our children – of all children – that God created a world that they might embrace, cherish and strive always to protect for one another and for all mankind. We educate our children for this purpose in the hope that they, in time, will know how to educate their own children for the same purpose.

When he wrote his famous poem *Ozymandias* in the 19th century, Percy Bysshe Shelley was clearly not addressing a Jewish audience. For Jews of the time had long since learned the lesson that Shelley was trying to impart to his society, namely, that hewn, sculpted works of granite and stone are not the monuments that last for eternity. The truly lasting monuments are the instructions we carry in our hearts and minds – the faith, traditions, values and ways of our people – that we pass forever to our children in an eternal chain of love and responsibility.

Jews today must not forget this lesson.

25 years ago in *The CJN*

Jewish leaders were calling for a Supreme Court appeal after the Alberta Court of Appeal struck down Canada's anti-hate law after reviewing the case of Alberta social studies teacher James Keegstra, who was convicted in 1985 of teaching high school students that Jews fomented wars and lied about the Shoah.

Dry Bones PRE-WAR PERIOD ?

THE UN SOLDIERS GUARDING THE ISRAELI SYRIAN BORDER ON THE GOLAN ARE BEING PULLED OUT!
IT'S A TRADITION.
"WHEN THE GOING GETS TOUGH"
"THE UN PEACEKEEPERS GET GOING."
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Cagle cartoons.com

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Group rains hatred on Pride Parade

Seventy years ago, I witnessed the incarceration of homosexuals in Nazi concentration camps because of hatred ("T.O. to debate anti-discrimination policy before Pride," June 6). I also witnessed the especially cruel and brutal treatment accorded them by guards and some inmates through misunderstanding, ignorance and hatred. It is therefore hurtful and disgusting to see that Queers Against Israeli Apartheid (QuAIA) is spreading hatred and misinformation about a state and people who have shown support and understanding toward the gay community unequal to any state or people in the Middle East, including the Palestinian Authority.

I call on the Pride Parade to stop a small group like QuAIA from raining hatred on your parade. You have achieved such great victories against hatred, misunderstanding and ignorance, and it is your responsibility not to allow this small group to set back and tarnish your good work. There are many areas in the world that you must confront and fight for your rights. Israel is not one of those.

If the leadership of the Pride Parade does not live up to its responsibility and prevent QuAIA from marching in the parade, then I must implore Toronto City Council to make sure that QuAIA does not march in this year's Pride Parade by withholding funding for this event. It would be immoral to spend public funds to promote hatred at any place and at any time, but especially at this event.

Nathan Leipciger
Toronto

• • •

An uplifting tonic for the community

The incredible success of the UJA Federation of Toronto's Walk With Israel is a great uplifting tonic for the entire Jewish community and our non-Jewish friends ("Walk with Israel," May 30). This unforgettable event, which brought together 16,000 supporters, including MPs, MPPs, city councillors and community leaders, meaningfully put into practice my favourite psalm, Psalm 133: "How good and pleasant it is when brethren dwell together in unity." With heartfelt thanks and heartiest congratulations and mazel tov to all the wonderful organizers, sponsors, volunteers and participants – blessings, cheers, shalom, from a very proud Canadian Jew.

Monty Mazin
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Peace with the Palestinians

The recent proposal by the Arab League to revive Israeli-Palestinian peace talks has been described by many who are familiar with the conflict as a possible big step forward. It is, therefore, essential for the Israeli leadership to begin to prepare the public for a permanent status agreement that will necessarily call for painful concessions and trade-offs. This, in turn, will require legitimizing options such as sharing sovereignty in Jerusalem, ending the expansion of new settlements and eliminating resorting to preconditions such as first recognizing Israel as the State of the Jewish people.

NGOs, opposition parties in the Knesset and the Jewish Diaspora have an important role in this respect. This role becomes even more crucial when Israeli leaders do not seem willing or able to opt for costly and painful conflict resolution steps. That is the case with the current Israeli government.

Six living former heads of the Shin Bet support an active effort to forge a permanent peace with the Palestinians. They believe that such a move would contribute substantially to Israel's security, or as Plato said, "Only the dead have seen the end of war."

Arie Ralf
Toronto

• • •

Quebec's fixed election date

I sincerely hope that there will be a strong response, locally and nationally, to the Quebec government's recent marginalization of the Jewish community. I refer to the assignment of a fixed voting date in Quebec, with no flexibility, as in other provinces, so that in the next election, in 2016, the Jewish community will be forced to vote in early polls because the date of the election falls on Rosh Hashanah (See related story on page 24). To tell us there could be 100 days that might be special to different religious groups only emphasizes that there are 265 days of the year that would not intrude on anyone's religious obligations. All Quebecers and Canadians should stand together when the rights of one group are so blatantly trampled.

Elsa Kisber
Montreal

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cjnlafo@gmail.com

Canadian Jewry: What does the future hold?

Irving Abella

First it was the Canadian Jewish Congress. Then in April came the announcement about the Canadian Jewish News.

One by one, it seemed that the great Jewish institutions of the twentieth century were being shut down in the first few years of the new century.

How sad. How unnecessary. The two most muscular, most respected voices of Canadian Jewry have been stilled with no evidence that they can be replaced, though thankfully it now appears that the CJN has received a death-bed reprieve and will resume publishing later this year.

Why has it come to this? Why have we allowed the anchors of the Jewish community - its bulwarks for so many years - to be taken out so quickly and so quietly. With little debate or much opposition we lost the Canadian Jewish Congress and almost lost the Canadian Jewish News.

It is true that changing conditions require new approaches. It is also true that the premier organizations and movements of the Jewish community a generation or two ago have melted away. Largely gone are the Jewish labour movement, the Jewish farm settlements, the landsmanschaften, the Arbeiter Ring, the Farband, the Yiddish theatre and press, and a host of other Jewish social, religious and cultural institutions that were the hallmark of Canadian Jewry for most of the last century. Yet, despite their demise, the community has continued to flourish and prosper.

New organizations were created that successfully helped navigate the community through the complexities of Canadian society. And indeed, it seems that they have done their job well. Today, Canadian Jewry is among the most integrated and educated communities in the country. There is no area of Canadian society in which we do not play a role. We are the envy of every Jewish community in the world, and if we are not, we should be. And with the special exception of Germany, Canada has the fastest growing Jewish population in the Diaspora.

For Canadian Jews, the quotas, restrictions and barriers of an earlier period are gone. Jews hold positions in government, the judiciary, academe, medicine, finance, indeed in every sector of society, that were unattainable a generation or two ago. Day schools are full, and new synagogues and community centres are being built. Vast funds are being raised for both Israel and domestic needs – indeed Canadian Jews donate more per capita to charity than other group.

In fact, there is no area of Canadian Jewish life that is not thriving – or so it seems. Book fairs, film festivals, educational programs, concerts, art shows, tribute dinners, all clog the Jewish calendar, as they used to clog the pages of *The Canadian Jewish News*.

And yet, like Jews everywhere in the Diaspora, Jewish Canadians are worried. And their concerns are real. Can the community continue on in the 21st century with the same vigour and vitality with which it left the 20th? Will new organizations rise to replace the old ones? Where will the new generation of Jewish leaders come from? With the campuses so rife with anti-Israel academics and groups, how will this impact Canadian Jewry over the coming years? And though there are more of us than ever before, the proportion of Jews in the Canadian population has decreased by some 25 per cent over the past decade and will likely continue to do so. Meanwhile, our average age is higher than that of the general population, and our birth rate, except for the ultra-Orthodox, lower.

We worry that the era in which the Jewish community spoke with one voice – though there were always some dissenting points of view – is coming to an end. Until now, we have been able to project an image of consensus by playing down the issues that divide us. But like the country of which we are part, many are concerned that in the future the community may grow increasingly fractious and regionalized. There are likely to emerge profound religious, political and moral issues over which there will be disagreement. Will there exist a strong enough sense of common purpose and peoplehood to overcome them?

But most of all, the community worries about its children and grandchildren. Will they remain Jewish? Today, Jewish leaders and scholars are as concerned with rates of assimilation as with rates of antisemitism. Are the very seeds of the disintegration of the community planted in its success? Can Jewishness and Judaism in North America survive freedom? Can they survive in an open, tolerant, multicultural society?

Throughout our history, Jews have faced the most terrible horrors, pogroms, expulsions, even attempted genocides; they are, as one pundit observed, the "ever-dying people," yet they have survived. Today Canada's Jews are encountering something they have never faced before: total freedom, and some experts argue it may be their undoing. It is clear that Canadian Jews now confront a classic paradox of a pluralist society. They desperately want to integrate fully into a society that, until recently, barred them; yet they know that by doing so, they might not be able to maintain themselves as a unique, vibrant, identifiable community.

As Jewish Canadians define their future, they will have to confront head on that what has kept them together in the past may no longer be relevant. For my generation, aside from Holocaust remembrance, what has united the community has been the struggle against antisemitism, and the concerns for the survival of Israel and for oppressed Jewish communities throughout the world. These have helped shape our identity. But with concerns over antisemitism abating, at least in Canada, and with the collapse of the Soviet Union and the escape of Ethiopian and Syrian Jewry, there are now scarcely any oppressed Jewish communities to mobilize our energies. What then? What, aside from religion, will bind us together? And what about those who are not religious or with the community?

Burgeoning assimilation rates in the United States are a growing concern for Canadian Jewish leaders. And when living as a Jew is a choice, the community must be able to offer its children more than simply an invitation to survive. It must provide something better. When they ask us what is it that Jewish survival makes possible, we should have answers for them. What are we Jews about? What dreams do we fulfil by surviving?

One of the North American Jewry's transcendent dreams – and major accomplishments – was to help create an open, absorptive, pluralistic, democratic society. That triumph flowed directly from a commitment to tolerance, which emerged from our experience as perennial victims of intolerance. Because we endured the pain of antisemitism, we fought discrimination; because of the Holocaust, we fought indifference. And because we experienced indignity, we fought injustice, These experiences taught us compassion, commitment and courage.

These are the values and lessons of our history, and they are the values and lessons that define the dream that will guide us as we head confidently into the future. And they are the values and lessons we can offer to our children when they ask what makes us different and why that difference is so important. We should remind them of the Jewish immigrants who arrived in this country in the last century, homeless and penniless, and triumphed over discrimination, hostility, and injustice to create an altruistic Jewish community committed to eradicating those barriers for others.

That is our uniquely Jewish identity, and that's what will keep our identity luminous, vibrant and magnetic for our children.

Irving Abella is the J. Richard Shiff Chair of Canadian Jewish Studies at York University and former president of the Canadian Jewish Congress.

Religious winds of changes are blowing in Israel

These are promising times for those of us who believe Jewish pluralism is attainable in Israel.

For Jews in the Diaspora, Jewish diversity isn't an issue, and all streams of Judaism live in relative harmony, with a semblance of mutual respect. That isn't the case here in Israel, where Jewish religious life has been monopolized by the Orthodox and ultra-Orthodox since the state's inception. Reform and Conservative rabbis aren't recognized as such by the state, nor are the marriages, conversions and other religious services that they provide.

Yair Lootsteen in Jerusalem

And in a country with no separation of "synagogue and state," that means money. Big money. State coffers pay Orthodox rabbis' salaries, as well as to build synagogues and yeshivas and for their upkeep, and much more. Reform and Conservative communities receive almost no taxpayer support, and the meagre backing they do get is the result of legal battles pursued by these movements and organizations such as the Reform Israel Religious Action Center.

But cautious winds of change are in the air. In the last few months, I've attended Rosh Chodesh services at the Western Wall in support of the Women of the Wall. These women have been welcoming the arrival of Hebrew months in prayer at the Kotel for more than two decades. Their steadfast physical and legal battles to allow women to pray at the wall, covered in tallitot and kippot, some with tfillin, have been pivotal in defining the need for fundamental change.

Their success has also been instrumental in our government's more focused realization that Israel's existing Jewish religious paradigm not only alienates liberal and secular Israelis, but also millions of Jews around the world who rightly find it unacceptable that Israel is the only western nation where Jews of different persuasions aren't treated equally.

Prime Minister Benjamin Netanyahu understood this when he accepted Jewish Agency chair Natan Sharansky's proposal to create a third section of the Western Wall where men and women can pray together.

Whether that section of the Wall is ever established is far from certain, not only because of Jewish opposition. UNESCO, the Waqf (the Muslim religious organization that oversees the Temple Mount) and the Palestinian Authority, to name but a few, have all expressed concern.

And since Sharansky's proposal was made public and with no viable option yet in place, the Jerusalem District Court has ordered police to protect the Women of the Wall when they come to pray on Rosh Chodesh and not to arrest them, as they have in the past, if they dared to put on tallitot at the Wall.

A month and a half ago, on the first day of Sivan, a few hundred women and their supporters arrived at the Kotel just before 7 a.m. They found themselves surrounded by thousands of haredi men and women who tried to muffle their prayers, unsuccessfully I must say, by shouting profanities, throwing cups of water and blowing whistles.

The cursing continued as we were escorted by police out of the Dung Gate to buses that authorities had assembled to get us out of harm's way. It continued as we made our way up Mount Zion and had rocks hurled at us. It wasn't pleasant watching a rabbi lie on top of her kids on the floor of the bus to protect them. The last time I experienced such a barrage was while driving through Gaza some 20 years ago.

There have been other successes. Early in 2012, four Conservative and Reform rabbis and their Jerusalem congregations petitioned the High Court of Justice to demand they be appointed by the municipality and the Ministry of Religious Affairs to provide religious services to people seeking more liberal approaches to Judaism.

In a dramatic turn of events, in late May, the state informed the court that criteria were being developed to fund congregational rabbis, regardless of their affiliation. If implemented in good faith, this could pave the way to state funding for Reform and Conservative rabbis.

The haredim are feeling the winds of change and are worried. Perhaps more than anything else, they're concerned by the government's apparently earnest intention to enlist more of them into the army. But they're frightened by changes afoot regarding the Kotel as well as other religious spheres of influence. They fear losing their hegemony.

It won't happen quickly, but I'm an optimist. Someday soon we'll able to say there really is more than one way to be Jewish in Israel.

Amen.

The Vulture Club's dirty war

The greatest threat to Israel is not from Iran and its allies. Although these challenges are escalating, we have enough capabilities and experience to deter or defeat them.

Instead, the main danger is from westerners who exploit the language of democracy and human rights to wage a dirty political war aimed at wiping Israel off the map. This war is conducted in the United Nations, the media, universities, anti-Israel churches and, recently, in social media such as Wikipedia, Facebook, and Twitter.

The vicious nature of this assault and the banal thinking of its leading generals were exposed recently in a Facebook forum known as the "Vulture Club," described as a "close-knit, but informal brotherhood" active in war zones that comes to life "when the blood is flowing." Chatting among themselves, journalists from leading media platforms, such as the *Associated Press* and *Agence France-Presse*, repeated clichés on the manipulative power of the (Israeli and Jewish) "lobby."

One of the main "vultures" is Peter Bouckaert, the "emergencies director" of Human Rights Watch. Bouckaert attacked a recent Israeli government report as "typical IDF lies" and lashed out at some journalists (not fellow vultures) for not censoring the evidence exposing huge holes in the story claiming that the Israel Defence Forces had deliberately killed a Palestinian boy, Mohammad al-Dura, in October 2000. Bouckaert displayed his underlying scorn, writing, "As usual, it takes them [Israel] a long time to really build up the falsehood." In fact, the real "falsehood" was the al-Dura myth, created by the Palestinian propaganda machine and spread by Bouckaert and his journalist friends in the "Vulture Club."

Bouckaert and Human Rights Watch have had years of experience in leading the anti-Israel war. They played a central role at the infamous 2001 NGO Forum of the UN anti-racism conference, and Bouckaert headed Human Rights Watch's intense campaign to label IDF responses to Hezbollah terror (initiating the 2006 Lebanon War) as "war crimes." In the process, the agency published hundreds of pages of pseudo-reports filled with contradictions and unsupportable allegations.

When these fictions, which transformed thousands of Hezbollah fighters into innocent civilians and heroic "civil defence workers," were exposed, Bouckaert invented new ruses, disguised as "research methodologies," such as counting graves marked with Hezbollah symbols. His journalist friends in the Vulture Club helped to transform the fiction into headlines.

From the al-Dura and Lebanon war myths to the discredited Goldstone report on the December 2008 Gaza war and beyond, these demonization campaigns feed the boycott movement and the "Israel apartheid" myths. This hatred is widely supported among European elites, building on traditional antisemitism as well as radical post-colonial ideology, and strong efforts are being made to spread the virus to North America.

Gerald Steinberg in Jerusalem

The moral failure here isn't limited to the war against the Jewish nation's right to sovereign equality, but reflects the wider façade of "progressive" values, human rights and justice. Power is always subject to abuse, and all too often, those who gain power as liberal watchdogs end up becoming intolerant anti-progressive abusers themselves, like the "vultures."

Professional and responsible journalists, as well as officials of non-governmental organizations (NGOs), are supposed to probe and expose abuses of power, rather than expand their own power to promote personal agendas and hatreds.

In order to defeat this dirty war, it's necessary to expose the hypocrisy of the "vultures" and their funder/enablers, including major foundations as well as governments, primarily in Europe. Allies who understand the dangers from exploitation of core moral values are also important – this is not only Israel's battle. The United States, Australia, or Canada are also falsely charged with "war crimes" or "violations of international law," although the threats of isolation and boycotts are less significant.

The fact that Bouckaert and his fellow vultures are obsessed with Israeli self-defence, instead of travelling the world seeking some means to stop the hideous slaughter in Syria, speaks volumes. Their duplicity is obvious, and the sooner they're discredited, the quicker the battered moral foundations of human rights will be restored.

The Banana Man

Samuel Zemurray passed away in New Orleans on Nov. 30, 1961, at the age of 84. His obituary, distributed by the Associated Press, read: "Samuel Zemurray, former president of the United Fruit Company, who came to the United States as a penniless Russian immigrant and accumulated a $30-million fortune selling bananas, died here last night of Parkinson's disease."

This dispatch, written in classic "telegraphese," was straightforward enough, yet it masked a more profound, far more interesting reality.

Zemurray, known to friends and enemies alike as "The Banana Man," was no mere fruit peddler. Presiding over the destiny of the United Fruit Company from the early 1930s to the mid-1950s, he was at the helm of one of the first global corporations. Powerful, respected and feared, he was perhaps the prototype of the Ugly American in Central America, as some would claim.

Sheldon Kirshner in Toronto

Zemurray, the subject of Rich Cohen's vivid biography, *The Fish That Ate the Whale: The Life and Times of America's Banana King* (HarperCollins), was born in Bessarabia in 1877 and arrived in the United States in 1891, joining an uncle who owned a store in Selma, Ala. Two years later, having seen his first banana, he settled in Mobile, a port where bananas from plantations in Jamaica were unloaded for shipment northward.

In a moment of clarity, Zemurray realized there was money to be made from selling worthless "ripes," or bananas whose shelf life had virtually expired.

The banana, classed as a berry, is a highly perishable product and must be sold soon after being picked. Having stumbled upon a niche market, he bought every "ripe" he could lay his hands on, says Rich. Importers were only too happy to get rid of these bananas.

When the president of the United Fruit Company – which had a monopoly on the banana trade – visited Mobile in 1903, he met Zemurray. He agreed to sell him all its "ripes," but Zemurray, a brash upstart, was not entirely satisfied with this lucrative arrangement. He wanted to be an importer and join the exclusive club of traders in "yellows" and "greens," or superior quality bananas. He and a partner, having purchased a steamship company, acquired the Cuyamel Fruit Company in Honduras.

Shortly afterward, he hired Jacob Weinberger, an old banana hand, as a troubleshooter. Zemurray got more than he bargained for. He married Weinberger's daughter, Sarah.

In 1910, Zemurray paid a visit to Honduras and, with borrowed money, bought 5,000 acres of land on which to cultivate bananas. Widely consumed in Central America, bananas were introduced to American consumers at the 1876 World Exposition in Philadelphia.

Returning to Honduras, Zemurray acquired yet more land and learned Spanish. A shrewd operator, he reached sweetheart deals with local politicians that exempted his company from taxes and duties. This meant he could sell bananas just as cheaply as the United Fruit Company, his prime competitor.

Zemurray's company grew, acquiring still more land in Honduras and in Nicaragua and Mexico as well.

And in a hedge against hurricanes and droughts, which could wreck a banana plantation in a matter of minutes, he invested in cattle, timber, palm oil, pineapples and sugarcane.

If a politician crossed him, he exacted vengeance. Citing an example, Cohen claims he financed the overthrow of one of Nicaragua's president.

Having grown up on a farm, Zemurray worked in the sweltering fields alongside planters and machete men, learning every nook and cranny of the business and introducing innovative methods to banana farming. "He believed in the transcendent power of physical labour," observes Rich, a fine stylist.

Essentially, Zemurray lived in two separate and irreconcilable worlds – the world of family in New Orleans and the world of hard work and adventure in the steaming jungles of Central America. "He was a perfect example of the Wandering Jew," says Cohen.

In 1915, he lay claim to a vast swath of territory in Honduras and Guatemala that the United Fruit Company also coveted. Their differences were resolved when, in the biggest corporate merger until then, Zemurray's Cuyamel Fruit Company merged with the United Fruit Company. As part of the agreement, he became the majority proprietor of United Fruit stock and promised to retire from the banana business.

But some years later, in a boardroom coup that Cohen elaborates upon at length, he seized control of the United Fruit Company. The *New York Times* called him "the fish that swallowed the whale."

With the outbreak of World War II, the British government declared the banana a luxury and banned all shipments to Britain and its colonies. Further, 23 of his ships were converted into troop carriers. Facing ruin, Zemurray wisely branched into hemp and quinine, crops that were critical to the war effort.

For reasons never fully disclosed, Zemurray resigned as president in 1948, but roared back and stayed for seven more years. During this period, he engineered a notorious CIA coup in Guatemala in which a reform-minded president was summarily deposed, convincing the American public that communism was gaining ground in the United States' backyard.

Samuel Zemurray

Despite his colonialist impulses, Zemurray was a supporter of U.S. president Franklin D. Roosevelt's New Deal. He was also a philanthropist, giving Tulane University the funds to build a department of hygiene and tropical medicine. But being a conformist, he opposed a plan to desegregate this Southern university.

Although he did not possess a strong Jewish identity, he was generous in his support of the Zionist movement and Israel, donating $500,000 to the Jewish Agency for housing and farm equipment and $700,000 to build a power station in Palestine.

With the British Mandate ending, Zemurray helped the Jewish provisional government procure ships that ferried illegal Jewish immigrants to Palestine. And he convinced Nicaragua's strongman, Anastasio Somoza Garcia, to smuggle weapons to Israel throughout the War of Independence.

Just as importantly, Zemurray cajoled several Latin American countries to vote in favour of partitioning Palestine.

Five decades after his death, the United Fruit Company is known today as Chiquita Brands International, Inc. But whatever its name may be, it will always be inextricably associated with Samuel Zemurray, as Cohen correctly contends.

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Sadly, after almost 39 years on staff, this is my final column for *The Canadian Jewish News*. I've had a good run, and thank loyal readers for their encouragement and support. But now it's time to say goodbye.

MAKING MONEY HAS NEVER BEEN SO BORING.

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2003	9.7%	2008	9.9%
2004	9.8%	2009	8.7%
2005	9.9%	2010	8.7%
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2007	10.8%	2012	7.7%

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ROMSPEN

Fugitive businessman turns himself in

Compiled by CJN Staff

Jewish Canadian philanthropist and businessman Nathan Jacobson will turn himself into U.S. authorities this week.

The fugitive entrepreneur made headlines last year when an arrest warrant was issued on July 30, 2012, in California after the 57-year-old Winnipeg native failed to appear in court for a hearing related to a case in which he pleaded guilty.

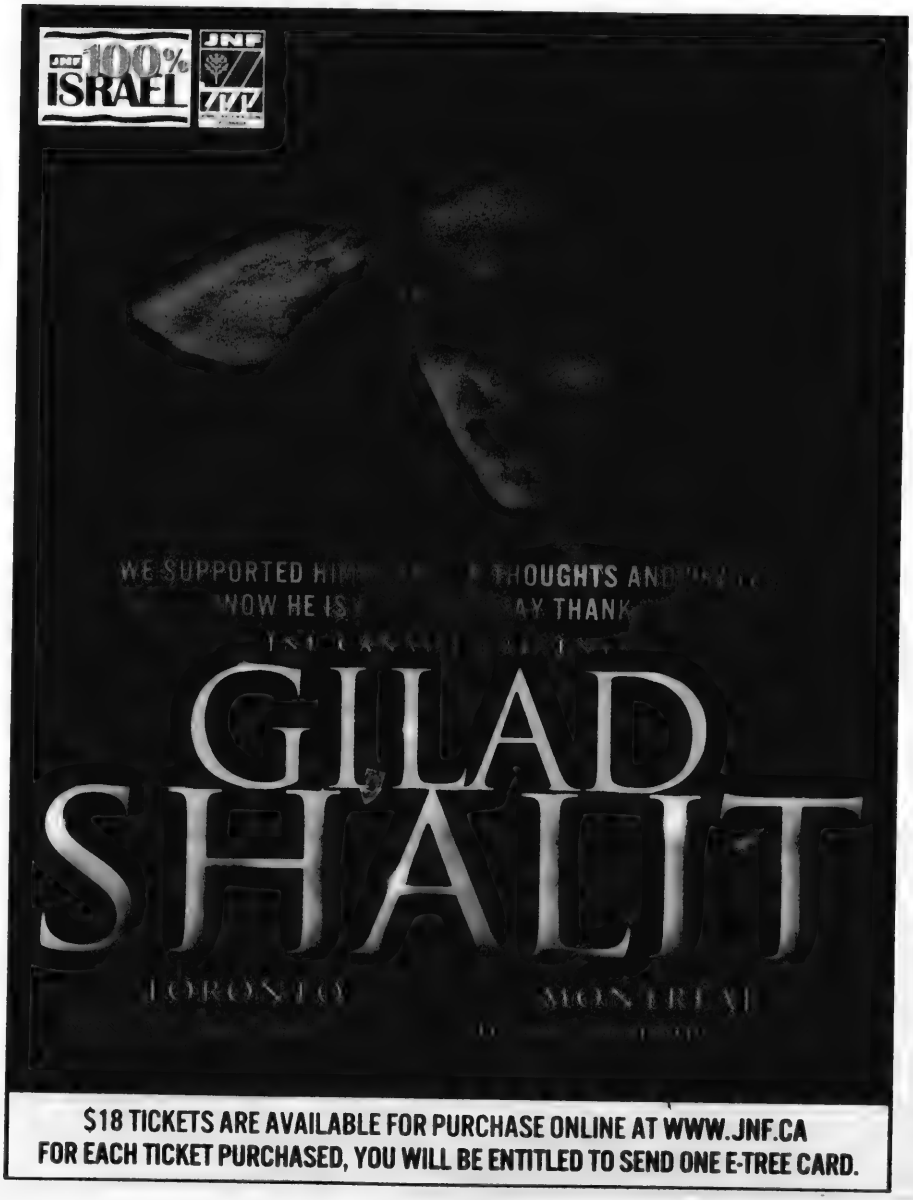
According to 2012 reports by *Postmedia News* and *Ha'aretz*, Jacobson and 17 others were indicted in 2006 by a grand jury in San Diego for their role with an online pharmacy called Affpower, which shipped drugs from Costa Rica to Americans without legal prescriptions.

Jacobson laundered more than $46 million in drug payments through his Tel-Aviv-based credit-card company, RX Payments Ltd., and then sent the money to bank accounts in Cyprus. After failing to appear at his pre-sentencing hearing, an international arrest warrant was issued.

Jacobson appeared in a Toronto court last Friday. His lawyer said that Jacobson agreed to surrender to U.S. authorities and promised to return to California to serve his sentence this week.

According to a June 14 *National Post* report, American authorities requested a Canadian arrest warrant for Jacobson, which the federal Justice Department granted on Oct. 25, 2012. The Toronto Police Service Fugitive Squad picked him up at his Toronto condo, and he was kept at the Toronto West Detention Centre for a week before being granted bail.

Jacobson has dual Israeli-Canadian citizenship and was prominent in federal Conservative party circles, raising funds for the party from 2007 and 2011 and appearing with Prime Minister Stephen Harper, Foreign Minister John Baird and Citizenship, Immigration and Multiculturalism Minister Jason Kenney at functions. Spokespeople for all three politicians have said they were unaware of his legal troubles.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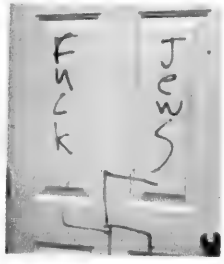
Family's home vandalized

Paul Lungen
Staff Reporter

A family in a heavily Jewish neighbourhood near the Baycrest Centre was shocked to find last week that their home had been vandalized with swastikas as well as a threat against their children.

The family, who requested that their names not be used, woke up one morning last week to find someone had spray painted a swastika on a side door to their garage along with the epithet, "F… Jews."

Later that day, they discovered that the vandal had also entered their unlocked garage, which is attached to the house, and spray painted a swastika, as well as "Watch your children," on a stack of spare doors. Another swastika was daubed on the tray of an unused children's high chair.



The man said the family is visibly Jewish, with a mezuzah on the door and children wearing yarmulkes playing outside, and he himself has a long beard.

"I'm sure it's quite worrisome," said the father of the family that experienced the antisemitic incidents. "When you start making threats, it ups the worry."

Police were called after the graffiti were discovered on the outside garage door. "This is being taken very seriously," said Toronto Police Service's spokesperson Mark Pugash. "It's under investigation."

The woman said she later received a phone call from someone who lives nearby who had her side garage door vandalized with a swastika about a month ago. "It was pretty much the same on her door as mine – the swastika and curse words," she said.

The home vandalism was not the first time the man was the target of an incident. Two weeks ago, he found that someone had drawn a swastika on the windshield of his car – from the inside.

At the time, he cleaned it off and put the incident behind him.

"My thinking was that it was some punks breaking into the car and noted that it was a Jewish house, and they decided to put a swastika in the car. I didn't think much of it."

When the second incident took place last week, he realized that "it's something getting serious and needs to be addressed. It's a hate crime."

That's when he contacted police.

As for the family, "we're people of faith in God," he said, "but it's worrisome."

Rabah

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Study on ex-pat Israelis focuses on Toronto

Group's growth has garnered attention of Jewish world

Andy Levy-Ajzenkopf
Staff Reporter

A new study by the Reut Institute, an Israeli think-tank, focuses on how Israeli-Canadians in the Toronto area are integrating with their Jewish North American peers and vice versa.

Eran Shayshon

The case study, *Engaging the Israeli Diaspora: Toronto as a Case Study*, explores the challenges faced by what the institute terms "North America Jewish Sabras" and how to overcome them.

According to the study, the growth of the Israeli diaspora "has garnered the attention of and challenged the State of Israel and the Jewish world."

It estimates some 800,000 Israelis are currently "building a communal life abroad," which in turn is "shaking the Jewish boat" in many of the traditional North American Jewish communities.

Eran Shayshon, the institute's director of policy and strategy, told *The CJN* the study – which saw Reut Institute staff studying the Toronto community since 2011 and engaging with numerous community organizations, primarily with UJA Federation of Greater Toronto – was sparked by the growing phenomenon of Israelis leaving their homeland to live abroad.

"We decided to take Toronto as a case study, primarily because the local federation has been providing a global leadership role on this issue, by investing resources in order to engage Israelis in the Greater Toronto area," he wrote in an email.

Shayshon said that an estimated 50,000 Israelis now comprise nearly one-quarter of the city's Jewish community, and most live side-by-side in the traditional Jewish community along Bathurst Street. But the two communities "don't mix."

The study underlines some wide chasms between the two communities, some of which, he believes, cannot be bridged.

"The mainstream Jewish community sees the Israelis both as a burden and an ideological liability. On the other hand, most Israeli–Canadians perceive the connection with the Jewish community as not relevant," Shayshon said. "Instead, Israelis established a de-facto 'Little Israel' around [the town of] Vaughan, where Israelis can socialize in Hebrew.

"The problem is that 'Little Israel' is evidently not producing another generation of sabras, and also lacks resilience in the absence of a significant connection to Jewish culture and heritage, which characterizes many secular Israelis. Thus, second and third generation Israelis are moving away from their parents' Israeli national identity towards the all-Canadian national identity, skipping over their inherent Jewish identity."

He added: "We thus call for Israeli leaders and Jewish communal organizations to work to facilitate the integration of second and third generation Israelis into the Jewish community, acknowledging that the gap between first generation Israelis and the Jewish community is currently too wide to close. The goal should be on challenging the concept of 'Little Israel' by investing in projects that are "hybrid", namely, maintaining a strong Israeli dimension, but also a robust connection to the Jewish community and heritage."

The report, due out this week, outlines four criteria relationship-building projects: vision-driven "hybrid" leadership, meaningful engagement with the Jewish community, Jewish education and Hebrew and connection to Israel.

"Implementing these into platforms and programs is essential for success," Shayshon said.

Ve'ahavta and JF&CS operate homework club

Compiled by CJN Staff

Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee and Jewish Family & Child (JF&CS) have joined together to operate their homework programs.

In an effort to expand client reach, enhance their homework-club program models and provide volunteer opportunities for Ve'ahavta supporters in north Toronto, Ve'ahavta, whose Lita and Mikey Homework Club provides free after-school tutoring to underprivileged children, approached JF&CS, which runs a homework club at the Family Resource Centre in the Promenade Mall in Thornhill, Ont.

"Ve'ahavta has been a central hub for meaningful Jewish volunteer opportunities since its inception, said Robyn Segall, its director of programs and marketing.

"We have a large database of highly skilled and giving individuals who want to offer their time. This is largely what we bring to the table with many of our partnerships – whether it be here in Toronto or overseas, " he said.

JF&CS offers a homework club each year with an approximate yearly enrolment of 40 children, aged nine to 17, residing across the Greater Toronto Area and York Region.

The program depends on qualified volunteers to assist children with their homework and provide peer and social support. JF&CS and Ve'ahavta are seeking more volunteers for next year.

The main focus of the program is to help students improve their academic, social and study skills. The students are provided with school supplies and access to computers to help them study and homework assignments. Each night, they are served pizza and snacks.

The club has two large celebrations, for Purim and Chanukah, as well as a graduation ceremony at the end of the school year at which each child receives an award. Parents, students and volunteers receive an evaluation form.

"The homework club provides a unique opportunity for students to learn and grow, while making meaningful connections with volunteers and their peers, Wendy Wolfman, director of programs at JF&CS, said. "At Jewish Family & Child, we feel that it is vital to provide these resources to our community and ensure that our youth have a safe place to interact and develop their skills."

The homework club will begin again in late September. It runs Thursday evenings at 6 p.m. Volunteer applications are now being accepted. For information, visit volunteerinfo@veahavta.org or call 416-964-7698.

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United Church minister stands against boycott

There are people who value relationship with Jewish community

Paul Lungen
Staff Reporter

A little while ago, an elderly lady walked into Rev. Greg Smith-Young's office, apparently spoiling for a fight.

The Jewish woman, from the Elora area, wanted to get something off her chest, in particular, the United Church's apparently hostile attitude toward Israel.

"She was ready for a battle, but she didn't know where I stood on it," said Rev. Smith-Young.

It turns out Rev. Smith-Young was more on her side than on the one adopted by the church's national General Council, which is pushing for a boycott of select Israeli companies that do business in the West Bank.

In fact, Rev. Smith-Young is a member of the steering committee of a group of United Church members who call themselves United Against Boycott. They recently issued a public statement in which they said: "We commit ourselves to challenging the decision of the General Council... We will work against the boycott campaign and other policies, including divestment and sanctions against Israel."

Rev. Smith-Young, minister at the Elora United Church and Bethany United Church, said while many members of the church in Canada support an activist campaign targeting Israel, many others oppose it.

"We wanted to signal that the United Church was not of one mind, and there are people in the United Church who really value the relationship [with the Jewish community] and who want to grow it. We see this as hindering the relationship with the Jewish community and want to get over it."

In August 2009, the United Church of Canada passed a resolution at its General Council calling for the boycott of Israeli goods produced on the West Bank. In recent months, the church adopted a three-step program to implement that resolution, starting with a letter campaign to the companies that do business in the West Bank, urging them to withdraw from the territories. That is to be followed by a consumer action program, particularly in the Advent, Christmas and Lenten seasons.

Rev. Smith-Young said he disagrees with the approach adopted by the church, though he understands where it comes from.

"That's what we like to do in the church, to take stands on things," he said. "It's in our DNA, and it can trip us up. Sometimes it's not the healthiest thing."

The General Council was being pushed "to do something, a good thing," he said. But you need to recognize that doing something can be the wrong thing to do. I think that's what we did at the General Council."

Rev. Greg Smith-Young

Expanding on his critique, Rev. Smith-Young continued: "We oversimplified and identified Israel as having the primary responsibility as an obstacle to peace. For me, sitting in rural Ontario, to claim to understand what it's like to live in Israel, surrounded by hostile neighbours, with a painful history... The most we should do is listen, pray and support."

A better course of action would have been to focus on "building reconciliation... at the grassroots," he added.

If you change people's hearts "in real communities, then you create the desire for peace and reconciliation." A political solution would follow, he said.

Rev. Smith-Young attributed much of his attitude to the situation in the Middle East to relationships he's had with Jews over the course of his life.

He grew up in Richmond Hill, where some of his friends and teachers were Jews. He admits to "feeling an affinity, a friendship with [Jewish] people."

"I've always had an interest in international politics, including the Middle East," he continued. "I can't say I have strong views, but I'm interested in what's going on in the Middle East since World War II, the founding of the State of Israel. Reading, paying attention. I come at it, hopefully, with a sense of humility."

He recalls a friend who "shared how his family was subject to an economic boycott by Christians." The friend was referring to Germany in the 1930s.

"He said to have Christians take economic action or boycott versus Jewish businesses hurt him. I don't think those in the church who propose the boycott recognize that."

He wondered how the church thinks it will be able to convince an Israeli that he or she is primarily responsible for continuing the conflict.

"How will you convince him to change? It won't. It will get his back up."

"It looks too much like Christians singling out Jews, and there's too much of an ugly history between our people," he said.

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BIALIK BUDS: Bialik Hebrew Day School's gardening club, the Bialik Buds, visited Shoresh's Kavanah Garden to get some hands-on experience in organic gardening with vegetables and herbs. Students planted seeds, watered plants with water from a nearby stream, made their own tea with fresh herbs, heated it in a solar oven, and went for a nature walk. Pictured are, front from left, Shelley M. Emily W., Lauren G., Billie W., Brooke S., Mika S. and Samantha S-M.

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BAC2Fashion combines fashion, philanthropy

Cara Edell
Special to The CJN

This year's BAC2Fashion event brought out more than 350 guests and raised $55,000 for the UJA Federation of Greater Toronto's seniors initiatives.

The Warehouse event venue in Toronto, draped in white and lit with purple hues, played host to the fifth annual charity fashion show on June 6. Fittingly, Warehouse owner, Jordan Morra, is a founding chair of BAC-2Fashion.

The evening's styles came from some of the top retailers and designers in Toronto, with inspiration drawn from as far away as Israel. The nine clothing lines, in order of appearance, were: Cloakroom, Christopher Bates, Over the Rainbow, Tana + Bee, Bustle, Intuition Men & Women, Millenium group "Desigual," Jerome's and Shenkin West.

BAC2Fashion co-chairs, from left, are Aly Paisley, Carly Goldberg, Jordana Hart and Nicole Inwentash.

Funds raised at the show will go toward programs at the Bernard Betel Centre, Meals on Wheels and the Circle of Care.

"Many seniors live in isolation, lacking social interaction and access to supports of all kinds," said Jessica Taylor, manager of innovative initiatives at federation. "Community Connect programming such as the ones funded by the UJA help minimize this isolation and connect seniors to supports of all kinds – social, recreational, educational, health and wellness. These programs are vital for helping minimize the isolation many seniors face and to keep them living active, healthy and fulfilling lives."

BAC2Fashion is just one example of the projects run by and for young adults through UJA's Community Connect, Taylor said. "Our aim is to help connect young adults to opportunities in the community that are interesting and meaningful to them – be it through large-scale projects like this one, smaller-scale niche-focused events or leadership opportunities, there are many ways for young people to get involved."

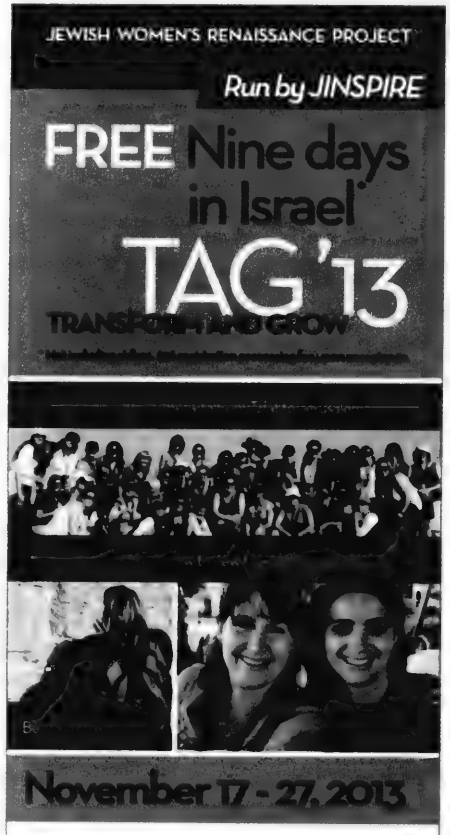
Carly Goldberg, one of the event chairs, along with Nicole Inwentash, Aly Paisley and Jordana Hart, said the cause is close to her heart.

"As young professionals, we understand the importance of giving back to the people and the community that has supported us and provided for us our entire lives," Goldberg said. "BAC2Fashion and other Community Connect events provide us with the platform to do so and help demonstrate that importance to others. BAC2Fashion has truly proven to all those involved how amazing it feels to support our community."

Hart said she and her co-chairs consider BAC2Fashion to be more of movement than a one-night event. "We strive to educate community members about vulnerable seniors, engage in meaningful experiences with seniors and raise funds for UJA's initiatives."

Aside from models strutting fashionably down the runway, the event featured a reception with live music, photo stations, a sweets table and a signature drink. Pop sensation Danny Fernandes also made a special appearance.

For more information about BAC2Fashion, visit www.bac2fashion.com.



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NA'AMAT FUNDRAISER

Na'amat Canada Toronto sponsored a musical benefit event June 6 at Bialik Hebrew Day School. It featured Evan Malach, winner of Israel's 2012 International Halleluyah Competition, as well as runner-up Courtney Simmons, the Varsity Jews, and the Bialik Childrens' Choir. Pictured at the event, from left, are past national Na'amat president, Marilyn Myers, Israeli Consul General D.J. Schneeweiss and Na'amat national president Orit Tobe.

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'We need people to be generous'

Continued from page 3

Brodkin, like Petersiel and other colleagues, stopped short of using the word "crisis," but Jewish day school is "affordable to less people than it was," he said.

"I think all the schools are doing as much cost containment as they can... We did reduce costs outside of the classroom where we could," he said, referring to administration and overhead.

Another measure is to pursue "non-tuition revenue streams," he said. For example, AHS rents one of its campuses to a summer camp.

Rhona Birenbaum, CFO/executive director and interim director of education at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto – which bills itself as the Diaspora's largest Jewish community high school – said the simple answer to rising tuition costs is that "we need more people to be generous... and contribute more so that schools can allocate greater amounts.

"I don't believe that our school or any other school is spending money in ways that are irresponsible."

She said that rising tuition "definitely" has an impact on enrolment. "I think there are those people who opt not to apply in the first place."

But she's also not convinced there is a tuition "crisis."

"I think we won't know when we reach the crisis point until we pass it," Birenbaum said. "I would say we're approaching a tuition level that makes it somewhat inaccessible for, certainly, the middle class – in other words, those who are least likely to get the kind of subsidies that would really make a difference to them when they make their decision to send their kids to day school."

Rhona Birenbaum

At Tanenbaum-CHAT, tuition has risen from $22,650 this year to $23, 400 for the coming year, an increase of 3.3 per cent. The student population will decrease only slightly from 1,306 this year to an expected 1,290 students for the 2013-14 year.

Birenbaum told *The CJN* that after the recession hit in 2008, the school population began to decrease. However, she noted, there was a "demographic bulge" from the late 1990s through the 2000s which she doesn't expect to see repeated until those students become parents themselves.

Educating kids in Jewish day schools is "what we believe is the most important element of Jewish continuity," she said.

"We think that the impact on teenagers of a Jewish education is really the most influential factor in determining whether they're going to lead a life fully as a Jew through adulthood, and so we think it's really important that parents consider the options available to them for tuition assistance and not decide against a Jewish day school education before they actually knock on our door."

At Bnei Akiva Schools – the religious Zionist high school system with a combined total of 210 students at Yeshivat Or Chaim (for boys) and Ulpanat Orot (for girls) – tuition is $21,900 this year, and $22,200 for the coming year, with additional charges of more than $1,000.

"More families are in need of scholarships, and greater sums of scholarships," said the religious Zionist high school's rosh yeshiva, Rabbi Yair Spitz.

But from what he hears, Bnei Akiva's demographic doesn't consider opting out, he said.

At Bialik, which has roots in the Labour Zionist movement, children who are already in the school are not leaving for financial reasons, but the cost of tuition is an issue for families considering day school versus other schools, said Sonia Shron, the school's executive director.

Tuition at the school has risen to $14,025 for the coming year from $13,375 this year, a 4.9 per cent increase. There is also a capital levy of more than $1,000, which was first added in 1999, when the school began its renovation and expansion plan.

Bialik, which has 826 students, is anticipating "a stable enrolment," in addition to 65 children at its new second branch, according to head of school Shana Harris.

Reuven Stern, head of school at Netivot HaTorah Day School, said that enrolment has dropped "somewhat" at the Orthodox Zionist school. It has a total of more than 500 students on two campuses, and tuition is up to about $14,000 for the coming year, an increase of just over three per cent.

Stern believes one of the factors in decreasing enrolment may be free government-funded early childhood education.

More than 45 per cent of Netivot students receive subsidies, he said. "We do not turn away children due to money."

Like other colleagues, he does not talk of a tuition crisis. "I would call it a matter of concern. It's something the whole community is concerned about.

"We're still hoping that our government sees the light and recognizes the quality of education being offered by Jewish schools, and the need being met for over 10,000 Ontario children. Were our schools to close, God forbid, they would then need to be transferred to the government body at tremendous expense."

Gail Baker, head of school at the Toronto Heschel School, which has about 220 students, said that tuition is "not the only determinant of whether children go to day school, (but) it's certainly a consideration."

At Heschel, tuition varies by grade level, and has increased by up to 2.5 per cent, Baker said. For the coming year, tuition ranges from $11,975 for junior kindergarten to $16,975 for grades 4 to 8. This year, tuition ran from $11,200 for junior kindergarten to $16,900 for grades 6 to 8.

Mark Abramsohn, the school's director of business operations, noted that a larger enrolment enables a school to maintain tuition fees or even lower them.

Baker has noted an increase in tuition subsidy requests, and would like more people – both donors and parents – to understand the importance of a Jewish day school education.

"It's all about Jewish creativity, Jewish continuity, and it's all about raising future leaders in the Jewish community, keeping Judaism relevant and alive for future generations."

Bialik Hebrew Day School
בית ספר יומי ע"ש ביאליק טאג שול

MAZEL TOV to the *Graduating Class* of 2013
from the Board of Directors and Staff

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UJA Federation

A special monthly message for the Baycrest community

Community Matters

Strategic Plan embraces global opportunity

By Garry Foster, Chair, Baycrest Board of Directors & Dr. William E. Reichman, Baycrest President and Chief Executive Officer

Here at Baycrest Health Sciences, we recognize that we are on the cusp of an unprecedented shift in global population aging, one that will see the number of adults over the age of 60 expand by 1.2 billion in the next 40 years.

As our population ages, the challenges facing our healthcare system—here in Ontario, and around the world—are enormous. People are living longer, and with that comes an increase in the number of those suffering from chronic illnesses and dementia. But from challenge comes opportunity, and Baycrest is pioneering new ways to create a "new old age" that transforms aging for seniors on our Bathurst Street campus and around the world.

If, through our research and innovations in aging brain health, we can help find a way to delay the onset of Alzheimer's disease by five years, we could cut its prevalence in half. At Baycrest, we know brain failure is not inevitable with aging and we know our work is already helping preserve and extend the cognitive and emotional well-being of older adults.

Earlier this year, our Board of Directors approved our new strategic plan, a document that will guide Baycrest as we build upon our reputation and legacy of dreaming that was established nearly a century ago by our local Jewish community. This strategic plan will help ensure our evidence-based, innovative methods will enable older adults, including the most mentally and physically frail among us, to live the longest possible life of engagement, activity and fulfillment.

Some of the specific endeavours arising from our plan include:

- We will create and broadly disseminate an innovative, comprehensive "Baycrest Model" of care, centred on "brain health," to enrich the cognitive, emotional, spiritual, social and physical wellbeing of older adults across a variety of care settings.
- We will introduce preventative strategies and apply supporting technologies to keep our brains healthy as we grow into older age.
- We will expand our service delivery in congregate living and individual residential settings to effectively support the care needs and well-being of older adults.
- The Baycrest campus in Toronto will be a research and development hub for innovation where global thought leaders across disciplines work collaboratively to apply the next generation of health promotion and care approaches, supportive and enabling technologies, and related advances in the care of older adults.
- We will continue to seek and build upon strategic partnerships with healthcare providers, research facilities, universities and the business community to enhance the impact of our efforts.
- We will work collaboratively with governments, public policy organizations, community stakeholders, and clients and families to effectively advocate for the well-being of all older adults, and especially for those who are most frail and in need.

Our four Strategic Goals are presented at right, and over the coming months and years you will begin to see how those goals shape the future of Baycrest. The imperative to share our knowledge with the world is great, and we are proud to continue our fine Jewish tradition of Tikkun Olam, or repairing a broken world. The full plan is available on our website at www.baycrest.org/strategicplan.

You are a vital partner in our efforts to advance our strategic plan and we appreciate your ongoing support. With your help we know we can share the aging and brain health expertise we have gained here at Baycrest with seniors and caregivers around the globe.

Our Four Strategic Goals

1. Introduce "The Baycrest Model," an innovative portfolio of high quality aging and brain health services and care approaches that enrich the cognitive, emotional, spiritual, social and physicial well-being of older adults in community, residential and healthcare settings.

2. Disseminate Baycrest's expertise to maximize the age-related cognitive and mental health of older adults in our community and across the globe.

3. Attract and retain the best global human resources, while fostering the highest performance in our people.

4. Develop a new comprehensive business model that will achieve financial strength.

"If, through our research and innovations in aging brain health, we can help find a way to delay the onset of Alzheimer's disease by five years, we could cut its prevalence in half."

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Mount Sinai Auxiliary celebrates 60 years

Compiled by CJN Staff

On May 27, supporters of the Mount Sinai Hospital Auxiliary gathered at Teatro Verde in Yorkville, the original location of the hospital, to celebrate 60 years of fundraising.

In 1953, Rose Torno, the first president of the auxiliary, assembled 3,200 women to volunteer and support Mount Sinai.

The women of the auxiliary banded together to fundraise for much-needed funds and equipment to achieve their mandate of assisting the hospital in providing the best in patient care.

One of their initial contributions was the purchase of the hospital's first refrigerator. Since then, the auxiliary has raised more than $30 million.

Throughout the past 60 years, the auxiliary has established itself as a major fundraising arm of Mount Sinai Hospital, and as such, has made a significant impact on the history of this world-renowned academic health science centre.

Generations of auxiliary supporters were treated to canapés and Veuve Clicquot champagne, while enjoying a sunny afternoon on Teatro Verde's patio. Toasting to the 60 years were many who were born at the original location, including fashion icon, Jeanne Beker.

From left: Jeanne Beker, Shawn Gibson, Carole Grafstein- event chair and Jeannie Tanenbaum

Celebrate 60 is Mount Sinai Hospital Auxiliary's 60th anniversary commitment, which supports research and education in women's and infants' health.

To learn more about the Mount Sinai Hospital Auxiliary, its 60th anniversary and the upcoming Birthday Bash at The Ritz-Carlton, visit www.celebrate60.ca

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Flexibility needed in setting election date: CIJA

Janice Arnold
Staff Reporter

MONTREAL — Quebec's proposed legislation to permanently fix provincial election dates should be amended to allow for flexibility in setting the actual day, says the Centre for Israel and Jewish Affairs (CIJA).

However, the centre has not specifically requested that the main vote not be held on a Jewish High Holiday.

"In drafting a new election act," said CIJA Quebec chair Eric Maldoff, "we should be tearing down obstacles to voter engagement, not creating new ones."

Bill 3 sets the election day for every four years on the first Monday of October. In the first year that it would be in effect – 2016 – that day is Rosh Hashanah.

The Liberal opposition had demanded that a clause be included to enable the election to be moved by a week to avoid conflict with a major religious holiday, as well as in the event of extraordinary circumstances. Such flexibility had been included when the bill was introduced by the Liberals last March, and all four parties agreed to it.

On June 11, Bernard Drainville, minister for Democratic Institutions and Citizen Participation, tabled an amendment that would allow the director-general of elections to postpone the voting day to the next Monday if a natural disaster or other serious and unforeseen problem arises.

The amendment makes no mention of accommodating a religious holiday.

The Liberals have now dropped their broader proposed amendment and, along with the Coalition Avenir Quebec, have agreed to the new draft.

Maldoff stated on June 12 that the objective of the law should be to encourage maximum participation in all aspects of the electoral process.

"A fundamental objective of electoral reform should be to encourage citizen engagement and participation. The aim should be to strengthen our democratic institutions and processes with a view to inclusiveness, participation and social cohesion.

"We want Quebecers not only to vote in greater numbers but also to have the opportunity to campaign and work at the polls."

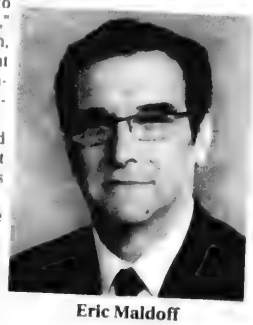
He noted that other jurisdictions with fixed-date elections have allowed for some discretion, even up to a time frame of several weeks.

CIJA board member Rabbi Reuben Poupko told *The CJN* that the organization's preference is that the flexibility that the original bill tabled by the Liberals last spring be restored to the version the Parti Québécois has put forward.

Before backing off on his demand for religious accommodation, Liberal leader Philippe Couillard said the historic avoidance of holding an election on an important non-Christian holiday should continue and no segment of the population should be excluded from the regular electoral process.

Liberal D'Arcy McGee MNA Lawrence Bergman, the sole Jewish MNA and a member of the committee studying Bill 3, commented, "You choose one of the most important holidays for a specific community. It excludes 85,000 people from voting on that particular day. For me, that's unacceptable… There's a sense of nastiness there…"

B'nai Brith Canada, however, said it is all right with the bill as it was introduced by the PQ. "We have taken the same stand with federal elections – as long as there is ample time in advance to vote, we are OK with it," said Anna Ahronheim, director of government and community relations. "This is a reasonable accommodation."


Eric Maldoff

Drainville has insisted that a fixed date cannot be modified for religious reasons.

He argued that there are more than 100 religious holidays through the year observed by Quebecers, and, that if the date was adjusted for the Jewish community, such consideration would have to be extended to all faith groups.

Drainville said that those who cannot vote on election day can do so at the advance polls or at their constituency's director-general of elections office in the seven days leading up to the election.

Some members of the Jewish community, however, view holding an election on a High Holiday as marginalizing the community and a break with the tradition of taking into account the sensitivities of a community established here for more than two centuries.

In addition to excluding Jews from participating on election day, Sidney Margles, who was a Town of Mount Royal councillor for many years, points out that a High Holiday election would restrict other types of participation by Jews.

Those who work on election campaigns, either for candidates or for the director-general of elections, could not do so on a holiday, he said.

Jewish candidates would also be unable to fully participate, Margles added.

Drainville said that "the vast majority" of Quebecers want voting to take place at the same time every four years, that it is "good for democracy" and will save the public purse up to $2 million by avoiding "false starts" in electioneering.

He noted that among the other provinces that have fixed elections, half make accommodation for minority religious holidays and half do not.

In Ontario, where there are fixed-date elections, for example, the Chief Electoral Officer can put off the election by one week.

Drainville rejected the accusation that the PQ is intolerant, and pleaded for critics to refrain from using such labels, especially at a time when the government will soon be taking the province into another discussion on secularism and "Quebec values." The government is preparing a charter establishing these values that it plans to introduce in the fall.

Rabbi Poupko, already troubled by Drainville's objection to leniency in parking regulations in Montreal during Jewish holidays, commented, "More troubling than the [effect on] turnout is the signal sent about the acceptance of diversity and minorities."

Community member Arthur Hiess said the PQ government is "looking to pick a fight with its minority citizens to advance the separatist cause. It's the lowest kind of politics, bordering on racism, not just intolerance."

Hiess, who works professionally as a business consultant with clients across Canada, said Quebec's policies are damaging the province's image and reputation in North America. "It is hurting the province in the pocketbook."

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Erdogan bares his fangs to Turkish protesters

This week's column is dedicated to Mordechai Ben-Dat, who is leaving *The CJN* after 19 years as editor.

• • •

As a further illustration of the extent to which turmoil and discord continue to affect just about every country in the Middle East, no sooner did the May 30 "According to Reports" state that Israel and "arguably" Turkey were the stable exceptions to this pattern than widespread protests broke out in dozens of Turkish cities and towns, foremost in Istanbul. These protests grew over the next two weeks until, on the night of June 11, Prime Minister Recep Tayyip Erdogan, who had been angrily warning of a crackdown, unleashed the riot police.

According to Reports

By PAUL MICHAELS

Under the gaze of the international media, police fired tear gas and rubber bullets at protesters and used bulldozers to tear down barricades in Istanbul's Taksim Square.

The protesters had been reacting mainly to Erdogan's increasing authoritarian and Islamic-inspired rule – a challenge to the country's secular heritage that has prevailed over much of the last century.

Let's recall that Erdogan boasted not all that long ago in Egypt, as the "Arab Spring" was in its initial stages, that Muslim-dominant but non-Arab Turkey should serve as a model of how a secular democracy can function effectively. At the same time, however, he was gaining a reputation as an illiberal leader, targeting journalists among others.

Prime Minister Recep Tayyip Erdogan *(CJN file photo)*

On June 12, Canadian media reported that two *CBC News* correspondents, Sasa Petricic and Derek Stoffel, who had been covering the protests, had been detained by police in Istanbul. This led to Canada's foreign minister, John Baird, protesting to Turkey's ambassador. While Petricic and Stoffel's detention was short-lived, large numbers of other journalists, mainly Turkish, have not been so fortunate. But even the CBC incident exposes something troubling about Erdogan's attitude to liberal democracy.

Also on June 12, a *Der Spiegel* report declared bluntly that "Prime Minister Erdogan tolerates no criticism."

The report went on to describe the hostile atmosphere for journalists: "While *CNN International* showed live images of the dramatic clashes between police and protesters [in Taksim Square], the Turkish channel aired a documentary about penguins. Many newspapers complied with the de facto news blackout.

"Whether the journalists were following government instructions or simply suppressing the news in an act of preemptive obedience is still unclear. Freedom of the press and diversity of opinion have been in jeopardy in Turkey, and not just since the current unrest began some two weeks ago. After years of persecution, no other country in the world – not even China or Iran – has more journalists in prison than Turkey, which hopes to be accepted into the European Union. It's an embarrassing world record."

• • •

On June 9, the *Christian Science Monitor* (CSM) provided an in-depth look at how tiny Israel manages to lead the world in cyber security.

As CSM explained: "With double the number of scientists and engineers per capita compared to the U.S. and 10 times more active-duty soldiers relative to its total population, Israel already has impressive human capital in scientific fields such as cybersecurity. But now it is also tapping everything from high school classrooms to venture capital firms to extract cream-of-the-crop cyber experts, hone their skills and ideas, and fund their development."

CSM cited an American cyber security expert Alan Paller, who said that, on a per capita basis, the Israeli skill level in this field, "outdoes everyone, even China."

Still, experts agree that Israel needs to do even more to keep pace with the threats it faces, mainly from Iran.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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Montreal mayor arrested in crackdown

Compiled by CJN Staff

MONTREAL — Michael Applebaum, the first Jewish mayor of Montreal, was arrested on June 17 and faces 14 criminal charges, including fraud, conspiracy and corruption.

Michael Applebaum

Applebaum became interim mayor last November, following the resignation of Mayor Gérald Tremblay amid the corruption scandal roiling the city administration.

The charges are related to two real estate deals in the Côte des Neiges-Notre Dame de Grâce borough, of which Applebaum was mayor, going back to 2006.

Applebaum had held city hall's number 2 position of chair of the executive committee. A real estate agent by profession, he has been a city councillor since 1994.

Also arrested by Quebec's anti-corruption police squad, UPAC, at his home early in the morning was former longtime city councillor Saulie Zajdel. He was charged with five offences, including fraud, corruption and breach of trust.

Zajdel was a member of the executive of former mayor Pierre Bourque and represented Côte des Neiges-Notre Dame de Grâce after the municipal mergers. He left municipal politics in 2009 after 23 years.

Zajdel was the Conservative candidate in Mount Royal riding in the 2011 federal election, losing to incumbent, Liberal Irwin Cotler.

He later worked as an adviser in Quebec to federal cabinet ministers Christian Paradis and James Moore, before resigning last year amid allegations by Cotler that he was acting like a "shadow MP" in Mount Royal, undermining his ability to carry out his duties.

Since leaving municipal politics, Zajdel had served as director of the Jewish Rehabilitation Hospital Foundation.

The third person arrested on June 17 was Jean-Yves Bisson, the Côte des Neiges-Notre Dame de Grâce borough's former director of permits.

Fourth firebombing

David Lazarus
Staff Reporter

MONTREAL — A firebombing of a Jewish-owned property this past weekend – the fourth such incident in less than two weeks – prompted B'nai Brith Canada to urge authorities "get to the bottom of the attacks before people are seriously hurt."

"The police must explore every avenue of investigation and put an end to these attacks, national legal counsel Steven Slimovich said in a June 16 B'nai Brith statement.

The fourth attack was over the weekend at Kitchen Wholesalers, a kitchen cabinet business in St. Laurent owned by Joe Aisenstark, identified as an observant Jew.

Federation CJA, the Centre for Israel and Jewish Affairs, and police have discounted antisemitism as a motive for the first three attacks, but police and a *Toronto Star* story over the weekend suggested that a "kosher restaurant war" could be brewing in the Snowdon district, related to price competition issues.

In the early morning of June 7, the Café Shalom restaurant on Queen Mary Road near Decarie Boulevard was hit by two Molotov Cocktails, causing little damage.

On June 8, also during early morning, another Molotov cocktail was thrown at a home on Collins Avenue near Cavendish Boulevard in Cote St. Luc, causing little damage.

On June 9 after midnight a Molotov was thrown through its window at the upscale Chops resto-bar, one block east of Café Shalom, its third firebombing since 2010 and second since October. The restaurant still had about 30 customers inside, but no injuries were reported. Two hooded figures were seen fleeing the scene.

Subsequent to the attacks, the owner of the Cote St. Luc home was identified as Reza Tehrani-Cohen, a businessman who reportedly has been involved recently in "a number of legal battles" apparently unrelated to the arson attempts.

In 2010, he also disappeared for 24 hours in an apparent failed kidnapping attempt.

Chops owner Ouri Ohayon has offered a $20,000 reward leading to the arrest of the firebombers and was among those citing "jealousy" as the motive for the attacks. Others, however, have dismissed restaurant rivalry as a factor, among them Amir Toledano, who runs a kosher steakhouse not far from the two that were firebombed.

"When the first one happened [in 2010] there was no competition," he told the *Star*. "So it cannot be a price war.

"And competition? There's no competition. They could open another five restaurants. There are another three opening now. There's room for everybody."

Correction

The article "Temple Sinai education director retires," (June 13), contains incorrect information. Ira Schweitzer has had 40 years of experience in community education.

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Canada calls for Falk's dismissal from UN

Has repeatedly praised 9/11 conspiracy theorists

Andy Levy-Ajzenkopf
Staff Reporter

Canada is calling on the United Nations to fire Richard Falk, the international body's special rapporteur on Palestinian human rights.

It was revealed last week that a report authored by Falk calls on the UN Human Rights Council to shut down non-profit organization UN Watch.

Established in 1993, the watchdog group is affiliated with the American Jewish Committee. Its executive director, Hillel Neuer, is a Montrealer, and Liberal MP for Mount Royal Irwin Cotler is on its board.

UN Watch participates at the UN as an accredited NGO with special consultative status to the UN Economic and Social Council and as an associate NGO with the UN Department of Public Information.

Since its inception, it has criticized the UN for excessive preoccupation with Israel and, according to its website, for overt "bias against Israel… in bodies such as the General Assembly, which each year passes some 19 resolutions against Israel and none against most other member states, including the world's most repressive regimes."

In an annual report on Israel's violations of Palestinian human rights that was to be presented to the Human Rights Council on June 17, Falk calls for an investigation of UN Watch leading to its closure.

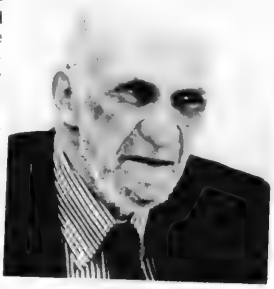
Falk accuses the Geneva-based NGO of "demeaning" and "defaming" his character, damaging the "credibility," "effectiveness" and "substantive intention" of his mandate. He says this "diverts attention from the message" and "shifts public interest away."

Hillel Neuer

Falk's comments came less than a month after UN Watch's draft resolution to remove him from his position in the wake of his comments blaming the Boston Marathon bombings on "the American global domination project" and "Tel Aviv" was published by the United Nations as an official document.

In his annual report, Falk slams what he calls Israel's continued occupation of Palestinian land.

"Israel continues to annex Palestinian territory; Israel persists in demolishing Palestinians' homes and populating Palestine with Israeli citizens; Israel maintains a policy of collectively punishing 1.75 million Palestinians through its imposition of a blockade on the Gaza Strip, and Israel prosecutes its occupation with impunity, refusing to accept the world's calls to respect international law," he wrote.



Richard Falk

Falk also repeats his prior call for a boycott of companies conducting business with Israel or Israelis in the West Bank.

Canada has since called for Falk's dismissal from his position.

On June 11, Citizenship, Immigration and Multiculturalism Minister Jason Kenney slammed Falk during question period in Parliament.

"Richard Falk is an embarrassment to the United Nations Human Rights Council. He has praised 9/11 conspiracy theorists repeatedly. He has suggested that the United States provoked terrorist attacks against it. He is now attacking Canadian-led UN Watch. We call on Richard Falk to be fired as a special rapporteur of the UN Human Rights Council. He is a disgrace to that body and the United Nations," he said.

In a 2008 article in the U.K.-based *The Journal* titled "9/11: More than meets the eye," Falk speculated on American complicity in the Sept. 11 attacks, writing that it "is not paranoid under such circumstances to assume that the established elites of the American governmental structure have something to hide, and much to explain."

David Koschitzky, chair of the Centre for Israel and Jewish Affairs, congratulated Kenney on his comments in the House of Commons and also issued a rebuke to the UN over Falk's comments.

"[Falk's] offensive remarks and the culture that enables, defends and even encourages them undermine the ability of the UN to play a constructive role. This should not be tolerated by the international community and only serves to compromise the credibility of a once proud and productive institution," Koschitzky said in a statement.

"In many ways, Mr. Falk epitomizes the deeply entrenched prejudices, destructive politicization and systemic failings afflicting the UN, and in particular the Human Rights Council. It is essential that countries of conscience call upon the UN to undertake some much-needed soul-searching and enact reforms to end its ongoing abuse by those who weaken the genuine cause of human rights."

On June 14, the U.S. representative to the Human Rights Council, Eileen Chamberlain Donahoe, condemned Falk's report and called on other member states of the council to "denounce Falk and his outrageous abuse of the position he holds."

Abraham Foxman, the national director of the Anti-Defamation League, said his organization agrees with Donahoe's conclusion that Falk "is unfit to serve in his role as a UN special rapporteur."

"If he does not leave voluntarily, the Human Rights Council should remove him," Foxman said.

"Mr. Falk's attempt to paint himself as the victim of an Israeli government-sponsored defamation campaign, carried out by UN Watch, has echoes of classical anti-semitic conspiracy theories."

With files from Timesofisrael.com and JTA

The Board, Administration & Staff of Netivot HaTorah Day School extends Mazal Tov to the class of 2013:

Armando Abitbol, Hillel Adler, Geoffrey Baum, Jonathan Braun, Benjamin Brenman, Daniel Buckler, Adam Daniels, Yishai Dishy, Joshua Eisenstat, Oriel Feldman, Zackary Fox, Jacob Gold, Jacob Herman, Zachary Huberman, Nathan Ihilchik, Avi Jacob, Shane Judelman, Zakhary Kaplan, Eitan Karakowsky, Ezra Katzman, Adam Khazanski, Shimon Nauenberg, Aaron Posner, David Romi-Babany, Yaakov Segal, Ilan Shields, Benjamin Shore, Natan Snowbell, Jeremy Somogyi, Liam Sone, Zev Stochinsky, Amram Torczyner, Jakob Welman

Tehila Amos, Kama Ben Yaakov, Adina Benia, Efrat Roni Dasberg, Hadassa Dubrofsky, Miriam Elmaleh, Avishag Frank, Talia Ganz, Alyssa Halberstadt, Tehilla Helfenbaum, Levana Katz, Orit Laras, Tanya Malamet, Elisheva Margolis, Tiferet Nickerson, Talia Niedzviecki, Rivka Ohayon, Emily Rosenblum, Shirat Rotem, Ayala Rotenberg, Rachel Taylor, Esther Toby, Anat Usatinsky, Meital Volfson, Shira Welman, Ilana Zinman

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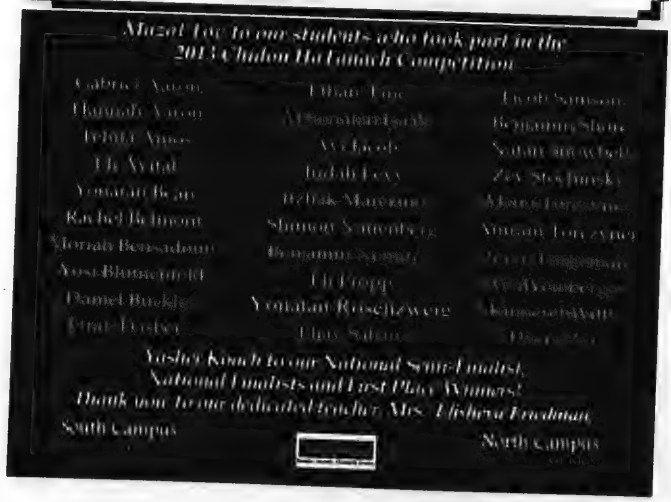
Mazel Tov to our students who took part in the 2013 Chidon HaTanach Competition
Yasher Koach to our National Semi-Finalist, National Finalists and First Place Winners!
Thank you to our dedicated Teacher, Mrs. Elisheva Friedman
South Campus
North Campus

Board of Rabbis should be commended

Karen Mock and Harry Schachter

Guest Voice

The Toronto Board of Rabbis (TBR) is a professional organization known for being collegial and non-confrontational. Its stated goal is to rise above partisan bickering and factionalism, to serve as a "bridge across troubled waters." Yet, in an ironic turn of events, this association devoted to community solidarity has itself come under partisan and factional attack, for a principled position it took over a recent visit to Toronto by a controversial American speaker.

Pamela Geller, a U.S. blogger and conspiracy theorist, was invited to Toronto last month by the Jewish Defence League (JDL), a group with its own controversial and divisive history. Geller is the head of Stop Islamization of America, an organization that noisily insists there is an Islamic conspiracy to destroy American values. The Anti-Defamation League, an American Jewish human rights organization, in a lengthy research report on Geller, concluded that she and her group consistently vilify the Islamic faith under the guise of fighting radical Islam.

Geller's speech was originally scheduled to be delivered at a synagogue in Thornhill, Ont. But the synagogue pulled out when the York Regional Police Service (YRPS) informed the rabbi, who serves as a part-time chaplain with the force, that Geller's positions were contrary to the values of the YRPS and the work it does in engaging communities. Geller spoke at the JDL office in Toronto, monitored by the hate-crimes unit to ensure that her inflammatory rhetoric didn't cross the line into hate speech, an indictable offense in Canada.

Far too often relations between Jews and Muslims are tense and characterized by misunderstanding, informed by stereotypes promoted in both communities. An extreme and provocative figure such as Geller only contributes to polarization and divisiveness. Therefore, the TBR issued a statement expressing its profound disappointment that Geller would be invited here by a Jewish organization. The rabbis predicted that the only sure result would be to increase tensions within the Jewish community and between Jews and Muslims in Toronto.

Sadly, that is exactly what has happened. The TBR is being criticized by certain members of the community. Geller herself, who is known for dismissing her critics as part of an Islamic conspiracy, predictably also attacked the rabbis. The TBR took a forthright, principled stand on an important issue, and as a result they are being subjected to invective.

The rabbis should be commended, *not* condemned. It is important to note that a majority of the Jewish community support the position the rabbis took, and also support their call for more speakers and initiatives to promote dialogue and actions to bring our communities together in friendship and solidarity against hatred, not to pull them apart with anger and divisiveness.

For example, the Canadian Association of Jews and Muslims (CAJM) brings together members of the Jewish and Muslim communities for mutual learning and community service, and to support each other from attacks by extremists both within and outside their own communities. The CAJM brings people together to stand as allies against both Islamophobia *and* antisemitism, and sponsors the annual Weekend of Twinning between synagogues and mosques, to dispel stereotypes that are fuelled by propaganda on both sides and by such inflammatory speakers as Geller. The CAJM publicly commended the TBR, indicating that Jews and Muslims "have much in common that is trivialized or demeaned by people such as Pamela Geller who seek to fan the flames of fear and hatred."

JSpaceCanada recently hosted a panel from the Canadian Arab Jewish Leadership Dialogue, a group working hard in Toronto to bring people together from their communities to understand each other's narratives and to find common ground and common cause in Canada and in the Middle East.

These are the kinds of groups that participate in Faith in the City, an initiative of Toronto religious leaders, clergy and laypeople from several faith traditions. Along with concerned members of Toronto City Council, they encourage faith communities working in areas of common social concern, to improve the lives of their neighbours. CAJM, JSpaceCanada and the Arab Jewish Dialogue participated in Faith in the City's recent Multi-Faith Symposium – Communities Working Together to Build the City. *That* is the kind of Toronto we want – and the TBR's statement on Geller embodied the kind of city *most* Torontonians want! The Geller episode illustrates the need for increasing inter-faith dialogue and joint community action against all forms of hatred. Voices of moderation and co-operation cannot and should not be drowned out by voices of hostility and extremism.

Karen Mock and Harry Schachter are members of the JSpaceCanada Coordinating Committee. Mock is also a founding member of the Canadian Association of Jews and Muslims (CAJM) and co-chair of the Canadian Arab Jewish Leadership Dialogue.

Calgary donates to Beit Halochem

Compiled by CJN Staff

The Jewish Community Foundation of Calgary (JCFC) was presented with a $10,000 donation to Beit Halochem Canada at the Celebration of Champions and Stars event in Calgary on June 2.

The grant was made from the Lillian and Elize Zuidema Endowment Fund, established at the JCFC in 2011 by a bequest in Lillian Zuidema's will. The income generated by this endowment is designated annually to causes in Israel at the direction of the Grants and Allocations Committee.

Beit Halochem provides a home away from home and a place of respite and healing for Israel's disabled veterans, victims of terror and their families. This gift to Beit Halochem Canada will offer continued support of rehabilitative programs, purchasing specialized sports and therapy equipment and the future development of state-of-the-art facilities.

"We are proud to be stewards of this very generous legacy and delighted to be presenting the first grant from the Zuidema fund to Beit Halochem Canada" said Bettina Liverant Zeisler, chair of the board of directors. "This is a wonderful opportunity to honour the memories of Elize and Lillian and to help realize their dream of supporting Israel."

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Leo Baeck fundraiser honours leukemia victim

Compiled by CJN Staff

The Leo Baeck Day School honoured the memory of Tamara Rose Bernstein June 18 with "The Inside Ride," a cycling event to raise funds and awareness for childhood cancer.

Tamara died in April at age 10 after a two-year battle with leukemia. Her older sister, Rayna, attends Leo Baeck, where her classmates have rallied to support her family.

Tamara Bernstein

Staff and students formed teams to take part in endurance rides on stationary bikes inside the school gymnasium, while encouraging community support through online financial donations.

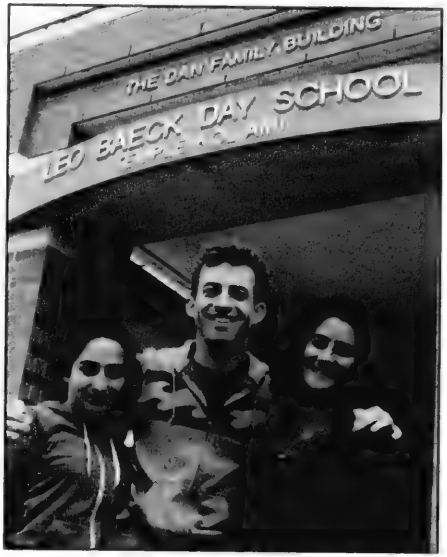
Tamara's parents, Lisa and Warren Bernstein, asked that the funds be specifically directed to Camp Oochigeas, the Ontario summer camp specializing in caring for kids with cancer.

The final amount raised was not available at *The CJN*'s deadline.

"The camp programs especially have the biggest impact on the kids," Warren Bernstein said. "I know in our daughter Tamara's case, that was the thing that got her out of bed. When she was well enough last summer, she went to the camp for two weeks, which was the experience of a lifetime for her."

The Inside Ride was facilitated by Coast to Coast, an organization that operates bike-a-thon events to raise funds in support of families of children with cancer.

Toward the end of every school year, the Grade 8 graduating class at Leo Baeck selects a worldwide cause to support as part of its tikkun olam project. This year, the students chose the cause of childhood cancer, in memory of Tamara.



Rayna, left, Warren and Lisa Bernstein

"The fact that the school is getting behind this and doing such a great thing for the children is so wonderful," Warren said. "I am sure most of these kids don't know anyone who's had cancer, but they will."

His wife, Lisa, added, "All the staff and students have been incredibly supportive, and it's great they are giving back."

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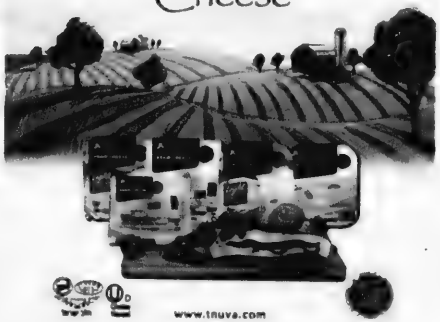

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MNJCC FUNDRAISERS: Children at the Miles Nadal Jewish Community Centre Nursery School, including Hudson Frankel, left, and Hannah Kamanm recently held a fundraiser in which they took turns selling homemade baked goods and lemonade. They raised $7,500 to help children in financial need attend the school.

Superman drawings part of OJA collection

Compiled by CJN Staff

With the coming of summer is the inevitable release of Hollywood's blockbuster movies.

One of this year's most anticipated is Zack Snyder's *Man of Steel*, the latest incarnation of the Superman genesis story to hit the screens. The beloved extraterrestrial has survived dozens of villain attacks and saved the earth countless times since his first appearance in *Action Comics #1* in 1938. Written by Jerry Siegel and drawn by Joe Shuster, Superman has become an American cultural icon representing justice, virtue, and the triumph of good over evil for generations.

Though not widely known, Superman has several Canadian connections. Even less known is that Superman actually has links to Jewish Toronto. Recently unearthed amidst the pages of a fraternity scrapbook in the Ontario Jewish Archives' collection is an early pencil sketch of Superman, drawn by Joe Shuster. But this superhero is not saving the citizens of the fictitious Metropolis from evil-doers, rather, he is a mascot for the University of Toronto's Beta Sigma Rho fraternity: *Beta-Sigma-Rho-man*. How did a budding Ohio-based comic book illustrator come to draw a mascot for a Jewish Toronto fraternity?

One of Joe Shuster's early drawings of Superman *[From Ontario Jewish Archives collection]*

Founded in 1910 at Cornell University in Ithaca, N.Y., Beta Sigma Rho's Eta Chapter at the University of Toronto was established in 1930. Though born in Toronto, Joe Shuster was not a member of Beta Sigma Rho, having lived in Ohio since the age of 10. However, his cousin Frank Shuster, was a member, along with Frank's future comedy partner, Johnny Wayne (of the Wayne and Shuster comedy duo).

As double first-cousins (their fathers, Julius and Jack were brothers and their mothers, Ida and Bessie were sisters), Joe and Frank Shuster had a close relationship. After moving to Cleveland in 1924, Joe would continue to visit his cousin in Toronto and the two would spend days together watching movies in a downtown theatre.

While not dated, the Superman sketch in the Beta Sigma Rho scrapbook was likely done between 1937 and 1939. We know this because the scrapbook begins in 1937 and Frank Shuster graduated from the University of Toronto, University College in 1939.

Although early in his career, the sketch already exhibits many of the hallmarks of Superman as we know him – the shorts-over-tights costume, the square jaw, and the lone curl on his forehead. The signature crest contains the stylized "S" between a smaller "B" and "R" for Beta Sigma Rho. The proportions are marked; the right boot is left undefined; the shading on the cape is started but not completed. Indeed, this sketch, like Superman himself, represents the genesis of Shuster's career illustrating what would become *the* model for all future modern superheroes. This rare drawing is available to view at the Ontario Jewish Archives along with other material from the Beta Sigma Rho fraternity.

For more on the Man of Steel, please see page 32.

1. Lila Sarick, 2. Cara Stern, 3. Ella Burakowski, 4. Jenny Wiesel, 5. Carolyn Blackman, 6. Carol Jamieson, 7. Sholom Wargon, 8. Gloria Clamen, 9. Andy Levy-Ajzenkopf, 10. Gary Laforet, 11. Lucy Semtchenko, 12. Doris Perez, 13. Jean Nahorniak, 14. Anahit Nahapetyan, 15. Vera Gillman, 16. Brian Stoneman, 17. Trevor Miller, 18. Mordechai Ben-Dat, 19. Sarah Laiken, 20. Honey Mahl, 21. David Collin, 22. Lisa Freid, 23. Honey Adler, 24. Jose DeFreitas, 25. Daniel Wolgelerenter, 26. Bev Bergman, 27. Carolan Halpern, 28. Joe Serge, 29. Ruth Schweitzer, 30. Ravid Goltz, 31. Brad Young, 32. Grace Zweig, 33. Sheldon Kirshner, 34. Frances Kraft, 35. Kathy Meitz, 36. Sheri Shefa, 37. Cynthia Gasner, 38. Paul Lungen, 39. Jeff Rosen, 40. Karen Syptak

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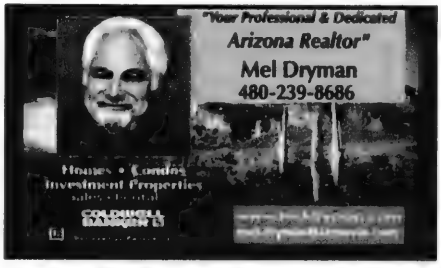

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סופה של תקופה

הגליון הנוכחי של קנדיאן ג'ואיש ניוז מסיים תקופה. זוהי המהדורה האחרונה בעריכתו של מרדכי בן דת שערך את העיתון כמעט עשרים שנה. לכבוד היה לי ש "שישאר ביניינו" היה טור קבוע בעיתון, בזכות החזון הייחודי של מרדכי שחשוב היה לו ששים אלף הישראלים של טורונטו ימצאו בית בעיתון המרכזי של יהודי קנדה. הבשורה הטובה היא שועדת ההיגוי מצאה פתרון למצוקתו של העתון ועל כן תמשיך יהדות קנדה ליהנות מהעיתון הייחודי שלה.

אלא שיהיה זה עיתון שונה, עם עורך חדש ועם נסיון למצוא כלים חדשים להתמודד עם מצוקתו של עיתון מודפס בשנת 2013, בתקופה שבה הכל עובר לעולם אלקטרוני ודיגיטאלי. אינני יודע אם "שישאר ביניינו" יהיה חלק מן העיתון המתחדש, אבל אני בטוח שנדע להמשיך ולתקשר בצורה זו או אחרת, על במה זו או אחרת. תודה, מרדכי, וחיבוק גדול בשם כל קוראיך הישראלים שמצאו בית באכסניה שלך. אנשים כמוך הם שעושים את הקהילה של טורונטו למיוחדת וחזקה.

ישראל, יוני 2013

יצא לי להפוש בשבוע שעבר בירושלים עם שרת הבריאות החדשה, יעל גרמן. אחרי שנים רבות ללא שר בריאות במדינת ישראל, מאוד מעודד היה לגלות שבראש אחד המשרדים החשובים ביותר במדינה עומדת אשה נאורה, צנועה, חרוצה וחכמה מאין כמוה. אישה נטולת גינונים מיותרים, ששואפת ללמוד את התחום המסובך הזה לתועלת כל הישראלים. פגישתי עם השרה גרמן נגעה בתחום התמחותי על השפעת אלכוהול על העובר. אבל יצא לנו לדבר על תחומים אחרים והתרשמתי שישראל נמצאת בידים טובות ונמרצות בתחום הבריאות. אבל שישאר ביניינו.

More Gidi Koren at www.gidikoren.com

Saving Superman's Jewish creators

Rafael Medoff
JNS.org

Millions of North Americans will flock to movie theatres to see the newly released *Man of Steel*, in which Superman will once again be called upon to save the world from some menace. But back in 1975, Superman's Jewish creators found themselves broke, nearly homeless, and desperately in need a hero of their own. It's a story with the pathos and drama of a comic book adventure – and it has a happy ending.

As teenagers growing up in Cleveland's mostly Jewish Glenville neighbourhood in the 1930s, writer Jerry Siegel and his artist friend Joe Shuster created Superman, the mighty costumed hero who has been a fixture of American pop culture ever since.

Siegel later wrote that he and Shuster were influenced by a combination of "being unemployed and worried during the Depression and knowing hopelessness and fear," and "hearing and reading of the oppression and slaughter of helpless, oppressed Jews in Nazi Germany." The Superman character emerged from their "great urge to help the downtrodden masses, somehow."

Comics historians have compared Superman's origins to both the Jewish immigrant experience and the biblical story of young Moses. With the planet Krypton on the verge of destruction, desperate parents send their infant off in a rocket ship to Earth, where he is raised by strangers – Jonathan and Martha Kent taking the role of Pharoah's daughter. Whether disguised as the Midwestern newspaper reporter Clark Kent, or as an Egyptian prince whose Jewish roots are hidden, our hero would prefer to quietly assimilate into his surroundings, but his outrage at injustice propels him into the role of rescuer.

Not realizing the fortune Superman would reap, Siegel and Shuster sold their first 13-page Superman comic strip, and the rights to the character to National Periodicals (later known as DC Comics) for $130.

Within a few years, the character had branched out into movies, cartoons, a weekly radio show and a daily newspaper comic strip. Siegel and Shuster took no steps to reassert ownership of their creation. They were making a good living as the full-time creative team on the Superman comic book and decided not to rock the boat.

In 1941, Siegel pitched DC the idea of "Superboy," a series based on their hero's adventures as an adolescent. DC turned down the proposal. But when Siegel and Shuster returned from service in World War II, they were stunned to find DC publishing a Superboy comic book, for which they received no credit or royalties. They sued DC and won a $400,000 judgment.

But it was a bittersweet victory. Most of the money was eaten up by their legal expenses, and comic book publishers grew wary of hiring them. By the early 1970s, Siegel was working as a $7,000-a-year clerk and Shuster, who had been working as a messenger but gave it up because he was losing his eyesight, was boarding with relatives.

Enter Neal Adams. Bursting onto the comic book scene in 1967, Adams' powerful and ultra-realistic style of illustration – rooted in his background in the world of advertising art – quickly won him the admiration of his peers and the adoration of comic book fans.

The innovative and articulate Adams was soon elected president of the Academy of Comic Book Arts. It was then that he learned what had happened to Siegel and Shuster. "It was shocking," Adams tells *JNS.org*. "Joe was sleeping on a cot in front of a taped-up window. They didn't have a proper pension or health coverage. And these were the guys who had basically created our entire industry."

In one early conversation, Shuster told Adams about a new "*Superman*" Broadway show. "Joe described to me how he would watch all these celebrities going into to see a show based on his character, movie stars and politicians and other famous people – he was so proud and flattered. I asked him, 'Joe, what did you think of the show?' and he said, 'I couldn't afford to see it. I didn't have enough money,'" Adams resalls.

Adams knew that from a legal perspective, Siegel and Shuster did not have much of a case for reclaiming Superman; they had knowingly signed away their rights, no matter how a bad a decision that was. "But something doesn't have to be legal to be right, and it doesn't have to be right to be legal," Adams says.

Instead of going to court, Adams decided to go to the court of public opinion. It was not an easy fight, in part because Shuster was not especially forceful in advocating their cause. "Joe was just such a nice guy," Adams says. "One time he was on the *Tomorrow* show with Tom Snyder, and Snyder asked him how he felt about what had been done to him, and he answered that it was hard to feel bad when millions of children were reading comic books with his character. Which is very sweet, but it's no way to win a fight."

From left, Joe Shuster, Neal Adams and Jerry Siegel shortly after their victory over DC Comics.
(Photo courtesy of the David S. Wyman Institute for Holocaust Studies)

Siegel and Shuster needed a strong voice – someone from inside the industry who could also reach out beyond the comics world. Adams, who was the most popular artist at DC and the cover artist for Superman, became that voice. Even though it meant going up against his own employer, Adams launched a series of media appearances, press conferences, and meetings to drum up support for the Superman creators.

"It carved four months out of my life," Adams recalls, "but they were pretty good months." He was fighting the good fight – and he won. DC finally agreed to provide Siegel and Shuster with financial assistance and medical benefits. They were also credited, by name, in every subsequent Superman comic. Siegel, who passed away in 1996, at age 81, and Shuster, who died in 1992, at 78, were able to live their remaining years in dignity. For Adams, it would be just the first in a series of campaigns for underdogs.

In the 1970s and early 1980s, he won a long battle to convince both major comics publishers, DC and Marvel, to return pages of original artwork to the artists. This reversal of industry policy was a remarkable victory for creators' rights.

In recent years, he has led the effort to pressure Poland's Auschwitz State Museum to return portraits painted by Dina Babbitt when she was a prisoner in the Nazi death camp. A comic strip drawn by Adams about Babbitt's plight was published by Marvel. Babbitt herself passed away from cancer two years ago, but her family is still battling for return of the paintings. Adams is now illustrating "They Spoke Out," a series of animated shorts about Americans who protested against the Holocaust, with Disney Educational Productions and the David S. Wyman Institute for Holocaust Studies. The first six episodes will be released on DVD this summer by Disney.

Siegel and Shuster created a fictional hero devoted to truth, justice, and the American way, and *Man of Steel* brings that story once again to movie screens around the world. Adams, for his part, continues to bring those ideals into his own real-world struggles for truth and justice.

Rafael Medoff is the founding director of the David S. Wyman Institute for Holocaust Studies, and co-author, with Craig Yoe, of the forthcoming book, Cartoonists Against the Holocaust.

The Jewish highway

Jewish & Digital

Mark Mietkiewicz

February 1996 –

• The World Wide Web is starting to find itself in Canadian homes.

• Known as the information superhighway, it's achingly slow and revolutionary in its appeal.

• *The CJN* launches the "Jewish Highway," a column about the Jewish and Israeli Internet.

I wrote, "For a nation scattered to the four corners of the Earth, this new technology presents a unique opportunity. I want to take you to many places where you can:

• "Track down old friends from your Jewish youth movement.

• "Listen to newscasts from *Kol Yisrael*.

• "Debate the peace process.

• "Debate the best recipe for gefilte fish."

Back then, surfing the web usually meant plunking yourself in front of a PC (but for me, always a Mac!) and reading pages and pages of text. Facebook, streaming video, iPhones, Wi-Fi access, Wikipedia, YouTube, even Google, were still years away.

The Jewish content was always impressive. I remember seeing the first website that could chant the entire Torah. What could ever top that? It turns out plenty. Never has so much Jewish content been so accessible. Talmud. Commentaries. Outreach. Information about rare Jewish genetic diseases. And let's not forget that a disproportionate amount of the technology that keeps the web, our computers and our digital devices going has been developed in Startup Nation, a.k.a. Israel.

At the same time, there certainly are dangers lurking out there, and they embody values antithetical to Judaism – ranging from blasphemies ("The Jews were behind 9/11") and pornography to homegrown forums for lashon hara, and the constant temptation to waste our most precious resource, time.

As the exchange of digital information has grown, it's been interesting to note how segments of the Jewish community have dealt with it. Some saw its potential and decided to embrace it early. Others decided to reject it for mostly the same reasons. But in recent years, even those who would prefer to shun it have realized that the Internet – unlike television – cannot realistically be switched off, and that more sophisticated strategies are required.

Occasionally, I am asked what role this column continues to play when we have search engines. In the early days, my challenge was to track down and recommend hard-to-find websites. With the exponential growth of the Internet, this column has subtly changed. Nowadays, thanks to information overload, I feel that humans play an even more important role in sifting through the vast majority of sites that really are not worth your time in order to uncover the valuable ones that are.

I have been privileged to do that – and have so many people to thank:

• My patient editors who corrected my errors and excused me for a late filing or two.

• My family and friends who forgave me when I was guilty of spending a bit too much time hunting down a new site or fiddling with copy.

• My editor Mordechai Ben-Dat, who took a chance on a new column and a new writer. *Toda raba* to a true mensch!

And to you, my readers, who have kept me on my toes, provided me with inspiration, ideas and feedback, go my biggest thanks.

May our paths cross again soon.

Highway@rogers.com

Fear – our enemy

Bookmarks

Bernard Baskin

A little or manageable fear is a good thing. However, when it becomes anxiety, a condition in which fear is unrelieved or unrelenting, then we are dealing with a grave sickness.

In *The Rime of the Ancient Mariner*, Coleridge depicts a man suffering from anxiety: "Like one that on a lonesome road/ Doth walk in fear and dread/ And having once turned round, walks on/ And turns no more his head/ Because he knows a frightful fiend/ Doth close behind him tread."

Consider just a few of the threats that are aimed at our existence today. How can one escape the daily reminder that an enemy may be preparing the ultimate weapon to annihilate us? We bolster our courage with a rational assurance that nobody would dare set off the fireworks of human extinction. Yet, who can really be free of the lurking suspicion that at any moment the seemingly impossible will happen? This makes for more than normal fear. It slowly conditions us to a persistent anxiety.

Fear is often accompanied by a sense of powerlessness. So that whenever there is an airplane accident with significant loss of life, thousands of people who had planned to fly decide instead to drive, despite the fact that the chances of being in a serious automobile accident are far higher than the chances of being in a plane crash.

Why do they do this? Because when you are a passenger in an airplane, you are close to helpless in an emergency. You have virtually no control over what happens. But in your own car, you can have a sense, however illusory, of being in control.

I was just a boy in 1933, when I listened to president Franklin D. Roosevelt's inaugural address. Eager to buttress the spirit of the American people, he said, "The only thing we have to fear is fear itself." His fellow citizens responded with a new spirit of courage and confidence.

What about our understandable fear of death? Despite Dylan Thomas' poem, *And Death Shall Have No Dominion*, death does have dominion. We age, our bones wither, we die. As Ernest Hemingway put it in his terse manner – "All stories end in death."

Robert Burns wrote about a friend, "If there's another world, he lives in bliss. If there is none, he made the best of this." What more can one ask of the cosmos, which is blind to enquiry and yields no answers.

An eastern European chassidic sage who lived toward the end of the 18th century instructed his followers in this way, "The whole world is a narrow bridge, and for those who must cross it, the most important thing is not to be afraid.

"We who cross that bridge every day of our lives – with a yawning chasm below – must learn to do it without fear."

• • •

I have been a contributor to *The CJN* for 50 years. Now, after several hundred articles, I reluctantly set aside my pen. I hope that *The CJN* will be granted a new lease on life. A precious gift has been granted us. We must not forsake it.

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to boycott Israeli goods and services?
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ANTHEM SINGERS: The Paul Penna Downtown Jewish Day School choir had the honour and thrill of singing the national anthems at the Toronto Blue Jays' June 10 game against the Texas Rangers. Nearly 200 members of the school community came out to support the choir and watch the game, which the Jays lost 6-4 after taking an early 4-0 lead.

DANI VISIT: Robbins Hebrew Academy (RHA) students recently visited DANI participants in Thornhill and then both groups went back to the school to bake, pray, make music and discuss commonalities and shared values. DANI is a group for adults with special needs that assists participants with personal growth while establishing connections to the community. Pictured, from left, are RHA student Rachel Brooks, DANI's Rita Winkler and Leah Good.

TOP 20 UNDER 20 AWARD WINNER: Amanda Belzowski, 15, recently received a Youth in Motion Top 20 Under 20 Award. She has raised more than $180,000 for cardiac research over the past 15 years with her annual lemonade stand, which she started up in 1999, her teen Lemon-Stock event and her Nothing's Impossible Young Entrepreneur course. The award recognizes young Canadians for their innovation, leadership and achievement. In 2011, Amanda passed on the lemonade stand to her then five-year-old brother, Joshua, but remains as his mentor. The 15th anniversary Amanda's Lemonade Stand is on Sept. 15 this year, and it will again be at 33 Post Rd., in Toronto, from 11 a.m. to 4 p.m. Details can be found at lemonade4heart.org.

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Welcoming with much love Hana Abbie Borins

Julie (Feldman) & Larry Borins
with great joy announce the birth of
HANA ABBIE, sister to Lyla Rae
Proud grandparents
Mel & Bonnie Borins
Stephen & Marion Feldman
Mazel Tov to great grandparents
Diane Shore, Sylvia Feldman
Al & Marabelle Cornfield
Ecstatic uncles Joshua Feldman
Dave & Marc Borins
Special thank you to Dr. Paul Bernstein, Dr. Spitzer and the caring staff at the Mount Sinai Hospital

Happy birthday to our beautiful mom and bubbie Renia Feldman. May we celebrate many more! Love, Rick, Eve, Dave, Tarah, Taiya, Rick Jola and Hans.

Mazel tov to Julie Pagliaro and Adam Leinwand on your engagement. Love, your family and friends.

Tammy & Corey Gold & big sister Alexis are thrilled to announce the birth of Tyler. Proud grandmothers are Honey Mahl & Gail Gold. Sadly missed are grandfathers Jerry Mahl & Leonard Gold.

Mazel tov on your Grade 8 graduation from Associated, Cailey Bisgould. You have made us all very proud of you.

Congratulation Samantha Leavens on your graduation, now on your way to Dalhousie. Love, Bubbie and Zaidy!

Mazel tov to Felice Cadesky on her graduation from McGill University Education. Love Bubbie, Mom, Dad, Michael, Adam, Aaron and Simone.

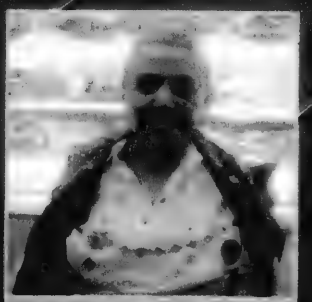
Mazel tov on your 90th birthday, Helen Gula! Wishing you good health and happiness with much love from your family!

Annette Wolfstein-Joseph & David Joseph announce the engagement in Israel of their son Noah to Alexandra, daughter of Barbara Colnes Quinn & Gerry Quinn.

Happy 40th birthday Michelle Love, David, Samuel and Ephram.

Lauren Malach & David Sax announce the birth of Noa Yael. Grandparents Julia & Michael Sax, Fran Malach. Named for her late Zaidy, Howard Malach.

Mazel tov Julie & Ryan on your recent wedding in New York. With love, proud parents Louise & Jim Greilsheimer, Esther & Len Silverman.



Miriam Kamen Zysman celebrated her 104th birthday on May 16. Mazel tov and best wishes from her family and friends.

What's New

Thursday, June 20

MYSTERY OF SAN NICANDRO

Na'amat Club Aviva is showing the film *The Mystery of San Nicandro*, which tells the story of people discovering their Italian Jewish roots. **Laura Cattari** will discuss the film, 7:30 p.m., Borochov Cultural Centre, 272 Codsell Ave. $20/$25. www.naamat-Toronto.com or 416-636-5425.

Friday, June 21

THE ROARING TWENTIES

The Annex String Quartet performs works by **George Gershwin, Benny Goodman** and **Kurt Weill**, Temple Sinai, 8 p.m.

Saturday, June 22

B'NAI SHALOM

B'nai Shalom, a Conservative congregation, meets in Oakville at 10 a.m. www.bnaishalom.ca or 905-901-9889.

Sunday, June 23

BOOK CLUB

Temple Har Zion book club discusses *Songs for the Butcher's Daughter*, by **Peter Manseau**, 7:30 p.m., Temple Har Zion, 7360 Bayview Ave. 905-889-2252 or cindy.mortimer@gmail.com.

MYELOMA WALK

A walk to raise funds for the **Molly and David Bloom** Chair for Multiple Myeloma Research at Princess Margaret Hospital will be held as part of the Journey to Conquer Cancer Event. Register at www.mm5kwalk.ca or 416-946-6584.

GARAGE SALE

National Council of Jewish Women holds a garage sale, 9 a.m.-1 p.m., 4700 Bathurst St. New and gently used items.

Monday, June 24

'BALLET LAUGHS'

Katherine Barber discusses "Ballet Laughs: The Surprising Comic Side of a Classical Art," Temple Sinai, 1:30 p.m. $12/$15.

CANTOR REMEMBERED

A tribute to the memory of **Cantor Louis Danto** will be held at the Lodzer Synagogue, 12 Heaton St., 7:30 p.m.

Tuesday, June 25

RETIREES IN ISRAEL

An information session for Canadian American Active Retirees in Israel will be held 2-4 p.m., at Temple Emanu-El. Spend 2-7 weeks in Israel, touring and doing community service this winter. RSVP **Annice Stark**, 416-665-2482.

SUPPORT GROUP MEETS

The Irritable Bowel Syndrome support group meets at Trinity Rec Centre, 155 Crawford St., 7 p.m. For more information, call 1-866-600-4875 or www.badgut.org.

Wednesday, June 26

JEWISH GENEALOGY

The Jewish Genealogical Society presents members reporting on their breakthroughs and advice. Temple Sinai, 8 p.m. www.jgstoronto.ca.

Thursday, June 27

MUSSAR PRACTICE

Modya Silver leads 4 sessions of Mussar practice, starting tonight, 8 p.m., at Beth Tikvah Synagogue. To see an outline of the course, visit YouTube and search under "NRKPG-33Wpk." Registration required. 416-221-3433.

Continued on page 37

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Continued from page 36

WHY MAIMONIDES MATTERS

Kenneth Green discusses "Why Maimonides Matters," at a book launch for two new books he has written on the subject, 8 p.m., Beth Avraham Yoseph of Toronto Congregation.

OTHER NEWS

VOLUNTEERS NEEDED

Baycrest welcomes youths between the ages of 13 and 24 to join the summer volunteer program. Provide companionship and assist with creative arts, fitness, outings and administrative work. 416-785-2500, ext. 2572; www.baycrest.org/volunteer.

Reena is looking for teens and young adults to work as recreation buddy volunteers in the summer day program for children, teens and young adults. Volunteers need to commit one day a week for July and August or two days a week for one month. No experience needed. Call **Mille Chadwick**, 905-889-2690, ext. 2112, or email mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

GOLF FOR AUTISM

Golfers are invited to register and raise funds for Autism Speaks Canada the week of June 20-27. Players can register and golf on any course they choose. More information at www.swingforetheanswers.com.

RENT A SPARE ROOM

List your spare room or basement apartment with the accommodation registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

ORILLIA COUNTRY SHUL

Orillia Country Shul resumes its services, starting July 6, with **Rabbi Micah Streiffer**. July 13, **Rabbi Jay Kelman;** July 20, **Rabbi Ilyse Glickman;** July 27, **Rabbi Nir Barkin;** Aug. 3, **Lionel Sharp;** Aug. 10, **Rabbi Elyse Goldstein;** Aug. 17, **Rabbi Tina Grimberg;** Aug. 24, **Rabbi Daniel Mikelberg;** Aug. 31, **Rabbi Arthur Bielfeld.** Services at 10:30 a.m., 151 Creighton St. South. 705-327-7069.

BOOKS WANTED

Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill, is looking for donations of gently used books for its book sale, Aug. 11. (No academic books, encyclopedias or religious books).

ONLY YESTERDAY

Bill Gladstone discusses his new book, *Only Yesterday*, July 3, 7:30 p.m., Shaarei Shomayim Synagogue.

FAMOUS JEWISH TRIALS

Gerald Ziedenberg continues his series on famous trials and personalities, starting July 10, 7:30 p.m., Shaarei Shomayim Synagogue. The first lecture is "The Blood Libel Trial at Riszelar, Hungary."

CHABAD KINDERCAMP

There are still spots available at Kindercamp of Chabad Markham. To apply, visit www.chabadmarkham.org or call 905-886-0420.

NISHMAT YARCHEI KALLAH

The Jeanie Schottenstein Centre for Advanced Torah Study for Women, with **Simi Peters,** senior faculty at Nishmat, offers beit midrash-style Torah study for women of all levels, July 9-11, Yeshivat Or Chaim, 159 Almore Ave. To register, visit www.nishmat.net/ykreg.php or call 416-783-9323.

JF&CS GROUPS

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups to bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Hadar Senior Citizens Social Club is looking for new members. The club meets Monday and Wednesday afternoons, Garnet Williams Community Centre, 501 Clark Ave., Thornhill. Call Phyllis, 905-889-5722.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Trip to Woodbine Casino, July 24; Dance with live music, June 23, 7 p.m.; Barber/hairdresser on site June 27, 10 a.m.-noon; Tuesdays, fitness, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155.

July 4, String quartet plays light popular classical music selections, 1:30 p.m. $3.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Join the Centre for Dynamic Learning Book Club. The next book to be discussed is *419* by **Will Ferguson**, June 24, 1-3 p.m. Ext. 4235.

Tickets still available to see *Shout* at Stage West, June 26.

Enjoy a morning of Yiddish songs, crafts and brunch for grandparents and grandchildren, June 23, 10 a.m. Ext. 4235.

Provocative Female Artists with **Osnat Lippa** starts June 13; **Kevin Courrier** discusses "New York: City of Dreams," starting June 26, 1 p.m.

Mah-jong games, Monday afternoons; Yiddish conversation, Mondays, 1:30 p.m.; Folk dance, Wednesdays 10 a.m.; Recorder lessons (all levels), Wednesdays; Duplicate bridge, Thursdays, 12:30 p.m..

Spirituelle Divas meets monthly, Tuesdays, 1:30 p.m., and Thursdays, 7:30 p.m., and welcomes new members.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org.

Music at the MNJCC. Daytime choir, Tuesdays, 1 p.m.; Jewish chanting circle, June 26, 7:30 p.m. music@mnjcc.org.

Learn to cross-stitch Bible verses with **Temma Gentles**, June 20, 7 p.m.

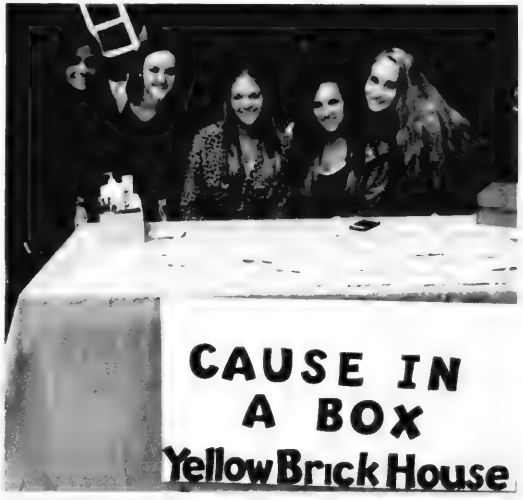
TorontoTIME, photo-based collages of old and new Toronto, is in the gallery until July 1.

Canadian Jewish Playwriting Competition, submission deadline July 2. Prizes include a professional play reading and national publicity. For guidelines, visit www.mnjcc.org/CJPC.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m., Sundays at 8 a.m. **Coleman Bernstein**, 416-968-0200.

CAUSE IN A BOX

Students at Westmount Collegiate Institute in Thornhill, Ont., sponsored a campaign called Cause In A Box, in partnership with the Yellow Brick House, an emergency shelter for women and children. Students and teachers were asked to bring toiletries or cash donations for the residents of the shelter. The toiletries and money will be put in boxes to be distributed to shelter residents. From left are Sarah Safiq, Brooke Silver, Samantha Krystantos, Courtney Savein and Amanda Berkley.



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Polish figurines subject of academic project

Janice Arnold
Staff Reporter

MONTREAL — Wooden figurines of stereotypical Jews have been commonplace in Poland almost forever and, in the past couple of decades, have been filling the shelves of shops catering to tourists, albeit in a gentler form.

Poles traditionally kept these "*zydki*" (a diminutive for Jews) in their homes for good luck.

In times past, their carvers not only exaggerated supposedly Jewish features, but some were clearly inspired by age-old antisemitism, associating Jews with money-grubbing or attempting to find humour by including pigs with them.

Concordia University professor Erica Lehrer has been studying the evolution of this folk art since the 19th century, trying to understand their enduring popularity. The destruction of Polish Jewry did not mean the end of the production and consumption of the knick-knacks, but the reasons changed. During the Communist era, the Jewish figurines were adopted by the Polish democracy movement as a form of resistance against a regime that ignored the Holocaust.

After the fall of communism, enterprising Polish artisans realized there was a market for these figurines among the growing number of tourists, Jewish and non-Jewish.

The artisans adapted the way they made them to avoid offence. Nowadays, the figurines are more nostalgic, rather than pandering to crude ideas about Jews.

An associate professor in the history, sociology and anthropology departments of Concordia, Lehrer holds the Canada Research Chair in Post-Conflict Memory, Ethnography and Museology. She has launched a research project designed to encourage an intercultural dialogue on the meaning of these figurines in Poland's continuing self-examination of its Jewish past and the revival of interest in Jewish culture in a country where there are very few Jews today.

"Jewish figurines have a long history in Polish culture," she said. "They have played different roles as Polish culture and society have changed.

"How do we – and how might we – look at these figurines? What images and experiences do different audiences bring to them?"

Answering these questions is the goal of the project, based at Concordia's Centre for Ethnographic Research and Exhibition in the Aftermath of Violence, which she directs.

Lehrer is curator of the exhibition *Souvenir, Talisman, Toy: Jews for Hearth and Home*, taking place at Krakow's Seweryn Udziela Ethnographic Museum from June 25 to July 14, during the city's 23rd Jewish Culture Festival.

In Polish and English, the exhibition tells how varying cultural, religious, economic and political factors have influenced how these figurines have been created and marketed.

Most of the more than 100 figures on display are coming from private collections in Poland, with some from abroad. Visitors are encouraged to bring their own figurines with them for documentation.

The contemporary artisan featured is Jozef Regula, who had never met a Jew when he began carving them in the 1990s. Volunteers will be on hand to encourage discussion among the visitors, both tourists and local people.

Working with Lehrer are public history student Lauren Ramsay and English and creative writing student Lizy Mostowski, whose parents are from Poland. Mostowski will be tweeting from the exhibition and festival.

The project also encompasses an ongoing interactive website (http://jewishfigs.pl) where anyone is invited to upload photos of the Jewish figurines they own or have seen. Scores of pictures have already been posted in what will be a permanent archive.

The trilingual site (English, Polish, Hebrew) aims to promote comment on the significance of these figurines in the complicated relationship between Jews and Poles, in the past and today.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Wolfe, Sheldon	May 29/13	31 Leacrest St
Banayan, Khanbaba	May 29/13	Private
Goldberg, Irving	May 30/13	3900 Yonge St
Luwish, Edith	May 30/13	New Jersey
Collier, Cyril	May 30/13	3800 Yonge St
Zriben, Raphael	May 31/13	18 Cedarcroft Blvd
Lepek, Charles	June 2/13	2 Edith Dr
Lechtman, Efraim	June 2/13	541 Finch Ave W
Alexander, Horace Myers	June 1/13	122 Clyde Ave
Szasz, Adrian	June 3/13	Private
Abramovich, Edward	June 2/13	
Sugar, Lena	June 3/13	38 Kirkland Blvd
Goldenberg, Simon	June 4/13	17 Donnalyn Dr
Wallach, Menachem	June 4/13	7460 Bathurst St
Brown, Max	June 5/13	3560 Bathurst St
Rothvarger, Yosef	June 6/13	Private
Cochen, Annie	June 6/13	Private
David (Herscovitch), Sheila Joy	June 4/13	29 Maclean Ave

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With all our love always,

Mom, Dad, Jason and family

10th anniversary memorial July 14, 2013
Bathurst Lawn Cemetery at 11:30 a.m.

The unveiling of a monument to the memory of the late

CYLA BIRNBAUM/ FEDERBUSCH ז"ל

(December 25, 1916 – January 2, 2013)

Will take place on

Sunday, July 14, at 10:30 a.m.

Pardes Shalom Cemetery
B'nai Brith Section

Forever loved and sadly missed.
Rosie & Tom, Tova & Martin and your grandchildren

In Memoriam
The unveiling of a monument to the memory of the late

IRENE CHESLOW ז"ל

Took place Friday, April 26th @ Beth Sholom Cemetery.
Irene Cheslow ז"ל is now resting in peace
beside her dear husband **Daniel Cheslow** ז"ל

We remember our parents with love.

Elaine & Jimmy Kay; Michael Cheslow & Families

The unveiling of a monument to the memory of the late

RUTH TOBIS ז"ל

will take place

Sunday, June 23rd at 11:00 a.m.

Pardes Shalom Cemetary

Beth David Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

LILLY SANDORFY ז"ל

will take place

Sunday, June 23rd at 11:00 a.m.

Bathurst Lawn Memorial Park

Shomrai Shabbos Section

Relatives and friends are invited to attend

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HARPER DEFENDS ISRAEL IN U.K. PARLIAMENT: Prime Minister Stephen Harper, above, addressed the U.K. Parliament, on June 13. He spoke on a number of topics, including Canada's foreign and economic policies, and dedicated a portion of his speech to Israel. He told British parliamentarians that in the Middle East, the Jewish state endures as the only western democracy "amidst an unrelenting hostility to its very existence by many of its neighbours – a sorry testament to the persistent hatred of the Jewish People, and the moral relativism in so much of world affairs that provides shelter to such antisemitism." Two days later in Ireland, Harper slammed Russian President Vladimir Putin for supporting the "thugs of the [Syrian President Bashar] Assad regime" with weapons. Harper added that Canada will continue sending humanitarian aid to the Syrian people, but will not provide arms to either Assad's forces or the rebel factions at this time. *[PMO photo]*

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Hamas berates Hezbollah

Elhanan Miller
The Times of Israel

JERUSALEM — Iran will reportedly send a contingent of some 4,000 Revolutionary Guard troops to Syria to aid the regime of Bashar Assad, which is already bolstered by Lebanese fighters from the Hezbollah terror group.

According to a report Sunday in Britain's the *Independent*, the decision to deploy the Iranian forces was taken before Friday's elections in Iran, which saw Hasan Rowhani win the presidency with 50.7 per cent of the vote.

News of Iran's decision comes just days after the United States announced it would aid the Syrian rebels by sending weapons, following the disclosure that Washington had conclusive evidence that Assad's government had crossed Washington's "red line," using chemical weapons against opposition forces trying to overthrow him.

Last Friday, western diplomats in Turkey revealed that the United States was also considering imposing a no-fly zone that could help to monitor weapons shipments, according to *Reuters*. Russia has come out strongly against any such consideration, calling it a potential violation of international law.

In May, Israeli Military Intelligence Chief Aviv Kochavi said Iran was bolstering Assad with a 50,000-strong force of Iranian and Hezbollah fighters.

Last month, the State Department confirmed that Iranian fighters were in Syria, based on accounts by members of the Free Syrian Army in the country.

Iran denied the U.S. claims, calling them a provocation.

"The true enemies of Syria make up these accusations to provoke the people of this country," Foreign Ministry spokesperson Abbas Araqchi said in a statement quoted by Iranian state television.

Hezbollah troops have been openly participating in fighting in the country.

The Lebanon-based terror group recently helped the regime pry the key city of Qusair from the rebels in a harshly fought battle earlier in June.

According to a report in the U.K.-based *Sunday Times*, Hezbollah fighters and members of Iran's Revolutionary Guards are training Syrian troops to spearhead an offensive against rebel-held areas in Aleppo, Syria's largest city and economic heart.

Hezbollah leader Hassan Nasrallah vowed Friday to keep fighting in Syria "wherever needed" and said his group has made a "calculated" decision to defend the Syrian regime no matter the consequences.

In related news, the Gaza-based Islamic rulers of Hamas issued an unusual admonishment of Hezbollah on Monday, calling on the Shiite organization to direct its firepower at Israel and demanding that it withdraw from Syria.

"We demand of Hezbollah to withdraw its forces from Syria and call on it to leave its weapons directed only at the Zionist enemy," read a statement by Hamas, posted on the Facebook page of its deputy political leader Moussa Abu Marzouq. "The entry of [Hezbollah] forces to Syria has contributed to increasing the sectarian mobilization in the region."

Hamas has so far been wary of publicly criticizing Hezbollah for its military support of the Assad regime over recent months. On June 5, London-based daily *Al-Quds Al-Araby* reported that a schism existed within Hamas regarding its attitude toward Hezbollah. Hamas' military wing, the Izz Ad-Din Al-Qassam Brigades, reportedly endorsed the alliance with the Syria-Hezbollah axis, while its political leadership opposed it. A Hamas military spokesperson denied that report, however.

But in its statement Monday, Hamas insinuated that Hezbollah had actually forgotten its original mandate – fighting Israel.

"The Palestinian issue is the central issue for the Arab and Islamic nation. Resisting the Zionist occupation is its primary mission, and the compass of resistance and its direction must be maintained regardless of the changing circumstances," read the statement.

Timesofisrael.com

Ya'alon: Israel not planning to intervene in Syria

JTA

WASHINGTON — Israel will not intervene in Syria in part because any such intervention would harm the side Israel favours, Defence Minister Moshe Ya'alon said last week.

"We don't intervene, we do not interfere," Ya'alon said Friday in Washington, prior to a meeting with his U.S. counterpart, Defence Secretary Chuck Hagel. "Any Israel intervention might affect the side we support, and not for its benefit."

It's not clear what side Israel would favour. Israel has said it backs the American demand that Syrian President Bashar Assad step down, a move that would wound Israel's most dangerous rival in the region, Iran, as well as Hezbollah, the potent terrorist force in Lebanon.

On the other hand, Israel appreciates the quiet that successive generations of Assads have ensured on its border, and fears the rise of Islamists among rebels in that country.

Ya'alon's remarks came as Barack Obama's administration said it was ready to increase military support for the rebels.

Ya'alon said the red lines that would trigger Israeli actions in Syria are cross-border fire and the transfer of chemical and strategic weapons.

He said the worst possible outcome in Syria would be "a chaotic situation, but we can manage it."

He called for increased western and U.S. support of Jordan, which has absorbed most of the refugees fleeing bloodshed in Syria.

Ya'alon was bluntly dismissive of Obama administration efforts to restart the Palestinian-Israeli peace process, blaming the Palestinian insistence on a settlement freeze before talks start again for the failure of the process.

He also dismissed as "just spin" the recently revived 2002 Arab peace initiative favoured by the Obama administration.

Ya'alon said U.S.-Israel defence and intelligence co-operation was close and that he believes it is still possible to keep Iran from obtaining nuclear weapons through peaceful means.

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New Iranian president will have difficult time

Elhanan Miller
The Times of Israel

Purple ribbons representing the candidacy of Hasan Rowhani coloured Iran on Saturday, symbolizing a surprise triumph for Iranian moderates over conservatives four years after the green reformist movement was snuffed out by the country's clerical regime.

Analysis

In his public speeches, Rowhani – himself a conservative Shiite cleric –promised Iranians change both domestically and abroad. But Israeli experts on Iran said Saturday that with no control over foreign policy and with the country's economic situation dependent to a great extent on international decisions, the new president has precious little leeway.

"An Iranian president largely serves as head of government for the supreme leader," Raz Zimmt, a research fellow at the Alliance Center for Iranian Studies at Tel Aviv University told the *Times of Israel*. "He has no real prerogatives in foreign policy and his ability to provide solutions on the central issue, the economy, is limited."

Mahmoud Ahmadinejad's populist economic policies, coupled with crippling western sanctions, have brought Iran to the brink of financial collapse. The official inflation rate is 32.3 per cent (experts say it's actually much higher) – the steepest in the last 18 years – and the rial, Iran's currency, has lost half its value in the last year.

During a foreign policy debate between Iran's presidential candidates, Rowhani made what was seen as a sharp criticism of the current leadership's bullheaded insistence on pursuing a nuclear program at all costs. "It would be nice to see centrifuges turning, provided that the wheels of the country also turn," he said.

As secretary of the Supreme National Security Council (a position he filled from 1989 to 2005), Rowhani suspended the enrichment of uranium for two years, between 2003 and 2005. He was criticized for this during the election campaign, but repeatedly claimed that the decision was Supreme Leader Ayatollah Ali Khamenei's, not his. The United States had just invaded Iraq, and the Iranian leadership was fearful of a similar fate.

Dry Bones
HEADS HE WINS, TAILS THEY LOSE
NOW LIST HAD A SELECTION.
DON'T YOU MEAN ELECTION?
VOTERS WERE ALLOWED TO SELECT ONE OF THE SUPREME LEADER'S CANDIDATES!
WOW.
THAT'S WHY THEY CALL HIM "SUPREME LEADER" AND . . .
"AND"?
AND IT SOUNDS BETTER THAN "PUPPETMASTER."

On Friday, Rowhani brazenly declared that he was running "to boot out the extremists," indicating to western observers that, unlike Ahmadinejad, he seemed to be set on change. But Meir Javedanfar, who teaches about modern Iran at Herzliya's Interdisciplinary Center, said that, paradoxically, Rowhani could be put to good use by Iran's conservative decision-makers.

"They could have falsified the elections, but chose not to do so," Javedanfar said in an interview. "Now the regime can use Rowhani to mend bridges with the West, because the cost of sanctions has become too high."

Zimmt said that by falsifying the elections as it did in 2009, the regime would have risked another round of widespread protests, a price hardly worth paying, considering that Rowhani's positions are not diametrically opposed to those of Khamenei.

What moves can the new leader undertake?

Rowhani can try to convince the supreme leader to engage in negotiations with the United States, but cannot initiate such a move on his own, Zimmt said. Domestically, he will likely act to release political prisoners and stress the importance of freedom of expression.

On June 13, Rowhani told the Saudi-owned daily *Asharq Al Awsat* that he aspires to mend relations with Arab Gulf countries, and specifically with Saudi Arabia, which has viewed Ahmadinejad's Iran with deep suspicion.

Economically, Rowhani has a freer hand than in foreign policy, Javedanfar said, and he can roll back Ahmadinejad's policy of cheap government loans that caused a sharp rise in inflation.

One thing was clear on Saturday: the Iranian public wanted change, fearing the continuation of status quo or worse – a hardliner in the form of Saeed Jalili, the current secretary of the Supreme National Council and Khamenei's favourite.

"We won't let the past eight years be continued," Rowhani told a crowd last week. But his ability to deliver on that promise seems rather limited.

Timesofisrael.com

"AN ENTHRALLING, STIRRING TALE. DIRECTED WITH A SURE, DELICATE TOUCH AND GREAT INTIMACY."
-MANOHLA DARGIS, THE NEW YORK TIMES
"A DELICATE BALANCE OF DRAMA AND HUMOR, SHAPED BY INTERPERSONAL CONFLICTS AS IN A JANE AUSTEN STORY."
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NEW YORK | SUNDANCE | TORONTO
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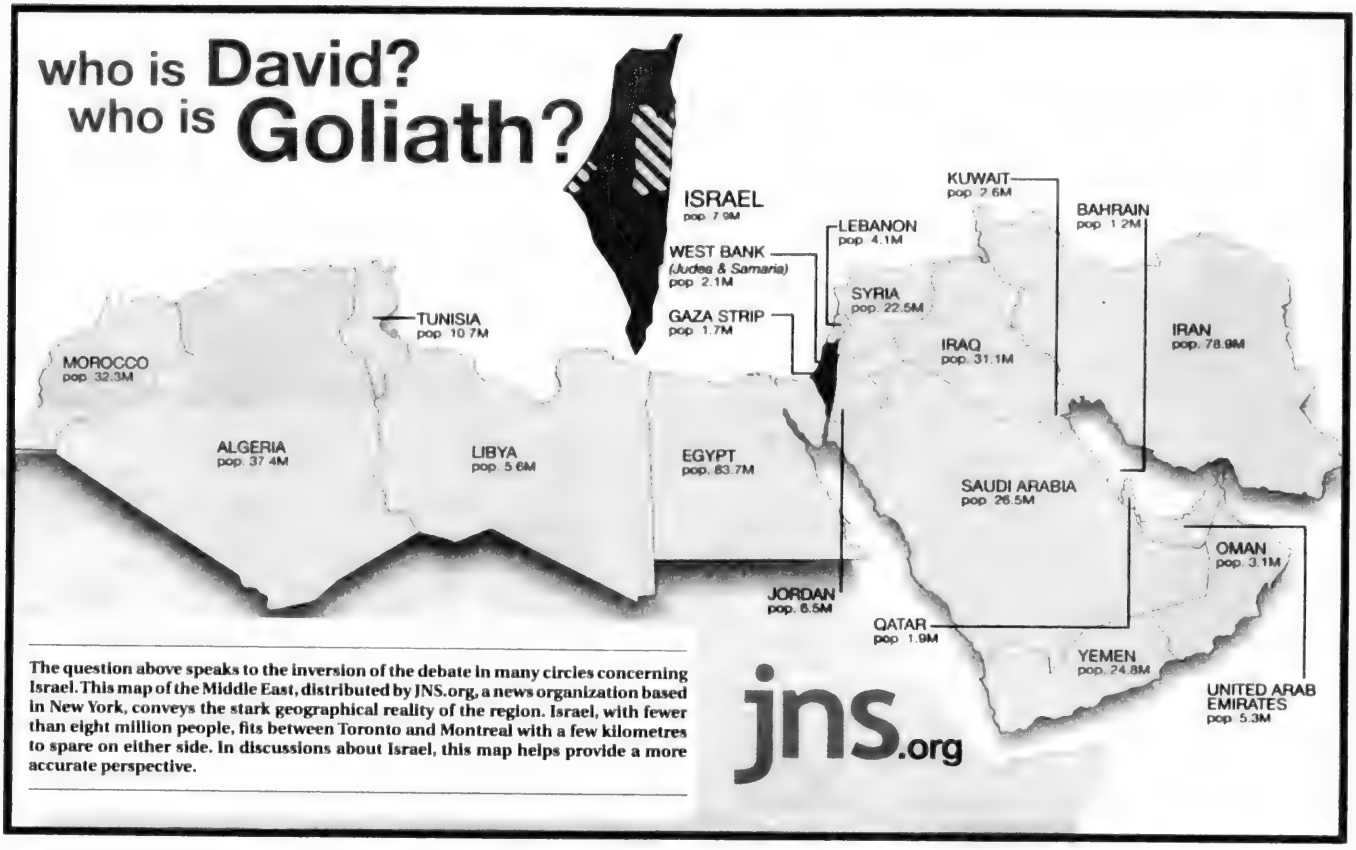
IN THEATRES JUNE 21
Los Angeles Times
"GRETA GERWIG SHINES."
The New York Times
"GRAND, ROMANTIC AND GENEROUS."
The Washington Post
"GRETA GERWIG IS AT HER INCANDESCENT BEST."
magazine
"A MUST SEE
Frances Ha
IN THEATRES JUNE 21



The question above speaks to the inversion of the debate in many circles concerning Israel. This map of the Middle East, distributed by JNS.org, a news organization based in New York, conveys the stark geographical reality of the region. Israel, with fewer than eight million people, fits between Toronto and Montreal with a few kilometres to spare on either side. In discussions about Israel, this map helps provide a more accurate perspective.

Netanyahu blasts world for ignoring Nazi threat

The Times of Israel

JERUSALEM — The world knew about the Holocaust and did nothing, Prime Minister Benjamin Netanyahu said from the Auschwitz death camp June 13, vowing that Israel would take matters into its own hands to prevent a second Holocaust.

"The Allied leaders knew about the Holocaust as it was happening. They understood perfectly what was taking place in the death camps. They were asked to act, they could have acted, and they did not," said Netanyahu.

"For us Jews, the lesson is clear. We must not stand idle before the threats of annihilation. We must not bury our heads in the sand, or let others do our work. From here, the place that provides testimony for the will to eradicate us, I, the prime minister of Israel, the Jewish state, tell all the nations of the world: the State of Israel will do whatever is necessary to prevent a second Holocaust."

The prime minister was speaking at the opening of a new pavilion at Block 27 of the former Nazi death camp, designed to educate visitors about the Holocaust and Nazi Germany's quest to exterminate Jews.

The exhibition was curated by Israel's Yad Vashem Holocaust memorial museum. It aims to detail the backdrop of the Holocaust, the Nazi ideology for murder and the physical and spiritual struggle of its victims. It includes survivor testimonies and victims' names.

Netanyahu, whose father was born in Warsaw, has an emotional connection to the Holocaust, although he has faced criticism for citing it frequently in the context of current events, notably regarding the potential nuclear threat from Iran. For years, Netanyahu has used his annual address on Israel's Holocaust Remembrance Day to caution about the danger of a nuclear Iran and vowing that "never again" will the Jews be powerless to defend themselves.

Israeli Prime Minister Benjamin Netanyahu speaking at Auschwitz-Birkenau ***[Israel Sun photo]***

Speaking to reporters June 12, Netanyahu insisted the intentions of the Iranians are just as murderous as the Nazis and their helpers.

"The comparison is intentional. Does Iran want to destroy the State of Israel, first and foremost its Jews? The answer is yes," he said in response to a question from *The Associated Press*.

"Here is where the comparison diverges, since there was no State of Israel back then that could defend itself. The difference is not in the hatred of Jews and the will to destroy them. This is something that is pretty consistent in history and even modern history. The Holocaust didn't change this situation."

Netanyahu said the upcoming "so-called" Iranian presidential election would "change nothing" in the Islamic republic's quest for nuclear weapons, and that the regime would continue to pursue a bomb aimed at destroying Israel. Iran insists its uranium enrichment program has only peaceful goals.

"This is a regime that is building nuclear weapons with the expressed purpose to annihilate Israel's six million Jews," Netanyahu said. "We will not allow this to happen. We will never allow another Holocaust."

Timesofisrael.com

Google beats Facebook to acquire Israeli firm, Waze

David Shamah
The Times of Israel

TEL AVIV — In the end, it was a case of being in the right place at the right time for Waze, the much-loved, Israeli-born-and-raised app that uses crowdsourcing to beat traffic.

Last week, Google and Waze mutually announced that the Israeli company had sold itself to the search-engine giant for $1.1 billion (all figures U.S.).

Waze had found the "sweet spot" of the social networking world into which U.S. giants Google and Facebook are keen to expand. Courted feverishly by both suitors, Waze chose Google, in large part because the U.S.-based search engine giant assured Waze it could keep its existing R&D facilities in Israel, rather than relocate them to the United States or Europe.

Waze got to the coveted position of being sought after by the giants of the industry because of the hard work of its development team and because in Waze, each found something unique that would push forward their own interests.

For Facebook, Waze was an app that would give it an instant social network geared to drivers, opening up new advertising possibilities. For Google, Waze offers a chance to beef up its own social network – and deny its competitor a gem that could have posed a real challenge in the future.

Google won, buying Waze for $1 billion in cash, with an additional $100 million in performance payouts in cash and Google stock for employees, company sources said. "Of course, we're all celebrating now," said a Waze employee who spoke anonymously. "In many buyouts, the workers get either nothing, or shares in companies that they aren't familiar with, and can't really gauge the value of. But everyone knows Google and knows that they are very lucky to have on opportunity to have a share in their success."

Rumours that Google was interested in buying Waze surfaced several weeks ago, after reports that a deal between Waze and Facebook had broken down over Facebook's insistence that the Waze team relocate to one of its existing R&D facilities in Europe or the United States.

Waze's leadership reportedly insisted on remaining in Israel. In an interview several years ago, Waze co-founder and president Uri Levine said the company is very proud of its Israeli roots and that he did not foresee moving anywhere.

While some cynics downplayed the issue of location as a reason for Waze to allow the deal with Facebook to fall apart, the final price tag to be paid by Google is not hugely different.

The difference between the two offers was in the "extras," in Google's willingness to allow Waze to retain its independence, and its Israeli identity.

In a blog post officially announcing the deal, Google vice-president Brian McClendon said, "The Waze product development team will remain in Israel and operate separately for now." Google already has numerous development teams in Israel, so Waze will fit right in with the company's operations.

Google already has a traffic and mapping application, but it hasn't taken off to the extent Waze has. In his blog post, McClendon said he hoped that would change. "We're excited about the prospect of enhancing Google Maps with some of the traffic update features provided by Waze and enhancing Waze with Google's search capabilities," he wrote, adding that Google will "also work closely with the vibrant Waze community, who are the DNA of this app, to ensure they have what's needed to grow and prosper."

Google, of course, has the resources to further develop its own mapping app. Although Waze's 50 million users will help beef up Google Maps, many analysts believe Google's motivation in buying Waze was not to improve its own app, but to deny Facebook a prize that could have enhanced competition in the social network sphere.

Waze's users are a highly desirable demographic – car owners who have disposable income – and would have helped Facebook position itself as a social media network appropriate for adults, as well as teenagers. Plus, Facebook would have an instant inroad into mobile social media, with its attendant advertising opportunities, including ads beamed at drivers as they move through different areas. Waze has a well-developed location-based advertising engine doing just this, and the Google move denies Facebook a powerful arrow the social network would have been glad to add to its quiver.

Regulators have taken note of the Google "play" against Facebook. According to a report in *The Marker*, European regulators are demanding "guarantees" that Google will not add Waze's user information to its own user database, but rather keep the two services separate. The issue has become a hot-button concern in the wake of news that Google co-operated with the National Security Administration (NSA) in the United States, allowing the NSA liberal access to data as a part of the "Prism" data-gathering project.

Google already has enough data on everyone, the regulators said, and doesn't need more. In the United States, indeed, some critics are calling on the Department of Justice to put a stop to the deal, as it will give Google even greater domination in the mobile services area.

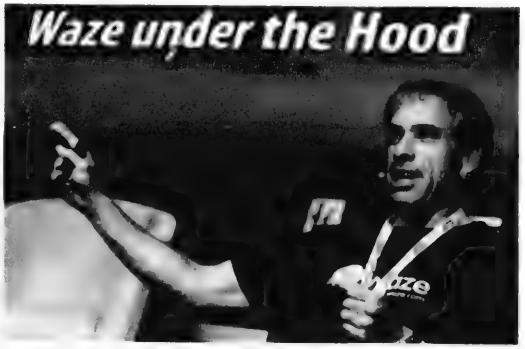
But Google's purchase isn't just a negative play against Facebook; it's also an offensive one. Google has its own social network, called Google Plus, which is seeking traction in a Facebook-dominated world. Google Plus has about 350 million active users, versus Facebook's 700 million active users (and more than one billion accounts). Google Plus has been considered a dark horse in the social networking sphere, but it's a fast moving horse. Google started the service in September 2011, and it has quickly grown to be the world's second-largest social network. Integrating Waze's loyal user base into Google Plus could provide the social network with the features, and the boost, it needs to up its user base.

As far as Waze is concerned, the deal saves the company the "trouble" of going public. Writing in his own blog post announcing the deal, Waze CEO Noam Bardin noted that "choosing the path of an IPO [initial public offering] often shifts attention to bankers, lawyers and the happiness of Wall Street, and we decided we'd rather spend our time with you, the Waze community. Google is committed to help us achieve our common goal, and provide us with the independence and resources we need to succeed. We evaluated many options and believe Google is the best partner for Waze, our map editors, area managers, champs and nearly 50 million Wazers globally.

"Together, we can accelerate our mission to outsmart traffic. We will continue to make a real impact on drivers globally, helping them save time and money while making everyone's daily commute a bit more efficient and fun," Bardin wrote.

Either way, Israelis can be proud that one of the most innovative mobile apps is fetching the largest amount of money ever for a consumer-oriented service, Prime Minister Benjamin Netanyahu said. In a phone call last week, Netanyahu wished Bardin a "mazel tov" and a "*mabrouk*," the Arabic term for congratulations. "You reached the goal," Netanyahu said, "placing Israeli technology at the centre of the world's attention."

Timesofisrael.com



Uri Levine, co-founder and president of Waze *[Flash 90 photo]*

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Too hot to cook

Beverly Levitt
Special to The CJN

With summer temperatures sometimes soaring as high as 90 to 100 degrees Fahrenheit, it's almost too hot to eat. But it's definitely too hot to cook.

Fruits and vegetables with high water content are best in hot weather – melons, berries, cucumbers, tomatoes, lettuce and celery. Buy sumptuous summer produce and have it chilling in the refrigerator for easy, refreshing snacks.

Cold fish has great appeal – summertime and poached salmon are synonymous. The white meat of poultry, served cold in salads, sandwiches and alongside marinated vegetables is a treat, too. And salads, salads, salads. The only dish more refreshing is chilled soup – gazpacho, cucumber, vichyssoise and the whole berry family – boysenberry, raspberry, strawberry and blueberry.

Sorbets and ices made with fresh summer fruit cools us down. Cold popsicles can be made with fruit juice in ice cube trays. A pitcher of invigorating homemade lemonade or iced tea should be but a few steps away. Remember, sugar makes us feel hotter, so cut down on your normal amounts. Fruit juice or concentrate is a satisfying substitute.

CAESAR SALAD WITH ALBACORE

Forget everything you've ever heard about boring old tuna fish. Add these special ingredients and combine them with a Caesar salad, and you're in for a gourmet delight. This recipe can also be made with canned salmon.

Albacore Spread
2 - 6 1/2 oz. cans albacore tuna in water
2 tsp. extra virgin olive oil
1 tsp. canola mayonnaise
1 tbsp. freshly squeezed lemon juice
2 tsp. balsamic vinegar
1 tsp. Dijon mustard
1/4 cup fresh chives, chopped fine
1/4 cup fresh parsley, chopped fine
1 tbsp. fresh dill, chopped fine
1/4 cup sweet red onions, chopped fine
1/4 cup celery hearts, chopped
2 tbsp. black olives, chopped

Mix all ingredients together. Refrigerate.

Caesar Salad
1 head Romaine lettuce, chilled
3/4 cup extra virgin olive oil
kosher salt and freshly ground pepper to taste
juice of 1 lemon
1 tsp. Dijon mustard
2 garlic cloves, pressed
1/2 cup freshly grated Parmesan cheese
6 to 8 anchovies, mashed
1/2 cup herbed croutons

Break chilled romaine into serving sized pieces and scatter them in bottom of large salad bowl, preferably wooden. Whisk together olive oil, salt and pepper. Add lemon juice, Dijon and garlic. Drizzle over lettuce and toss until it is thoroughly coated with dressing. Add cheese and anchovies and toss once more. Scatter croutons over top.

Putting it all Together

Put Caesar salad on individual, chilled salad plates. Place scoop of albacore spread in the middle of each salad. Serves 4 to 6.

CAPRESE

1 loaf freshly baked bread
4 ripe, firm tomatoes, sliced thick
1 lb. white mozzarella, sliced
1/2 cup fresh basil leaves, coarsely chopped
fruity olive oil

Slice bread into thick pieces. To assemble, place 2 slices bread on a dinner plate. Top bread with 1 slice tomato and 1 slice mozzarella. Sprinkle with basil and drizzle with olive oil.

GAZPACHO

From Spain, gazpacho is one of the most popular cold soups. It is wonderful in the summer when the weather is hot and tomatoes and onions are sweet.

3 lb. ripe tomatoes, peeled and chopped fine
1 sweet Vidalia onion, peeled and chopped fine
2 cucumbers, peeled, seeded and chopped fine
1 jalapeno pepper, seeded and diced
3 cloves garlic, minced
2 cups tomato juice, chilled
1/4 cup olive oil
1 tbsp. red wine vinegar
2 tbsp. lime juice (or more to taste)
few dashes Tabasco
few dashes Worcestershire sauce
1/4 tsp. cumin
salt and freshly ground pepper to taste.

Combine all ingredients, stir to blend, cover and refrigerate until very cold, 3 to 4 hours. Serve in frosted soup bowls. Garnish with diced avocado, chives, cilantro, sour cream, croutons and lime wedges. Serves 6.

KASHA WITH WILD MUSHROOMS, CHESTNUTS AND PEAS

Cooked brown rice or couscous may be substituted for the kasha.

1/4 cup fresh lemon juice
1 tbsp. balsamic vinegar
1 tsp. honey
1 tbsp. olive oil
salt and freshly ground pepper
1 cup kasha (buckwheat groats) cooked
1/4 cup dried wild mushrooms, soaked in hot water for 20 minutes
1/2 lb. fresh mushrooms, sliced
1 1/2 cups fresh peas
1/2 cup red bell pepper, seeded and chopped
1 small shallot, peeled and finely chopped
1 cup fresh water chestnuts, peeled and sliced or
1 small can water chestnuts, sliced
1/2 cup pine nuts (optional)
1 dozen fresh figs, sliced in quarters (optional)

Combine lemon juice, vinegar, honey, olive oil, salt and pepper and let them sit for 10 minutes while you are assembling the salad. In serving bowl, combine kasha, mushrooms, peas, bell pepper, shallot and water chestnuts. Pour dressing over mixture and toss gently. Sprinkle with pine nuts and garnish with figs, if desired. Serve at room temperature. Serves 4 to 6.

GAGIOLINEL ALLA TOSCANA
(Marinated white beans)

Very loosely adapted from *La Vera Cucina* by Carlo Middione, Simon & Schuster, this will last for several days in refrigerator. Serve with green salad and crusty bread.

1 15 oz. can cannellini or other white beans, drained
2 tbsp. extra virgin olive oil
2 tbsp. red wine vinegar
2 garlic cloves, minced
1/4 cup sweet onion, minced
1/4 cup Italian parsley, chopped
4 fresh sage leaves or 1 tsp. dried sage
1 ripe medium tomato, chopped
salt and freshly ground pepper to taste
1/4 cup freshly grated Parmesan Cheese, (optional)

Mix together all ingredients. Let sit for at least 1 hour before serving. Serve on a plate lined with radicchio or butter lettuce, on which you have drizzled some extra virgin olive oil and a tiny splash of vinegar.

EYE ON ARTS

By BILL GLADSTONE

NEW BOOK CELEBRATES WORKS OF CANADIAN ARTIST JOSH SILBURT

Born in Manitoba in 1914, **Josh Silburt** grew up in Winnipeg, rode the rails to Toronto during the Great Depression, and became a sports and political cartoonist for the *Toronto Star*, the *Toronto Telegram* and other newspapers. A committed Communist, he found it increasingly difficult to sell his political cartoons during the Cold War era, and so ventured into painting landscapes, building upon the style and perspective of the Group of Seven.

His son, **Allan Silburt** of Ottawa, has published an attractive coffee-table book, *A Colourful Life: The Art and Drawing of Josh Silburt*, which captures the richness of each phase of his father's artistic career. The earlier sections of the book are filled with highly professional political cartoons, sports cartoons and other sketches. The second half of the book showcases Silburt's fine oil paintings, sketch-pad drawings and acrylics of the Canadian wilderness in Muskoka, Algonquin Park and other quintessential Group of Seven locations; he also painted the Rocky Mountains and Alaska coastline.

Silburt emerges as a first-rate talent with his own colourful stylistic take on the iconic Canadian landscape. "Josh developed his unique style of palette knife application of vivid oil impasto and later brushed acrylics, capturing the beauty and ruggedness of Canada," writes his son.

Silburt, who died in 1991, was the subject of many one-man art shows, and his works were purchased by many private and public collectors around the world. The new book was published by General Store Publishing House (www.gsph.com) and sells for $50. For more about the artist, visit www.joshsilburt.com

* * *

Arts in Brief

• Music, dance and the spoken word comingle in singer-songwriter **Donna Greenberg**'s *Burnt and Toasted!*, a one-woman show about love gone wrong, co-created with **Jordan Klapman**. Tarragon Extra Space, 30 Bridgman Ave. Part of Toronto Fringe Festival; $10 at the door. July 5 to 13. www.fringetoronto.ca, 416-966-1062, ext. 1.

• The deadline is July 2 for the 2013 Canadian Jewish Playwriting Competition. Details at www.mnjcc.org/CJPC or 416-924-6211, ext. 606.

• Miles Nadal Jewish Community Centre seniors and boomers group features an afternoon of light, popular classical music with commentary by the **Tost String Quartet**. $3. Thursday, July 4, 1:30 p.m. for refreshments, program 2 p.m.

• The 25th annual Toronto Fringe Theatre Festival features 148 shows in 35 venues, and runs July 3 to 14. For details, please visit www.fringetoronto.com

• *Crazy for You*, the musical featuring songs by the **Gershwins**, is on stage at Theatre By the Bay in Barrie, Aug. 8 to 30. www.theatrebythebay.com

* * *

At the Galleries

• *TorontoTIME*, by **Harry Enchin**, is an exhibition of photo-based collages that digitally combine images of the city of Toronto with modern-day images. At the Miles Nadal JCC Gallery until July 1.

African-American singer in love with Yiddish songs

Andy Levy-Ajzenkopf
Staff Reporter

Inspired by the Coen brothers' Yiddish soundtrack to their 2006 film *A Serious Man*, up-and-coming operatic bass singer Anthony (Mordechai Tzvi) Russell is being hailed as the new voice of Yiddish song.

The California-based singer performed in Toronto this week on June 19 at the Ashkenaz Festival's annual summer Yiddish concert at the Randolph Theatre (736 Bathurst St.), and is scheduled to sing at the Ideacity conference on June 20 at Koerner Hall in The Royal Conservatory.

He'll also sing at Bialik Hebrew Day School on June 21.

In an emailed statement to *The CJN*, Russell said he has become enamoured of Toronto over the course of various visits to the city.

"I love Toronto because I found out the warm welcome I received there had historical precedent," he wrote. "It just so happened that [African-American singer and civil rights activist] Paul Robeson, one of my personal heroes, was warmly received by the Jewish community of Toronto at a time when racial and political prejudices kept him from performing on many other stages. Toronto resonates with me both personally and professionally."

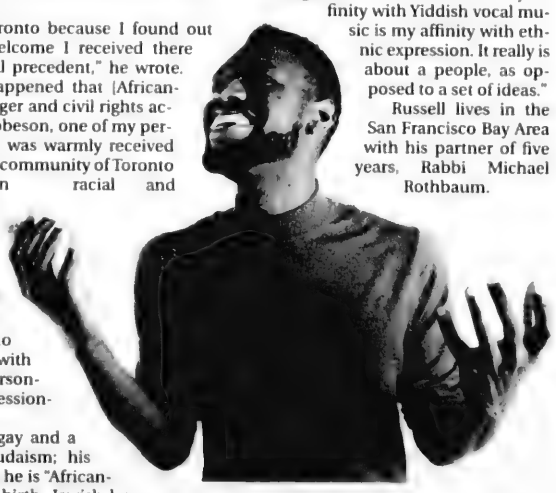
Russell is gay and a convert to Judaism; his website notes he is "African-American by birth. Jewish by choice." He feels like singing in Yiddish bridges the gap between his African-American heritage and his newfound Jewish one.

"This music was perfect for my voice type. These songs really touched me. I always want to bring a quality of vulnerability and sensitivity to my singing, and did I ever find that in Yiddish. I found songs that were about me, even though people wouldn't expect it," Russell said.

In a June 11, 2012 interview with the *Forward*, he further described his love of Yiddish song.

"The reason I feel like there's a relationship between African-American classical music — by which I mean, say, spirituals that have been arranged for performance — and Yiddish art song, is that it's an ethnic music. It's very directly an expression of the lives, the loves and the struggles of the people who are in the songs," he told *The Forward*. "My affinity with Yiddish vocal music is my affinity with ethnic expression. It really is about a people, as opposed to a set of ideas."

Russell lives in the San Francisco Bay area with his partner of five years, Rabbi Michael Rothbaum.



Anthony (Mordechai Tzvi) Russell

Hannah Arendt and the Eichmann trial

Joseph Serge
Arts Editor

In 1963, the *New Yorker* magazine published Hannah Arendt's five-part series on the Adolf Eichmann trial, which she witnessed in Jerusalem two years earlier.

Her philosophical approach to her articles received fierce criticism and opposition from media and friends, particularly for her portrayal of Eichmann and for her blaming the Jewish councils for acquiescence in the Holocaust.

Hannah Arendt, opening June 21 at TIFF Bell Lightbox, is a captivating film directed by Margarethe von Trotta, which portrays Arendt during this period from 1961 to 1964.

Little is paid to her past, except in brief flashbacks that portray her love affair with her philosophy professor Martin Heidegger. The film does a good job of informing the viewer quickly, through conversations, about her past. She had fled Germany after the rise of the Nazi party and then escaped the notorious French detention camp, Gurs, and fled to America in 1941.

The 113-minute German film begins with Arendt, wonderfully portrayed by Barbara Sukowa (who worked in previous von Trotta films such as *Rosenstrasse* and *Rosa Luxemburg*), working as a professor at the University of Chicago. She has gained some notoriety for the publication of her book *The Origins of Totalitarianism*.

When she hears that Eichmann has been captured in Argentina and secretly whisked to Israel she approaches the *New Yorker* to let her cover the trial. The magazine's editor is thrilled to have someone with her academic qualifications cover this historic event although her husband Heinrich Blucher (Axel Milberg) worries it would send her back to the "dark times."

Barbara Sukowa portrays the writer.

There are some bursts of humour in this otherwise dark story, especially when others make light of Arendt's English. For instance, she says, "When the ships are down," instead of "chips."

Arendt travels to Jerusalem to cover the trial, most of which is filmed showing her chain-smoking in the pressroom while watching the testimony on the closed-circuit television. All of Eichmann's scenes are done using the original black-and-white trial footage.

Much of the movie shows Arendt's thought process through weighty philosophical debates with her American friend Mary McCarthy, her husband, and her researcher Lotte Kohler.

"He's so different than I imagined," she says. "He's not spooky at all. He's a nobody."

She argues with her academic friends that Eichmann was not an antisemite; that he was a functional bureaucrat, following orders. Once the transport trains left, his work was done.

Two years later, she finished her 300-page article that the *New Yorker* published in five parts. It provoked immediate scandal in the United States and Israel. Arendt received plenty of hate mail and is called arrogant and ignorant. At one point, Israeli secret service agents warn her not to publish her planned book on the trial.

The controversy focused on two of her main arguments. She was convinced that Eichmann showed no trace of "Satanic greatness." That he was simply "unable to think;" that "a nobody" committed the greatest evil in the world. She called this "the banality of evil."

Perhaps the most controversial point she made, for some, was that fewer Jews would have died in the Holocaust if the Jewish councils, the *Judenrat*, had not co-operated. She felt there must have been something between outright co-operation and resistance.

The movie builds slowly towards what I feel is the greatest scene, in which the discredited professor holds an open lecture at the university to defend her position.

She argues that rather than defending Eichmann, she was trying to reconcile the shocking mediocrity of the man with his staggering deeds. She said that trying to understand him was not the same as forgiving him.

It is here that Sukowa rises to the fore in an award-worthy performance. Her diction and pitch fit the scene perfectly. This powerful climax alone is worth the price of admission.

Hannah Arendt will also screen at the Vancouver International Film Festival June 28-July 4.

Death hovers over Cambodia's Killing Fields

Ron Csillag
Special to The CJN

PHNOM PENH — A familiar feeling stirs in my gut. It's not the delicious lunch that was redolent of lemongrass and basil. It's a slightly sickened, very off-putting sensation I've experienced before on numerous visits to Yad Vashem, the Holocaust museum and memorial in Jerusalem, and to the sites of former Nazi death camps in Europe.

It's death – by the millions.

Here at Cambodia's Killing Fields, the setting is peaceful and sylvan. Hills roll, the grass is green and birds sing. Our guide, an earnest young man named Buntheng, counsels us not to be alarmed when we see bits of off-white bone and scattered teeth on the ground.

"They come up after the rains," he says with a shrug.

The Choeung Ek Genocidal (sic) Center, a former orchard about 15 kilometres southwest of this country's motorbike-choked capital, is many things: education facility, museum and the place where up to 20,000 people were slaughtered under the maniacal Khmer Rouge regime of Pol Pot.

It is the best known of the thousands of killing fields in this still-traumatized nation, a stark reminder of the atrocities of the late 1970s that claimed between two and three million lives.

Few nations (Rwanda comes to mind) have suffered this much human loss in such a short time. Out of a 1970 population of some seven million, Cambodia lost nearly four million people in the '70s to war, rebellion, man-made famine and mass murder.

It was on the last that Pol Pot made his name. He became leader of Cambodia in 1975, and for the next four years, his Khmer Rouge remade the nation along the most extreme Marxist lines imaginable. The aim was to transform "Kampuchea" into a rural, classless society where there were no rich, no poor and no exploitation.

To accomplish this, they abolished money, free markets, normal schooling, private property, transportation, religion, and even traditional Khmer culture.

Public schools, pagodas, mosques, churches, universities, shops and government buildings were shut or turned into prisons, stables, "re-education camps" and granaries. Even certain clothing – loose-fitting black shirts and pants with red-and-white scarves – was mandatory for Khmer Rouge cadres.

Teachers, writers, civil servants and other "intellectuals" were lumped with "bourgeois" merchants and urbanites, and shipped by the truckload to places such as this.

The signposts here tell the story. Prisoners arrived from Tuol Sleng (Security Prison 21, or simply S-21), the notorious Khmer Rouge interrogation and torture facility from which all of seven people came out alive.

"When the trucks arrived," explains one sign, "the victims were led directly to be executed at the ditches and pits or were sent to be detained in the dark and gloomy prison nearby."

Sound familiar? Between 200 and 300 unfortunates arrived every day this way. Buntheng informs us that they were not shot, as bullets were scarce, but beaten to death with mallets, clubs, hatchets and other implements displayed in the adjacent museum. Even the razor-sharp edges of palm fronds were used to slit throats.

Another sign points to the "Chemical Substance Storage Room," which housed DDT and other toxins used to kill off victims who were buried alive, and to mask the stench of death.

One mass grave holds the bodies of 166 victims "Without Heads." Heartbreakingly, babies and children were slammed to death against the "Killing Tree," now adorned with brightly coloured bits of string.

Of 120 mass graves here, 86 have been excavated. And apart from the teeth and bone fragments, bits of brown cloth stick out from the ground all over the place. They're not rags, but the clothing of victims buried barely beneath your feet.

It's not subtle.

The greatest punch is at Choueng Ek's centrepiece, a pagoda-like Buddhist stupa, or reliquary. The 17-tier memorial has acrylic glass sides and brims with more than 5,000 human skulls carefully piled one atop the other. Many show clear signs of having been shattered or smashed in.

The Cambodian people have been through a lot, yet remain gentle and patient, even in the face of justice that moves at a glacial pace.

Whereas the Nuremberg trials began almost immediately after the end of World War II, war crimes trials for Khmer Rouge murderers did not begin until 2007, when a special court established by the government and the United Nations four years earlier to prosecute Communist leaders started to convene.

To date, there has been one conviction.

Jazz singer hopes to lure young fans to her shows

Marvin Glassman
Special to The CJN

Montreal singer Nikki Yanofsky has a resume that few performers can match at age 19. She has sung jazz standards and performed at famed concert venues worldwide over a span of six years.

However, most of the people in her audience are usually people old enough to be her parents and grandparents. She hopes that younger fans will see her embark on a six-week summer tour of seven Canadian cities, including concerts at the Toronto Jazz Festival and the Montreal Jazz Festival.

"I hope to lure some of my younger fans to love jazz in the upcoming concerts and my new CD," Yanofsky said. "There are new songs that I wrote and arrangements that make me sound contemporary, especially with the new band."

Although the upcoming concerts will feature some of the jazz standards that Yanofsky has featured on her past CDs, including her interpretation of Ella Fitzgerald scat songs, Yanofsky will introduce her new band of young musicians, some as young as 19, to showcase some of her new self-penned songs in her upcoming CD *Little Secret*, which will be released later this year.

Yanofsky's appeal for youth is guided by famed 80-year-old jazz artist/composer/producer Quincy Jones, whom she signed with to manage her career earlier this year. Jones produced music for Michael Jackson and Frank Sinatra among other artists. Yanofsky is elated to be guided by Jones as her mentor.

"Quincy has been supportive of me since he first heard me sing at age 15. He has helped me bring the jazz and pop music worlds together in the new CD. I have important things to say in these songs that young people will hear and let go of any preconceived ideas about jazz and embrace the music," Yanofsky said.

"I no longer sound like a child. My voice is deeper and fans will hear the difference right away."

Nikki Yanofsky

Some of the songs on the CD include *Something New*, featuring a soulful Yanofsky to *Enough Of You* featuring vocal harmonies and Yanofsky's interpretation of The Doors' *People Are Strange* as a ballad on the problems of school bullying, a subject close to Yanofsky's heart.

"It hasn't been that long that I remember the problems of being bullied at high school, so the song has a strong message."

Yanofsky achieved fame at the 2010 Winter Olympics for singing *I Believe* before millions of viewers. She has received praise from other musicians and critics for her four-octave range and vocal style sounding like a cross between Fitzgerald and Judy Garland.

Since singing with her father Richard's jazz band in Montreal at age 11 at Maimonides Jewish hospital, young Nikki knew she wanted to be a professional singer.

"There is nothing better I could think of doing in my life than singing and immersing myself into my songs."

Yanofsky's dream came true at age 13 when she headlined the Montreal International Jazz Festival and went on to record CDs and to be nominated for several Juno Awards in 2010 and 2011. Yanofsky made her American television debut in the PBS special *Nikki: Live In Montreal* in 2010.

Along the way, Yanofsky was mentored by many artists, such as Marvin Hamlisch, who featured her at age 14 at Carnegie Hall in New York.

Another memorable night for Yanofsky took place when she performed *On A Clear Day* and *Lazy Afternoon* in honour of her idol at the 2011 Grammy Awards.

"To perform for Barbra Streisand, well that is a dream come true. My mother and I saw all her films from *Funny Girl* to *Yentl* and to share the stage in her honour with Herbie Hancock, Barry Manilow and Stevie Wonder was a special moment for me. There is no singer alive than can be as perfect as Barbra Streisand."

Yanofsky's star has blossomed beyond North America, performing in Asia, Europe and at the Red Sea Jazz Festival in Eilat in 2010.

"Performing in Israel was so moving. How can anyone, Jewish or not Jewish, not feel connected to the people there? I enjoyed not only performing there, but seeing all the landmarks in Tel Aviv and Jerusalem. I definitely want to come back to Israel as often as possible."

Yanofsky has a heart as big as her voice - she is a philanthropist to the Israel Cancer Research Fund and Montreal Children's Hospital among other not for profit organizations.

Nikki Yanofsky performs in concert June 25 at the Toronto Jazz Festival and July 4-6 at the Montreal Jazz Festival as well as five other cities in Canada this month. For tickets to the concerts, call 416-408-0208 (Toronto) or 514-871-1881 (Montreal) or buy online at www.nikkiyanofsky.com

Spielberg's vision of Hollywood's future

Jana Benin
JTA

According to an article in *The Hollywood Reporter*, Steven Spielberg predicts price variances at movie theaters, where "you're gonna' have to pay $25 for the next *Iron Man*, you're probably only going to have to pay $7 to see *Lincoln*."

Spielberg introduced this theory recently in a speech at the University of Southern California. He links it to an "implosion" in the film industry brought on by the flopping of a handful of big budget movies. He shared the stage with George Lucas, who says he believes that Hollywood will soon look more like Broadway, putting out fewer films that stay in theaters for longer periods of time.

Steven Spielberg

This made Spielberg dig up a memory from way back in 1982 when *E.T. the Extra-Terrestrial* stayed on the big screen for a year and four months. Even for a well-known director such as Spielberg, who went on to fame after that hit, making movies is still an uphill battle these days. *Lincoln*, he says, almost ended up on HBO. He had to co-own his studio, he claims, in order to get *Lincoln* into theatres.

Not that Spielberg has anything against television—or video games, for that matter. He is currently working on the TV show version for the Xbox 360 game *Halo*.

J.B. Salsberg's controversial life comes alive

Bill Gladstone
Special to The CJN

It was said that it would take Joe Salsberg three to five hours to stroll along Spadina Avenue from College to Queen streets because he couldn't venture more than a few steps without meeting someone and having a conversation.

The legendary Toronto union organizer and politician, who served as a city alderman for Spadina in the 1930s, and then as a provincial MPP for 12 years until 1955, is the subject of a new academic work, *Joe Salsberg: A Life of Commitment* by Gerald Tulchinsky, a professor at Queen's University (University of Toronto Press).

J.B. Salsberg

The author of the excellent one-volume history *Canada's Jews*, Tulchinsky conveys but does not succumb to the charm and charisma of his subject, and provides a measured portrait that goes far beyond hagiography. He has seemingly left no stone unturned, his many varied archival sources include even a file from the FBI.

Because he was a fringe communist running for the tiny radical Labour Progressive Party, many Toronto Jews were aghast at Salsberg's popularity and "heaved a sigh of relief" when he was defeated upon running in his first provincial election of 1937. Many felt that the association with communism gave the Jews a bad name.

But once elected to Queen's Park, Salsberg usually did his constituents proud. He provided perhaps the most effective opposition in the Legislature, his untiring battle for social justice and for the working class earning the respect of the premier, Leslie Frost, and many of his parliamentary colleagues.

Salsberg represented St. Andrew while his communist cohort A. A. MacLeod represented Bellwoods, both heavily Jewish ridings. "Those two honorable gentlemen on opposite," Frost was once heard to say, "have more brains than my entire backbench put together." The pair, according to Tulchinsky, "were in some ways really the conscience of the House."

Back in the 1930s, as the Zionist movement was gaining an unstoppable momentum, Salsberg remained a Jewish cultural nationalist and supported the Soviet plan to establish a Jewish homeland in Birobidzhan. When Stalin made a pact with Hitler in 1939, many Jewish communists quit the party in disgust but Salsberg kept his thoughts to himself and remained loyal to Moscow while still declaring his opposition to the Nazis and European fascism.

Salsberg was jailed for several months in 1942 for evading Canada's National Registration of 1940 and for being a member of the Communist Party of Canada, which had been declared illegal. I've seen a photo of him from that era in army uniform, but Tulchinsky doesn't address the question of whether Salsberg joined the Canadian Armed Forces: if so, was it just to make himself more palatable to voters?

Salsberg prevailed at the ballot box in 1943, despite the best efforts of some in the Jewish community to prevent his victory. Rabbi Samuel Sachs of Goel Tzedec Synagogue urged voters not to be deceived "by the sheep's clothing of righteousness these communists don at election time."

His win "was very much an ethnic phenomenon," Tulchinsky writes, "because an overwhelming concentration of working-class Jews lived in the Spadina-College nexus."

One of the high points of Salsberg's career came with his battle against anti-Negro and antisemitic discrimination in 1945. After a young black was barred from a skating rink, Salsberg took the matter to City Council and led a demonstration outside the rink; the City banned discrimination at public recreation and amusement places.

Salsberg then helped persuade premier George Drew to introduce an "Act to Prevent the Publication of Discriminatory Matter Referring to Race or Creed." This was a human-rights breakthrough, a precursor to the Ontario Human Rights Code and the first legislation of its kind in Canada.

Perhaps his lowest point came in 1953 when he rose in the Ontario Legislature and gave a laudatory eulogy for Stalin, expressing confidence "that the calumnies which have been directed for so long against Stalin will, as time goes on, sink into oblivion and the figure of Stalin will emerge and remain in history as one of the greatest among the great of all times."

In short, as Tulchinsky notes: "Salsberg went overboard to defend the reputation of one of history's greatest criminals." Two years later Salsberg's political career was over as he suffered an electoral defeat to rising Progressive Conservative Allan Grossman, who had campaigned on the slogan, "Beat Salsberg."

Why did he sing the praises of Stalin, a ruthless dictator who would be exposed as one of history's worst murderers? "He was not stupid, naïve, blind, or uninformed," Tulchinsky concludes. "He was, like many prominent historical figures, a flawed man."

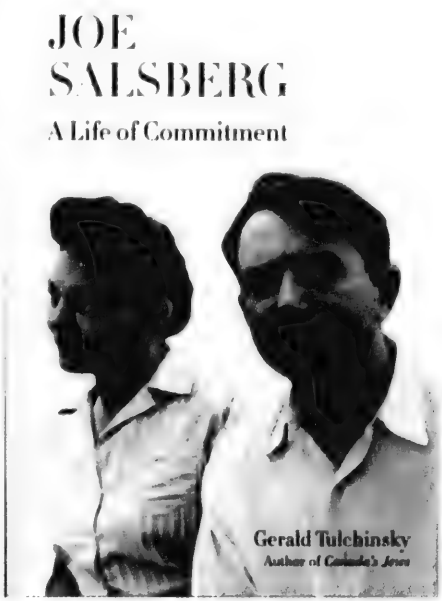
Tulchinsky asserts that Salsberg told lies to cover up the "horrible truths" about Stalinist antisemitism. "Was it out of blind loyalty to the 'cause'? Was it hubristic unwillingness to admit that he was wrong?"

The great "J.B.," as he was known to many, had kept silent about the Soviet Union's purges of the 1930s, the disastrous farm collectivization in Ukraine that led to millions of deaths, the repression of distinct ethnocultural groups, and the slaughter of Jews in the postwar era. Only in 1957 did he make his famous and terribly belated break with the Communist Party.

Tulchinsky fills out his portrait with descriptions of Salsberg's famous articles on the Soviet Jewish question in the *Vochenblatt* newspaper, which were reprinted in Jewish newspapers around the world; and his founding of the New Jewish Fraternal Order, his years as a beloved columnist for *The Canadian Jewish News*, and other important episodes.

Despite his flaws, Salsberg emerges as a deeply humanistic figure who was driven by the ideals of social justice rather than by ideology. A journalist once described him as "that rare bird: a communist with a sense of humour." (During his days as an alderman, when an adversary once called him a puppet of Stalin, he replied, "You're right. I got a telegram from Joe Stalin this morning ordering me to ask for a park for Ward Four.") Even the RCMP would refer to him as "a humane, gentle, and intelligent communist."

Written in an academic style that is at turns both colourful and dry, *Joe Salsberg: A Life of Commitment* succeeds in providing a forthright account of a life. However, it could have been much better had the author given more dramatic shape to the narrative and enlivened it with some first-person anecdotes and tales about its celebrated subject.



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Israel hosts prestigious UEFA tournament despite protests

The Times of Israel

TEL AVIV — The Union of European Football Associations (UEFA) Under-21 European Championship kicked off in Israel last Wednesday with thousands of fans pouring into the country for one of the most prestigious sporting events ever held here, despite the best efforts of several boycott-pushing pro-Palestinian groups.

Despite enjoying home field advantage, the hosts were eliminated early from playoff contention. Israel managed to salvage some pride with a 1-0 win over England. Israel finished third and England fourth in Group A, after three matches of preliminary play.

While opponents of Israel called for a boycott, German's under-21 squad wore special shirts dedicated to Israel as it warmed up for its match against Holland team last Thursday.

The shirts read, "We feel at home" in Hebrew. Wearing them is a rare move by a visiting country in an international tournament. UEFA's Under-21 Championship is the most prestigious sporting competition to be hosted by Israel since the 1968 Paralympics.

Midfielder Lewis Holtby spoke warmly of the welcome the German team received in Israel. "The hospitality in Israel is great, the weather is better than in England or Germany," he said, adding his club, Tottenham Hotspur, had a Jewish background, which made the experience "interesting."

The eight-country contest featured games in Tel Aviv, Netanya, Petah Tikva, and Jerusalem. It included some of the brightest young stars in European soccer from such powerhouse countries as Holland, Germany, Spain and Italy.

Fox Soccer commentator Marc Serber said this could be just the beginning of Israel playing host to large soccer events. "For me, this is a groundbreaking moment… perhaps the true acceptance outside international matches that Israel is a true and valued member of UEFA," Serber said.

According to the Israel Football Association (IFA), more than 150,000 tickets had been sold by the tournament's first week. The event culminated in the final at Jerusalem's Teddy Stadium on June 18.

The Israeli government helped fund the event, putting an estimated 4.5 million shekels ($1.27 million Cdn) toward the games.

The 2011 Under-21 European Champions Spain were favourites to win again, but were expected to face stiff competition from Holland and Italy. Israel, which last appeared in the tournament six years ago, was spared qualifying this time as the host.

Perhaps the biggest star on show was England striker Wilfried Zaha. Zaha, 20, spent the past season playing for Crystal Place, but was bought by Manchester United manager Sir Alex Ferguson for an estimated 15 million British pounds ($24 million) in the January transfer window and is expected to be a key player in the post-Ferguson era at England's top club.

Omri Ben Harush, number 20 for Israel, contests the ball with Italy's Luca Caldirola. *[Flash90 photo]*

Along with Zaha, Spain's attacking midfielder Isco, Italy's midfielder Marco Verratti and Russia's attacking midfielder Alan Dzagoev are expected to star for their respective countries.

Israel's squad featured Jewish, Arab and Druze players. One of the rising stars is Taleb Twatiha, 20, a defender from Maccabi Haifa who grew up in the Arab town of Jasser al-Jarka. The players are "good, excited and motivated," he said in an Israeli promotional video. The team captain, defensive midfielder Nir Biton, 21, from Ashdod, said, "The atmosphere in the squad is amazing." He said there were no "stars," but rather a group of friends who wanted to play well together, as a team.

Israel was selected to host the tournament in January 2011 by UEFA's executive committee meeting in Switzerland, beating out bids by Bulgaria, the Czech Republic and England.

Several prominent pro-Palestinian groups, including the Palestine Solidarity Campaign, urged UEFA president Michel Platini to change the location, but Platini was unmoved.

Two weeks ago, pro-Palestinian protesters demonstrated outside UEFA's offices in London, and several prominent European players – including Chelsea stars Eden Hazard and Demba Ba, and Papiss Cisse of Newcastle – signed a petition opposing the tournament being held in Israel.

Naomi Wimborne-Idrissi, a spokesman for Red Card Israeli Racism, a London-based group set up to oppose Israel hosting the games, said, "There is a strong body of opinion that believes allowing Israel to participate in international events of this kind legitimizes and normalizes entrenched discrimination against Palestinians and glosses over the fact of Israel's illegal occupation of Palestinian land."

She said some of the organizations and individuals backing the protests were "outraged at the obvious injustice of giving Israel a showcase to present itself in a favorable light to the sporting world while suppression of Palestinian rights goes unchecked," and that "Israel deserves to be boycotted every bit as much as South Africa in the days of apartheid."

She also vowed that, "Red Card campaigners across Europe will use every peaceful means at our disposal to oppose future international events being held in Israel."

Unfazed, UEFA recently reiterated its support for Israel as host, and for the preparatory work by the IFA.

"The 2013 UEFA European Under-21 Championship final tournament in Israel is an important bridge between youth and senior football. The experience the players will gain will prove invaluable as they embark on careers in the international game," it said. "This is the first time since the 2000 UEFA European Under-16 Championship that UEFA has staged a final tournament in Israel, and the thanks go to the IFA and the four host cities for the efforts they have put in to help organize what promises to be a superb competition."

As for the IFA, its spokesperson Michal Grunwald noted that the Under-21 contest "is the second most important tournament of the national teams in UEFA" after the quadrennial UEFA European Championship, "so for us to be the host of it… shows great honour and respect. We are excited and focused on the tournament," she said. "We will show the world that we can host a great event."

Asked about the calls for nations to stay away from Israel, Grunwald said, "If you're referring to the protesting and voices to boycott Israel, then we are not dealing with it at all. We are aiming our effort at the tournament. The stadiums are ready and the hosting will be great, on time, and as planned."

PEACEFUL DRIVE

A Ferrari Formula One racing car drives through Jerusalem against the backdrop of the Tower of David as part of the Peace Road Show, which aims to highlight peace and coexistence. *[Flash 90 photo]*

Hatikvah heard as Israel wins ball hockey bronze

Paul Lungen
Staff Reporter

The six guys taking in the action at the Mount Pearl Glacier Arena in St. John's, Nfld. might be forgiven if they thought they were watching a replay of the Boston Bruins' dismantling of the Maple Leafs earlier this year.

Just as in that first round, seventh game comeback/fiasco – it depends which side of the rink you're on – what appeared to be an insurmountable lead turned into anything but.

In this case, it was the underdog Israeli team, let's call them the Davids, who overcame a 5-1 deficit at the hands of "Goliath," the Cayman Islands.

Work with me here. The Cayman Islands doesn't exactly scream hockey powerhouse, but if you form your team around a boatload of Canadian expats working in the financial services industry, who've brought their equipment down, who work out a lot and play in a rink with an ocean view, you're likely going to face some pretty good players.

There was nary a Caymaner on the team, so the Israelis were in tough in the final round-robin game at the recently concluded 2013 World Ball Hockey Championships, pool B.

Israel, for its part, received an exemption and was allowed to include 11 "heritage players," i.e. Jews, in the lineup.

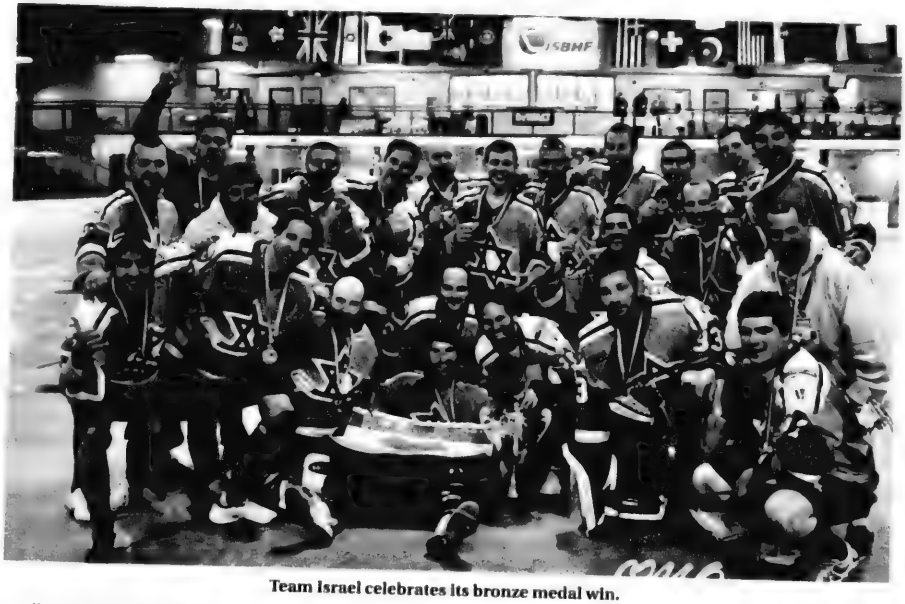
Anyways, in a game Israel had to win to qualify for the bronze medal game, the Caymanians jumped into a 3-0 lead and closed out the first period leading 4-1.

A strong second period team, the Israelis' Josh Stern and Oded Orgil scored once each to narrow the margin to 4-3.

The Israelis continued to pour it on in the third, dominating play but unable to put one past the Caymanite's beleaguered goalie – until Roman Price tied it up with 9:06 to go.

The Caymaniacs continued to play kitty bar the door hockey, holding on for dear life, but with 20 seconds to play, Beni Berisha notched the winner.

Talk about an upset. The Davids, who were expected to be easy pickins' for the other teams, had pulled it off. "We went crazy" celebrating the win, said Lee Grunberg, an alternate captain on the team who's a partner at Priveq Capital Funds in Toronto, one of the team's corporate sponsors.



Team Israel celebrates its bronze medal win.

All six guys watching the game were solidly behind the Israelis, he said, but more than the local support, the win meant Israel qualified for the bronze medal game.

When the guys from Toronto arrived in Newfoundland to meet the half dozen guys who flew in from Israel, a playoff position was farthest from their minds.

"Our first objective was to not get embarrassed, not get blown out," said Grunberg.

Ryan Kimel, team captain, said the guys were recruited from a local ball hockey league, as well as from floor hockey leagues (played in a gym, not in a rink). They were joined by some road hockey guys and even one fellow who played roller hockey. Along with the Israelis, they had about 24 hours to get acquainted and play their first game in the round robin.

In the end, Beni Berisha was named to the all-star team while Roman Price, the tournament's top scorer, was named best forward.

Israel's first game featured a match against Italy, who had been relegated from pool A last year, and were looking to return to their rightful place in the A division.

The first game was "all emotion," Kimel recalled. "We were on an emotional high."

Playing in an international event and representing Israel provided a potent incentive. Not only did the Israelis not get blown out, they ended up tying the favoured Italians, 3-3.

With the draw, the team's objective changed. That went from playing respectably to winning "one game and hearing *Hatikvah* being played," Grunberg said.

It would take a while for that wish to come true. Playing Hong Kong in game two (like the Caymans, Bermuda, Armenia and other teams, Hong Kong consisted largely of Canadians), the boys in blue came up short. They lost 2-1, a score they admit flattered them, after being outshot 37-18. Next up was Bermuda, the eventual gold medal winners. It was a game Israel lost 5-1 after hanging around right into the third period. Israel followed up that result with a 4-2 loss to Armenia.

As the *Hatikvah* soundtrack continued to gather dust, Israel lined up against Great Britain. It was another case of being the underdog, but the Davids had made steady progress since game one.

"We knew we had a chance, but would have to play a great game," said Grunberg. "It just gelled. We won 4-2."

"There was a different attitude on the team as the tournament progressed. There was more confidence with each other. We played as a team, not as individuals," said Kimel.

A win in the final round-robin game, along with some help from other teams, would mean the Israelis would qualify for the bronze medal game. They got the help they needed and in the final game they staged the heroic comeback that will provide them with bragging rights for decades.

The bronze medal game against Hong Kong provided plenty of drama in its own right. Israel, as was their want, fell behind 2-0 in the first period before a goal from Matthew Wohl narrowed the score.

Berisha got the equalizer in the second, giving proof to their unofficial nickname as the "comeback kids."

Nothing was decided in the third period or in overtime. The game came down to a shootout. After both sides scored once in the first five attempts, goalie Jeff Wenter made a save on the sixth shot he faced, leaving the outcome in the hands of Berisha. He didn't disappoint, scoring on Israel's sixth shot, stunning the opposition and likely the Israelis too.

"He ran down to centre. We tackled him. We won the bronze. It was an incredible experience," said Grunberg.

And they got to hear *Hatikvah* one more time.

Lee Grunberg, left, and Ryan Kimel show off Israel's bronze medal trophy. *[Paul Lungen photo]*

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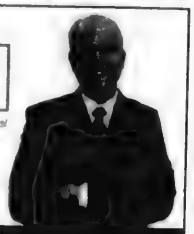

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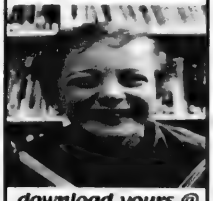
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The Canadian Jewish news

Ethiopia-born Miss Israel has an emotional return

Yityish Aynaw *[Channel 2 screenshot/Times of Israel photo]*

The Times of Israel

JERUSALEM — Israel's first Ethiopian-born beauty queen, Yityish Titi Aynaw, made an emotional return trip at the beginning of the month to the African nation to accompany extended members of her family on their aliyah journey to Israel.

Aynaw, 21, from Netanya, was chosen Miss Israel 2013 in February. She had left Ethiopia with members of her immediate family at age 10.

"Coming back is very emotional. I grew up here but left behind my loved ones. It's very hard," she said to a TV crew from Channel 2, which accompanied her on the trip.

Once in Addis Ababa, Ethiopian passersby greeted the beauty queen with calls of "congratulations, Miss Israel." At the market, onlookers commended her for meeting U.S. President Barack Obama in March and told her she put Ethiopia on the map.

She responded graciously in Amharic, aware that she was standing out with her pink dress and high heels.

"Since I arrived in Israel over 10 years ago, I didn't speak about the country I came from. It's like I forgot everything," Aynaw said, looking around for places and things that would jolt her memory.

She travelled to the house she grew up in with mixed feelings. She was curious to see it but was filled with emotion over her mother's passing in that very home.

"I didn't completely deal with my mother's death. I didn't talk about it. I was afraid to say the word mom. I was afraid people would feel sorry for me and it's not something I wanted," she said.

On a trip to Gondar to visit her mother's resting place, as well as the Jewish Agency's transit camp, Aynaw finally broke down.

The graveyard, she said, is filled with people whose only wish was to go live in Israel.

At the transit camp, she greeted some of the Ethiopians who were waiting to join their families in Israel, including one of her uncles and his family.

"I saw myself as a little girl at the centre, and it broke me. My life is unquestionably better now. They don't have what I have – all they have is hope. These people have been waiting and the only thing they hold on to is the hope," she said.

"I have a Cinderella story, but there was no prince who came along to save me. You have to work hard for success," she concluded.

TimesofIsrael.com

[Israel Sun photo]

More news for young Jews @ heebonics.ca HEEBONICS

Jessica Stuart

Musician has worldly influences

Doing 'whatever feels natural' includes playing the koto

Cara Stern
Staff Reporter

The Jessica Stuart Few's music is hard to define. The group's website calls the collective a "folk-jazz power trio," but it's best described as a collection of Jessica Stuart's life experiences.

The most striking aspect of the band is her use of the koto, a 13-stringed Japanese instrument that Stuart and her mother, ethnomusicologist Wendy Bross-Stuart, studied when the family moved to Japan in the early 1990s for one year when Stuart was in Grade 4.

They moved from Vancouver to Saku, a rural area in the Nagano prefecture, for her parents' sabbatical year. Her mother and father, both academics, had lived together in Japan before having children.

As a nine-year-old, Stuart faced huge culture shock when she discovered how different life was in a small Japanese town.

"They didn't have milk in stores. They were just introducing that," Stuart said.

As well, because rice was such a staple of the Japanese diet, "they had just one type of bread... and [people would approach her family] to do bread demonstrations in the supermarket because nobody knew how to use it," she added.

She recalled her first day of school, when she didn't yet speak Japanese, and only a tiny portion of the population spoke English.

The kids in her class had never seen anybody with blonde hair before.

"They were all crowding around me and trying to touch my hair and face and talking to me in Japanese. It was this totally surreal situation," she said. "They got used to me of course, but it was a totally life-changing experience."

She lost touch with the Japanese instrument a few years after she returned to Canada, but picked it up again five years ago.

Liking the way it sounded, she added it to her band, singing on top of the koto – a very untraditional idea.

Although the koto clearly stands out in her music, Stuart said she chose to use it only because it represents her life, and not to be "gimmicky."

"I never set out to be different... I'm just doing the thing that feels natural to me," she said. "I'm not trying to make some big statement."

To that end, she stopped writing guitar-based versions of Japanese folk songs – something she used to enjoy before incorporating the koto into the band. And even though a Japanese record label has asked her to sing in Japanese as a Japan-only exclusive on her newest album, *Two Sides to Every Story*, she refused.

But she hasn't abandoned the language completely. The group will embark on its first Japanese tour later this year, and Stuart might use her Japanese language skills to do something special at those concerts.

Fans who purchase Stuart's latest CD will be treated to album artwork by Japanese-Canadian abstract artist Takashi Iwasaki, who designed the drawings based on Stuart's music.

That collaboration started when Stuart was on the hunt for album art and began her search by looking around her neighbourhood of Trinity-Bellwoods in Toronto, which is home to several art galleries. She saw an example of Iwasaki's work in one of them.

"I thought it had this playfulness and quirkiness that matched my music," she said.

She asked him to design her album art, and he agreed.

For the next album, Stuart said she hopes to take the collaboration even farther by working together throughout the songwriting process: she would write songs based on Iwasaki's art, and he would draw based on her music.

Stuart said it's important to work with and help other artists in the community. In addition to Stuart on vocals, guitar and koto, her group, which consists of Dan Fortin on double bass and Tony Nesbitt-Larking on drums, also uses several other musicians who are featured on various songs. On *Two Sides to Every Story*, Nico Dann and Fabio Ragnelli take turns on the drums, Rob Teehan plays tuba, and Matt Newton handles the keyboard.

Stuart attributed her desire to engage with a wide variety of people to her parents, whom she described as New York Jews. They also instilled in her a love of music, which she said was also integral to her Jewish upbringing.

For example, on Pesach, Stuart's mother would write out musical cues on their Haggadahs, and the family would sing in harmony.

"I am compelled to, and unable not to, make music," she said. "I have to do it. It's part of my being."

And that defines what she does. It's an extension of Stuart herself, blending her influences from many genres as well as her life experiences. She hopes people who listen to her music will take away the message that it's OK to do whatever feels natural, even if it's "different."

"Sometimes people feel like they have to try to create music or art... that resemble other things that are successful or popular," she said. "I hope people follow their voices and be authentic in all their creative endeavours."

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Am I in love?

Dear Ella,

I met Sonia a few years ago and we became friends. Over the years, she's had a boyfriend, and I've had a girlfriend, but we've always kept in touch.

There is something about Sonia that is different than other women I've dated. She's easy to talk to, doesn't expect anything from me, accepts me for who I am and is fun to be with.

I find myself calling her every day to make plans, and often the day ends up with her staying over at my place.

So does this mean we're really good friends with benefits, or have I fallen in love with her? How do I know? Is there a real way to tell? I've never been in love before – I do know that much – but neither of us has ever said the "L" word to each other. Perhaps this is just a really good friendship. It's a little embarrassing to discuss this with anyone, but since it's anonymous, I will watch your column for an answer.

Friendship or Love

Ask Ella

By Ella Burakowski

We'll begin with a few questions.

- Is Sonia easy to be around?
- Do you find yourself thinking about her when she's not there?
- When something happens or you have an idea, do you feel like you can't wait to share it with her?
- Do you find yourself smiling more when you're together?
- Do you worry about her?
- Do you put her needs above your own?
- Do you find that even little things remind you of her, like a certain food or a song?
- Do you get a warm and fuzzy feeling when you're together?
- Have you ever discussed the future as a couple?
- Do you yearn to be with her, to hold and touch her?
- Does she make you feel good about yourself?
- Do you find yourself looking for ways to make her happy?

You and Sonia have a solid connection. Taking a relationship to the next level is an unfamiliar transition. You may worry that it will ruin what you already have, but something worth having, is worth taking a risk for. The foundation you've both built is rooted and strong and can carry the two of you to the next level, if you just allow it to happen.

Unzip that coat of armour and step out of it. Follow with your emotions instead of analyzing everything to death. It's easy if you allow it to be. When you don't have to try so hard and it just comes naturally, you'll know you have broken through that wall to let someone else in to embrace the man you are. Love is powerful and primal. Don't fight it, just let it happen and enjoy.

Dear Friendship or Love,

Some would say if you have to ask, then you're probably not there yet. I don't agree. Some people who experience unfamiliar emotions become analytical. Everyone is different, and perhaps love is also different for different individuals.

There may be people who use the "L" word, as you put it, easily and without much thought, while others like you will never say it without being 100 per cent positive the sentiment is authentic. In the end, the word love is nothing more than a label of emotion, so let's review what you are feeling.

Readers may submit their questions to Ella at The CJN, *e-mail: ellacjn@gmail.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

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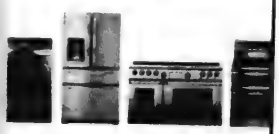

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The CJN's French-language reporter in Montreal, Elias Levy, writes about:

A recent Federation CJA mission which travelled to Ethiopia to work with Ethiopian Jews and Falash Mora who are preparing to immigrate to Israel.

Serge Dahan, who talks about his profession as a sommelier and about the excellence of Israeli wines.

French/Moroccan author and art historian Ralph Toledano, who talks about his latest book, his first novel, about a Moroccan man's experiences during a brief uprising against King Hassan II in 1971.

Exclusive to cjnews.com

What could be a more ideal final destination for a family of four cruising down from Manhattan to Hoboken to Wildwood, N.J. than the endless beach and one of the most famous boardwalks in the world? That was our endpoint after our GPS led us from the Big Apple to Wildwood.

Photography and memory

Photography is powerful. People are usually fascinated by pictures and love to look at those from their past. How often do we find, when we talk with someone and the subject of children or grandchildren comes up, that pictures are immediately accessed on their ubiquitous electronic devices. When visiting a home, people often show great interest in the family photographs.

What I have come to appreciate in my practice as a geriatrician with a special focus on late-stage dementia and end-of-life care, is that photography can play a very instrumental role in providing an outlet for elders, including those living with dementia, to express their creative spirit, and a vehicle to bring back important associations with the person's loved ones.

Senior Side of Life

Michael Gordon

The range of interactions with photographs includes teaching those who are still capable of learning a new skill to take pictures and experience the joyful satisfaction of field photography trips, with the added, satisfying challenge of composing pictures and then learning how to modify them in this day and age, usually digitally.

For those with later-stage dementia, the challenge is greater, as cognitive abilities and language significantly deteriorate. The use of photographs to bring back recognizable memories can often play a therapeutic role. There has been a gradual evolution in the understanding of how best to communicate with those living with late-stage dementia.

I recall the replacement of what was called "reality orientation," where it was believed that it was necessary to constantly "remind" those living with dementia where they were, what the date was and everything pertaining to the present, only to discover that within very short periods, the people were often back in another part of their lives.

It became clear that perhaps preferable or an adjunct to "reality" orientation was "validation therapy" developed by Naomi Feil between 1963 and 1980. It promoted the idea that if people were experiencing something positive from their past, rather than directing them away from that memory, which might be emotionally rich, it was best to enhance that memory experience and promote good associative emotions.

I recall that my dad, even when his dementia was moderately advanced, could identify my sister and me in person and in pictures, but more importantly, our mother (who had died about 10 years previously) and his grandchildren who provoked fond responses and feelings.

When he was hospitalized, my sister and I used photographs to provoke good feelings. He would sometimes sit with a pile of photos and look through them, and he could usually identify the people in them. What my sister and I witnessed is supported by a limited literature in which photographs can be used to beneficially stimulate conversations and recollections in those living with later-stage dementia.

Photography has become almost universally available. We constantly document personal and family interactions. Historian/author Yaffa Eliach has her family's photographic documentation of their Lithuanian *Shtetl of Eishyshok* on exhibit in the Washington Holocaust museum. The photographs reflect that Jewish village's inhabitants' lives. Each person's photographic collection becomes part of his or her rich life narrative.

Adapted from Gordon M. Journal of Current Clinical Care, *March 3 2012.*

With this my last *CJN* senior's column, I want to acknowledge the constant editing assistance and encouragement of *The CJN*'s staff in allowing me to reach the paper's reading public. It has been an honour and a pleasure.

Dr. Michael Gordon is medical program director of palliative care at Baycrest. His latest book is Late-Stage Dementia, Promoting Comfort, Compassion and Care. His previous book, Moments that Matter: Cases in Ethical Eldercare, follows his memoir, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.

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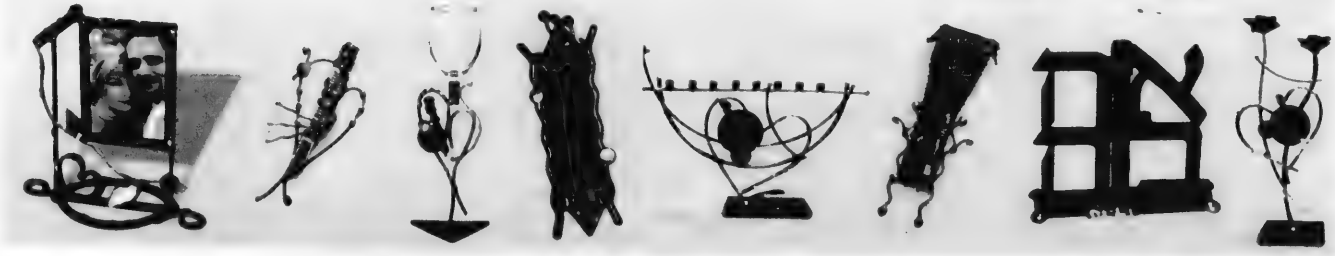


Reaching for a higher virtue

In the photomontage above, a relatively young David Ben-Gurion, Israel's first prime minister, stands amidst a group of smiling youngsters. His trademark square jaw – more a trademark during his early years – suggests the steel-hard resolve and strength of his character. The somewhat preoccupied look in his eyes suggests the acuity and the focus of his far-reaching vision. He relied on both character and vision to help stir and mobilize a people to build a homeland.

The youngsters clustered around the square-jawed leader were instrumental in the rise of the new home. The myriad aspirations and possibilities for their futures flowed into and formed the *Hope* for the State of Israel, not yet born when the photo was taken. In the years that unfolded, countless and constant would be the number of young people – and old people – from every corner of the world who would find their place and seek their own possibilities in the newly founded homeland.

The then newly founded homeland is only 65 years old today. But it seems so much older, the chronological contemporary of most western countries. In part, that is because it is the qualitative contemporary of all western countries.

Like all western countries, it is flawed and imperfect, still a work in progress. But it is an exceptional, wondrous country nevertheless. For unlike any other western country, it has built a free, democratic, caring society despite not having known even one day, from the moment of its birth, without the threat of violence directed against it by its neighbours.

Much of our advocacy on behalf of Israel responds to the calumnies and slanders against Israel. It is, of course, vital that we do so. But the price we pay in doing so is letting Israel's enemies – often, too, the enemies of the Jewish People – dictate to us the discussion about the Jewish state.

One of the purposes of the ensuing pages of this Tribute to Israel is to "take back" that discussion, at least for these pages, to enable us to focus on some of the many reasons to celebrate the tiny, imperfect country.

British Chief Rabbi Jonathan Sacks reminded us of the need to do so at a rally for Israel in London earlier this month.

"Israel is a blessing not just to its own citizens and not just to us as Jews," the chief rabbi pointed out.

"In a radicalized Middle East, Israel is the only country where Christians can live openly as Christians without fear, where Jews and Muslims work together in its hospitals to treat all people of all faiths alike, where universities teach students of every race, religion and ethnicity.

"As I go around Israel I see a country that has taken every curse thrown against it and turned it into a blessing, by leading the fight against terror, by becoming world experts in treating post-traumatic stress disorder, by bringing disaster relief wherever it's needed. I see a country and a people that have shown the world what it is to choose life."

These pages of tribute convey different aspects of how Israelis and non-Israelis alike in the Jewish state "choose life" by somehow trying to make the world better for others.

For example, we publish a feature story about the Ayalim Association, a grassroots movement of university student volunteers who are dedicated to improving needy communities in the north and south of the country.

"You cannot reach for the higher virtue without being an idealist," Ben-Gurion often told youngsters with whom he met. And then he added, "The Jews are chronic idealists, which makes me humbly glad to belong to this people."

The founding of the State of Israel was such an act of higher virtue, motivated by the history, values and traditions that have fuelled our people's idealism for millennia. That Israel's neighbours rejected – and in some cases, still do – the arrival of Jewish sovereignty in the Middle East did not then and does not today belie the profound truth of that idealism.

Nor have we yet lost our hope that the Jewish state will enjoy full peace with all of its neighbours.

We, too, in Ben-Gurion's words, are humbly glad to belong to this people and to bring these pages of tribute to the State of the Jewish People. ***–MBD***

Editorial

Canada and Israel: best friends forever?

Raphael Ahren
The Times of Israel

On Nov. 28, 2012, one day before the United Nations General Assembly voted to upgrade Palestine to a non-member state, a few Palestinian protesters gathered in front of the Canadian representative offices in Ramallah. They were holding posters saying, "Shame on You, Canada" and other slogans accusing the country of being a "subcontractor of apartheid." Many demonstrators also held up banners showing a photo of Canadian Prime Minister Stephen Harper, superimposed with a face of a dog, next to the slogan, "This dog doesn't hunt."

Of course that didn't change Ottawa's determination: Canada voted against the Palestinian statehood bid, one of only nine countries to do so (138 nations voted in favour and 41 abstained).

Canada has always been a friend of the Jewish state, but in recent years – especially since the Harper government came to power in 2006 – Ottawa has redefined what it means to be staunchly pro-Israel. Indeed, in the Middle East conflict, no other nation, not even the United States, has been so unstintingly supportive of the policies of Israel's government as the Great White North.

Israeli President Shimon Peres, right, visited last year in Ottawa with Canadian Governor General David Johnston.

The UN vote was just one of many examples when Canada stood up for Israel, and against much of the world consensus. In New York, Harper recently rebuked the world for its stance on what he called the "one stable, democratic" country in the Middle East. "There's nothing more short-sighted in western capitals in our time than the softening of support we've seen for Israel around the globe," he said.

Which begs the question: why? What is in it for Canada?

It has been argued, not unconvincingly, that the world's second-largest country's determined support for the world's 153rd-largest country has cost Ottawa dearly in terms of influence on the international stage. Yet the support doesn't falter. Could it be that Canada's vast oil and gas reserves make it less dependent on resources from the Arab world, allowing the government to do what it pleases, as opposed to, say, oil-devoid European countries?

Or, perhaps even more important, would this uncompromising support for Israel disappear were Harper's Conservative party to lose power, as polls indicate it could in 2015?

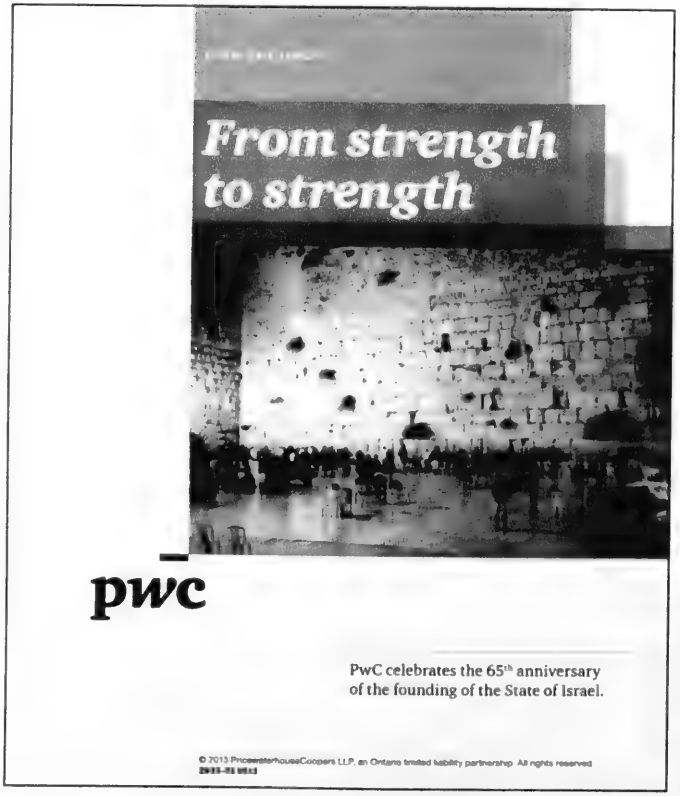
Canadian officials like to explain their government's diehard friendship to Israel by pointing out that the two countries share many common values.

"I would characterize the position as one of moral clarity," Canadian Natural Resources Minister Joe Oliver told the *Times of Israel* earlier this month in Jerusalem. "If there's a conflict between a democratic ally and terrorist groups that want to destroy it, we don't see greys. The moral relativism that is sometimes a big factor is not what guides us. We think it's important for countries to walk the walk as well as talking the talk."

But other western countries also don't love terrorism but still criticize Israel, for example, over settlement expansions. "We have said that unilateral action on either side isn't particularly helpful," the minister responded, emphasizing that Canada doesn't support the settlements. "I don't know what else to say in this regard. There's willingness on our part to demonstrate moral leadership."

Oliver then quickly added that he doesn't mean to say Canada is more moral than other countries. But, he said, "when you confront a situation like one sees at the United Nations constantly, where Israel is singled out for special criticism

Continued on page B3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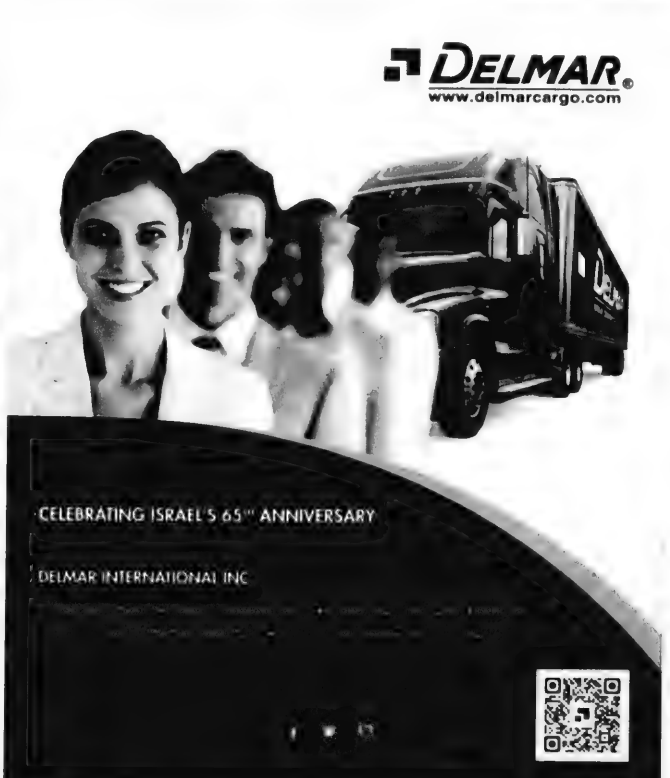

Canada was first country to boycott Durban in 2008

Continued from page B2

to the exclusion of massive abuses in all parts of the world... it's very obvious you're dealing with double standards. And when the victim is portrayed as the perpetrator and the perpetrator as the victim, this is not something we want to be associated with."

Canada's support for Israel – and opposition to Israel's enemies – doesn't only play out at the General Assembly. In 2008, Canada was the first country to boycott the Durban Review Conference against racism because it anticipated, correctly, that the conference would turn into an anti-Israel hate fest.

Canadian Foreign Minister, John Baird, right, visited earlier this year in Tel Aviv with Israeli Defence Minister Moshe Ya'alon.

In September 2012, Canada severed diplomatic relations with Iran. Foreign Minister John Baird explained the move, by saying the regime in Tehran, among other things, "routinely threatens the existence of Israel."

When Jerusalem punished the Palestinians for the statehood bid by announcing to build homes in the controversial E1 corridor east of Jerusalem, the whole world forcefully condemned the plans. Except the Canadians: the government merely noted that such steps aren't "helpful."

Last month, however, marked a high point in Canada's pro-Israel (and ostensibly anti-Palestinian) moves, when Foreign Minister John Baird visited Israel's justice minister, Tzipi Livni, in her east Jerusalem office. Since the international community doesn't accept Israel's annexation of the eastern part of the city, foreign diplomats usually refuse to meet Israeli officials there lest it be interpreted as a tacit recognition of Israeli sovereignty.

"Either he's ignorant of east Jerusalem being occupied territory, which is unforgivable in a foreign minister, or it's a deliberate attempt to change the international consensus," fumed Hanan Ashrawi, a spokesperson for the Palestine Liberation Organization.

Baird tried to play down the issue, saying that where he "had coffee with Tzipi Livni is, I think, irrelevant [and] doesn't signal a change in Canadian foreign policy."

Until relatively recently, Ottawa's unequivocal support for Israel did not seem to have damaged its ties to the Arab world. But this is changing.

In 2010, Canada lost its bid to gain one of the non-permanent seats on the UN Security Council for the first time since 1945. Many observers, including Harper himself, linked the defeat in part to Ottawa's support for Israel.

Earlier this month, some Arab nations tried to push for the relocation of the UN-affiliated International Civil Aviation Organization, from Montreal, where it has been headquartered since 1947, to Qatar. This move should be seen as the "combined efforts to strike back at Canada for its stand on Palestinian issues," the country's *Globe and Mail* newspaper wrote.

And Baird's east Jerusalem meeting broke the camel's back, claimed Michael Bell, a former Canadian ambassador to Israel and the Palestinian territories.

While last month it still appeared that "the Canadian government might be able to pull off a dual Middle East strategy, combining co-operation with the conservative Gulf Arab states on security matters and sweeping support for current Israeli policies, the Livni meeting destroyed that hope," Bell asserted in the *Globe and Mail*. That encounter "crossed a critical red line in the competing narratives of Arabs and Israelis. While Qatar and others were prepared to overlook their concerns about Canada more generally, Mr. Baird's Jerusalem gesture went too far."

Still, Canadian politicians from both sides of the aisle continue to refute the notion that support for Israel is costing the country dearly on the international stage.

"The argument is made that we could have more influence in the Middle East if we got on the Security Council. Is the recommendation that we should have been anti-Israeli in order to get on the Security Council so we could be pro-Israeli?" Oliver said, laughing. "We're willing to make the sacrifices necessary to stand up for what we believe. Sometimes there's a price to pay. Does it reduce our influence in the world or does it increase it? That's something one can debate."

Personally, Oliver believes that Canada's global influence "has been enhanced" by the government's principled stance. So far, he said, no Arab country has refused to do business with his government because of Israel. "They're selling their oil to people who want to buy it," he said.

Continued on page B4

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Support for Israel is bipartisan

Continued from page B3

Canada's vast reserves of natural resources, some analysts believe, allow the government to irritate the Arabs because it doesn't depend on their oil. "Canada has its own oil and so it doesn't really need oil from Arabia," said Israeli-Canadian journalist David Sheen. "Even without Canada on the Security Council, Canadian mining companies aren't having any problems getting what they want. So Canada hasn't really had to pay any price for its Israel policy."

Indeed, few analysts argue that Israel alone was the main factor that cost Canada the coveted seat in New York.

"Canada lost its Security Council bid primarily because the European Union wanted two seats and threw its support behind Portugal," said Shimon Fogel, the CEO of the Toronto-based Centre for Israel and Jewish Affairs (CIJA). A "perceived shift in aid priorities away from Africa" also played a key role, he said. "Perhaps Arab and Muslim states cast their votes with Canada's Middle East policy as a factor," he allowed, "but none of them declared that to be the case. You'd think that if they were trying to flex their muscles on the Israel issue they would have been explicit about it."

Israeli Prime Minister Benjamin Netanyahu, left, and Canadian Prime Minister Stephen Harper at a press conference last year in Ottawa. *[IGPO photos]*

Irwin Cotler, a Canadian MP representing the Liberal party and a former justice minister, tends to agree. Ottawa didn't lose the Security Council seat because of Israel, he said, but because of Africa and because it generally did not appear interested in multilateralism. In 2009, he recalled, Harper attended the opening of a doughnut shop in New York rather than the UN General Assembly, which was taking place at the same time in the city.

In Cotler's view, it is not so much support for Israel – which has been a "cornerstone" of Canadian foreign policy for 35 years, he said – that's damaging the country, but the bluntness with which it is presented to the world. The Harper government believes in the rightness of its cause and therefore doesn't care about what the world thinks, Cotler suggested, and that's not a bad thing. "But I think that you can do the right thing but not necessarily have to turn people off in the way you do it. My critique of the Conservative government is not the principles that they espouse but the manner in which they give expression to those principles."

Support for Israel is bipartisan. The Conservative party has been "more sustained in its declaratory approach and more unequivocal in its rhetorical expression," yet the actual policy positions of the Conservatives and the Liberals aren't far apart, Cotler said.

On Iran, for example, the Liberal party had and still has "a stronger policy" than the Harper government, in that it calls for tougher sanctions, he said. And on the peace process, the status of Jerusalem, and the settlements, the two parties actually agree.

Indeed, Harper's unequivocal pro-Israeli rhetoric does not always match his official positions.

For instance, the Canadian government does not list Jerusalem as Israel's capital and its Foreign Ministry makes plain that Canada "does not recognize permanent Israeli control over territories occupied in 1967 (the Golan Heights, the West Bank, east Jerusalem and the Gaza Strip)." According to the Foreign Ministry's website, "Israeli settlements in the occupied territories are a violation of the Fourth Geneva Convention" – and thus illegal under international law – and constitute "a serious obstacle" to peace.

"Baird doesn't *say* that," Cotler said. Rather, the Harper government makes a point of reaffirming that it is Israel's best friend ever, without telling the world that Canadian foreign policy is not merely focused on Israel. Ottawa supports the Palestinian Authority with $300 million over the last five years, he noted. "But they don't speak about it, so it's not well-known." If support for Israel were treated as one among several pillars of Canadian foreign policy, it would attract less media scrutiny and less Arab hostility, he argued.

Harper's touting of his pro-Israel stance is also the reason why the current government is perceived as so much friendlier toward Jerusalem than its predecessor, according to Cotler. "If a Liberal government got into power, it might adopt the same positions and policies, but it would be among a whole set of positions with regards to foreign policy as a whole, whereas for the Conservative government this is a centrepiece of their overall foreign policy."

The next elections in Canada will take place in 2015, and the latest polls currently predict a loss for the ruling Conservatives. Will a different, more left-oriented government match that level of support for Jerusalem?

Most Canadians don't think too much about their government's policy vis-a-vis the Middle East, and so Israel is unlikely to become a wedge-issue in the elections, several observers agreed.

"No government can move substantially beyond where its constituency is for very long. Therefore, we have to conclude that a majority of Canadians are indeed comfortable with the positions articulated by this government, and by-and-large supported by the opposition parties," said Fogel. "While nobody can predict the future, there is a general consensus of support towards Israel in all the parties, and among Canadians in general."

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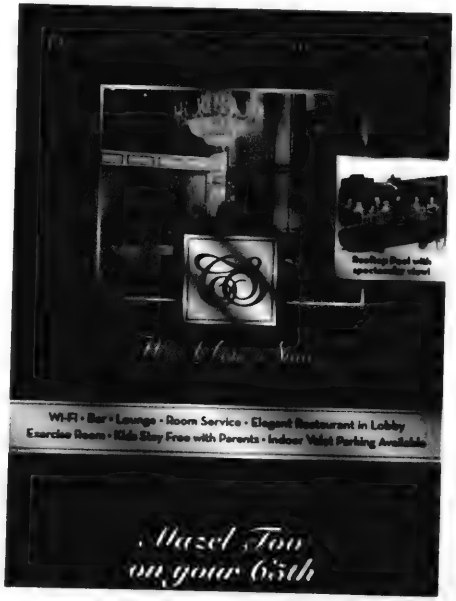
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A look at Jerusalem's diverse population

Gavriel Fiske
The Times of Israel

Jerusalem's population at the end of 2011 was 804,400, making the capital the largest municipality in Israel by a considerable margin, according to figures released by the Central Bureau of Statistics (CBS) ahead of Jerusalem Day.

The capital had 499,400 Jewish residents, 281,100 Muslim residents, 14,700 Christian residents, 200 Druze and a further 9,000 residents who were not classified by religion in Interior Ministry records. Jerusalem residents make up some 10 per cent of Israel's total population.

Of the Jews in Jerusalem, who according to the statistics make up around 62 per cent of the city's population, 32 per cent defined themselves as haredi, 21 per cent as religious, 10 per cent as traditional-religious, 16 per cent as not very religious, and 19 per cent as totally secular. Two percent of respondents did not provide a religious affiliation.

Although the population continues to increase due to births, Jerusalem still experienced a negative migration of adult residents: 7,300 people moved to the city (including 2,900 new immigrants), but 17,400 left for other localities in Israel.

In 2012, some 22,800 babies were born in Jerusalem, of whom 14,600 were Jewish and 7,900 were Muslim. Fertility rates for Jews in Jerusalem were far higher than the national average. In 2011 the average Jewish woman in the capital had 4.24 children, as compared to 2.98 in the country as a whole. The average Muslim woman in Jerusalem had 3.71 children, slightly higher than the national average of 3.51 among Muslims.

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Tel Aviv to be world's first 'digitalized' city

David Shamah
The Times of Israel

If you're planning a beach day in Tel Aviv this summer, bring your laptop along – the Wi-Fi will be free for the taking. It's part of what Tel Aviv Mayor Ron Huldai is calling "a digital revolution" that the Big Orange will be undergoing in the coming months.

The ambitious plan, called Digi-Tel, will allow residents to do all municipal business online, from paying real estate taxes to filing requests for permits, licence applications, and renewals. Not only that: residents will be able get information about events in their neighbourhoods based on their preferences; reserve and pay for tickets to the theatre and sporting events; sign kids up for school and after-school activities, and avoid traffic by checking up-to-the-minute reports on what streets are closed for construction and where an accident has just taken place. The project will even provide Tel Aviv residents with a discount card that will get them cut-rate admission to museums, plays, concerts and more.

"We have a lot of young people here who are involved in the high-tech industry," Huldai said at a recent press conference where the program was introduced. "We have done a lot to encourage creative entrepreneurs to move to the city, including providing incubator environments for entrepreneurs to work and working closely with the many startups that have opened offices in the centre of the city. Now we want to marshal this talent to developing ways that will make life easier for residents. It's part of our vision of making everything as accessible and open to residents as possible."

A typical summer day at the beach in Tel Aviv *(Flash90 photo)*

Already, Tel Aviv has gone a long way to sharing information. The city's main website links to digitized, usually esoteric data, such as building permits, city planning reports, and protocols of city planning, building, educational and operations committees. Basically, any public hearing, meeting, document, plan, or other document or data is now or will soon be available free online, with individual apps to allow anyone to check the information on their mobile devices.

More importantly, a city official said at the press conference, the municipality will offer developers an API (development platform) that will let them grab information from the various databases and use it in creative ways and with other web services. Thus, an app could analyze the database of building permits and, using geolocation data, zero in on a structure a neighbour is working on in their backyard or on their terrace, to determine whether they have the permits to do so. Once all the data is brought online later this year, the city will sponsor a contest for developers, providing help to startups or entrepreneurs who come up with promising-looking projects. Residents will also be able to check out how much they owe for municipal taxes, school fees and permits, and pay online.

Besides the business side of Tel Aviv, Digi-Tel also takes care of cultural needs. Residents who sign up will be issued a "club card" that will qualify them for all sorts of discounts on events in the city. The system will alert residents to the specific events that they are interested in – residents state their preferences when they sign up – and about things going on in their neighbourhoods.

Continued on page B7

Free Wi-Fi

Continued from page B6

There will even be an app that shows, in real time, where parking is available, giving residents a leg up on outsiders in finding one of the city's most precious resources – a legal parking space on the street.

Armed with the information about events and how many will be attending, Digi-Tel will offer a last-minute discount ticket service, enabling residents to buy a half-price ticket to that evening's play at Habima, for example, similar to the TKTS service in New York's theatre district. "We are not trying to discriminate against people from other cities, but it's more likely that a Tel Aviv resident will be able to make it to a performance on very short notice than a resident of Haifa," a city official said.

By contrast, the city will spread its largesse to all comers with its free Wi-Fi program. Dozens of industrial-strength routers will be set up in areas where the public congregates – beaches, malls, main streets, public squares. While lots of Tel Aviv cafés and restaurants already offer free Wi-Fi, "you won't have to feel guilty about sitting down without ordering a cup of coffee anymore," a city official said.

But every great idea has a downside, she said. "One group that is very angry with this is the hotel owners, who charge their guests for Wi-Fi. I understand their feelings, but we are going through with the free Wi-Fi anyway."

And, said a city official, in Tel Aviv free means free. "There are other municipalities that offer Wi-Fi, like in Paris, but there you have to start paying after 10 minutes. Here, we will provide it free for whoever wants it, for as long as they need it." It's unlikely that the network will get overcrowded with residents who dump the home Wi-Fi connections they pay for and replace it with the free version. "The Wi-Fi they get at home will still be a lot faster than what we will be able to provide." Still, the official said, the system is being set up to ensure that everyone is able to use the web, email and other basic services, without a problem.

Tel Aviv Mayor Ron Huldai

The city aims to sign up as many people to Digi-Tel as possible, and in the coming months, sign-up stations will become ubiquitous (the sign-up for Wi-Fi happens when you connect to the network, a name for which they are still thinking about, officials said). The city sees an eventual situation where it will be able to reduce manpower – cutting hours at service points, such as offices, for fee and tax payments – as more people use online services, Tel Aviv will go slow on limiting face-to-face access, Huldai said. "Our objective at this point is to provide as many channels as possible for those who require city services to get them, whether online or face-to-face. Eventually it's possible that if the vast majority are using the online services, we will be able to think about reassigning resources, but there are no such plans right now."

Digi-Tel is an ambitious program, and like all ambitious programs, it is going to cost a substantial amount of money. Huldai, who just happens to be running for re-election this fall, isn't worried about where to get it, though. Even if all "retail" hours are kept at city offices, the city will still be able to save money on overtime, temporary workers and other expenses, as more people use the online services. "It's true that it costs money, but it is going to save even more money," said Huldai. "In the end, we are all, government and residents, going to come out ahead."

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The Tel Aviv skyline provides a background to the players on the beach. ***[Israel Sun photo]***

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Perlman joins Israel Philharmonic at Charles Bronfman Auditorium

Michal Shmulovich
The Times of Israel

To hear and see Itzhak Perlman perform is like witnessing divinity. It's majestic and magnificent, and not from this world.

The Tel Aviv-born virtuoso's hands, supple and large, fly across his violin's bow. His technique is irreverent yet methodical. He can make the violin tell the sweetest, saddest stories, enchanting audiences around the world. At the same time, he comes across personally as a teddy bear, his large frame topped with a mop of grey hair, all warm smiles and hearty laughs.

Perlman, who contracted polio at a young age, and whose family was so poor his father was said to have carried him around because they couldn't afford a wheelchair, is now a household name, synonymous with violin mastery.

On May 24, he joined the Israel Philharmonic Orchestra and its eminent music director, Zubin Mehta, for a dress rehearsal for their performance the following day, kicking off a week of celebrations marking the return of the IPO to its newly renovated home at the Charles Bronfman Auditorium (previously the Mann Auditorium) at the Heichal Hatarbut.

Perlman and Mehta – the IPO's lean and boisterous maestro whose conducting style is vivid and colourful – practiced like old, familiar friends. "It should be a crescendo after the repeat," one said; "it's a fortepiano after the cadenza!" the other added.

It's only natural. The two have played together for years and were both considered part of the "Jewish music mafia," a term that poked fun, albeit pejoratively, at Jews' leading roles in classical music in recent decades – Mehta by virtue of his connection to Israel, along with Arthur Rubinstein, Pinchas Zukerman, Leonard Bernstein, Daniel Barenboim, and James Levine, to name a few. Without their approval, the saying went, a person couldn't make it in the classical music world.

It's hard to find an emblem of cultural, national pride that burns as bright as Israel's success in classical music.

The symphony has always been a symbol of Jews' determination and their efforts to stand against evils. Later, that same pinnacle of righteousness became a target of BDS protesters decrying Israel's purported injustices.

The IPO rose from the ashes of Europe's antisemitism and fascism – and there was always a political backdrop. David Ben-Gurion, head of the Jewish Agency at the time, initially refused to grant Bronislaw Huberman – the Polish-Jewish violinist who founded The Palestine Orchestra, the precursor to the IPO, in 1936 – immigration documents for musicians because he wanted "workers" to come instead.

Huberman called the orchestra his "fist to fascism." Arturo Toscanini, one of the period's finest conductors and a staunch critic of fascism in Italy, dropped everything to come to Palestine in 1936 and conduct the symphony's inaugural concerts.

Huberman's novice orchestra then played to Jewish troops as the battle for Jerusalem raged during the War of Independence in 1948. Bernstein, America's beloved composer, himself conducted the orchestra while shots were fired from Egypt in the near distance during the Six Day War of 1967.

The orchestra also embarked on a historic tour of Poland in the 1980s – a momentous occasion for an ensemble that was built by many who escaped the Nazis – and perhaps most relevant to its present-day composition, was joined by new Jewish players from the former Soviet Union after the walls of communism came tumbling down.

During the second intifada, a who's who of classical music virtuosos – Joshua Bell, Kurt Masur, Maxim Vengerov, Lang Lang, and others – came to support the IPO and went ahead with concerts despite the tumult and terror.

Zubin Mehta's life story, and that of Israel and the IPO, have been intertwined, as mirrored paths and as friends, for over 50 years.

Continued on page B9

Violinists Pinchas Zukerman, left, and Yitzhak Perlman take a break from rehearsal. ***(Israel Sun photo)***

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Vibrant, diverse group of musicians

Continued from page B8

Mehta, a Parsi Indian from Bombay, is a member of the Zoroastrian community, which traces its lineage to pre-Muslim Persia. Mehta was 25 years old when he first filled in as a substitute conductor for the IPO in 1961. Although he came by chance, "it was love at first sight," Mehta said during an interview ahead of the 75th anniversary of the orchestra, in December 2011. Then, in 1966, he was called back to conduct the orchestra again, and since then he's been back nearly every year.

What draws him to Israel is "knowing the history of the country, all the crises they've gone through, and that I've gone through it with them," he said after the dress rehearsal. "It doesn't mean I agree with everything Israel does – but I'm a friend of the people. I love the country."

Mehta became the IPO's music director for life, and he has led the orchestra around the world, including to his native India. Last year they played more than 150 concerts around the world, including Europe, United States, China, Korea, Thailand and South America.

Mehta, a former music director of the prestigious New York Philharmonic, lives in Los Angeles and mainly divides his time between Florence, Seville, and Tel Aviv.

Still, there are many other countries he'd like the IPO to play in. "I wish we could go to Eygpt; it's had peace with Israel since 1979, but we haven't gone there," he said, "and we were invited to go to Jordan but that didn't happen either."

The Israel Philharmonic in rehearsal for the celebratory concerts that marked the orchestra's return to its newly renovated home. Maestro Zubin Mehta, centre, conducts Itzhak Perlman, seated at left. ***(Michal Shmulovich/Times of Israel photo)***

He said he goes to the West Bank often as an Indian, and that many members of the orchestra would love to go and teach in Ramallah, but that at this moment, it's not possible. "If that were changed in the future, I know that we'd have many musicians of the philharmonic volunteering," he said, adding that he also hopes to have an Arab musician join the orchestra.

Mehta has stuck by the orchestra through many difficult periods. He's held fundraisers and concerts and convinced famous musicians to come play in Tel Aviv. "There are many things the government does that I don't agree with," he said again, "but I do this for the people. They need it. They love it. And I do what I can."

The IPO's new home at the Charles Bronfman Auditorium, a project Mehta initiated, is also a status symbol for his world-class ensemble. The new wood-lined hall has state-of-the-art acoustics, on par with top venues in Europe, Asia, and the United States. It cost the IPO $35 million, to which the municipality contributed $19 million and Charles Bronfman donated $10 million. The underdog narrative of the struggling young state of Israel, seems to have been checked at the door.

But the orchestra Mehta leads still plays with the energetic, fervent tone that made it famous. The eclectic mix of musicians – a vibrant, diverse group melded by common experiences – still carry a discernable hunger under their refined techniques.

The May 25 repertoire included Gustav Mahler's *Fifth Symphony*, which Mehta described as a piece "that we've grown up with; it's one of ours." The symphony seems fitting for the orchestra, whose unique sound is at once dark and warm. "We've played it literally everywhere in the world," he said, explaining that it's a great selection for the orchestra to show the public the wonderful acoustics of the new hall – its "panorama of sound, intimacy, and majesty."

The May 25 performance also included a violin concerto by Ludwig van Beethoven, to be played with Perlman, and a modern Israeli piece by Noam Sheriff, which was conducted by Bernstein when the hall first opened.

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From Canada to Israel in the pursuit of medicine

Anna Harwood
Special to The CJN

Avra Laarakker, born in Ontario, moved to Vernon, B.C., at the age of 12. It was here, in rural British Columbia, that Laarakker spent her adolescence before studying for a degree in mathematics at the University of British Columbia.

After a brief stint as a lumber grader, "I wanted some 'real-world' skills to add to my theoretical training," she returned to academia and to eastern Canada to study for her master's degree in mathematics.

Avra Laarakker enjoys the Israeli sunshine.

Laarakker also holds an education degree enabling her to teach mathematics in high schools, and is currently looking into training as an adviser for religious women's gynecological issues with the Nishmat Institute, Jerusalem.

While Laarakker was, and still is, a passionate mathematician, she discovered her calling when exploring options for PhD study. "I realized that the element of mathematics that I loved the most was when students came for office hours," recalled Laarakker. "I enjoyed the interaction and I began to look into careers which would offer me both an academic challenge and the fulfilment which comes from directly impacting lives."

Medicine was an obvious choice for Laarakker, and having discovered that she could complete basic science classes while working full time, she set her sights on this rewarding profession.

"I decided that I wanted to be a doctor and for the next few years I had a single goal in sight," said Laarakker.

"I worked full time as a researcher in a neuroscience laboratory and studied biology and chemistry at night."

Laarakker was reaching the final stages of her pre-med studies, passed the MCAT exam and had explored options for studying medicine in Canada when she was accepted onto a Birthright trip to Israel.

"I was not excited at the thought of spending 10 days in a tour group, but I couldn't pass up the opportunity to visit Israel," said Laarakker. "From the moment I stepped off the plane I was overwhelmed. I spent the trip falling in love with Israel."

Upon returning to Canada, Laarakker explored medical schools in Israel, and decided that given the Technion's superior reputation of being at the forefront of medical research, its strong match rate and small class sizes, she would apply to the Technion American Medical School (TeAMS).

Laarakker flew to New York City for the weekend, interviewed with TeAMS director, Prof. Andrew Levy and had her decision justified. "Prof. Levy presented the program to me with such enthusiasm and pride that I knew this was the right program for me." Six months later, Laarakker returned to Israel, this time to begin her journey to becoming a fully qualified North American physician.

Since arriving in Haifa in the summer of 2012, Laarakker has not stopped. Even before medical studies commenced, she began researching with TeAMS faculty member and fertility expert Dr. Zeev Blumenfeld.

"It is amazing to work with such a forerunner in the field and I already have my first paper on the way to publication," said Laarakker. "I've shadowed Dr. Blumenfeld in his clinics and it's amazing to see how much my Hebrew and medical understanding has come along."

Levy praises Laarakker's commitment to medicine. "Avra's enthusiasm to grab every opportunity offered will serve her well in her future. She has shadowed excellent doctors and surgeries in a range of fields and it is clear to see how this impacts her understanding of medicine in the classroom."

He says that one of the major differences between a medical education in Israel and that in North America is the early exposure to patients and practical medicine.

"One of the many attributes of the Israeli culture is its openness, and this is reflected in my colleagues at Rambam Hospital and their willingness to teach and accompany students on the road to becoming the doctors of the future."

Laarakker is now in the midst of studying for exams and says that she has enjoyed her first semester of classes.

"The professors here are so knowledgeable, give interesting classes and are so immersed in their fields," says Laaraker.

"I am also enjoying living next to the Mediterranean, going shopping in the markets and exploring Haifa's cafés and bars."

Laarakker looks to the future, full of optimism. She dreams of practising medicine in the developing world, attaining a faculty position to combine research with practical medicine and passing on her medical knowledge by eventually teaching the doctors of the future. All this from the mathematician who knows how to grade lumber.

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Winner of Israel's top literary prize masters the 'craft of asking questions'

Beth Kissileff
JNS.org

Beyond his use of Latin, Shimon Adaf is a Renaissance man when it comes to the arts, expressing himself in poetry, prose and music. But ultimately, his writing – which last month won him Israel's top literary prize – boils down to yet another craft, what he calls the "craft of asking questions."

Shimon Adaf *[Eldad Refaeli photo]*

"Someone says, 'This thing, why is it? What gives it meaning?' Wherever I am, I am just asking questions," he tells *JNS.org* about the study of Jewish texts.

In February, Adaf was announced the winner of Israel's annual Sapir Prize, which carries an award of 150,000 shekels, or about $35,000, for *Mox Nox* (Latin for "night is upon us"), the second volume of a trilogy whose other two volumes include both Latin and Hebrew titles (*Kfor/Nuntia*, Hebrew for "frost" and Latin for "messenger," and *Arim Shel Mata/ De Urbibus Inferis*, loosely translated in Hebrew and Latin as "lower/infernal cities").

The inspiration for Adaf's trilogy came from the "clash between the Jewish world and outer world, defined in Jewish tradition as the kingdom of Rome," which oppressed the Jews and destroyed the Second Temple, he says, adding that the titles in both languages serve to bridge that conflict between cultures.

In addition to the cash reward, the Sapir Prize comes with two translations of the author's work, into Arabic and a different language of the author's choosing. Adaf's literary agent is currently seeking an English translator for *Mox Nox*, in which Adaf tells the parallel tales of a boy confronting his painful childhood on a kibbutz and his coming-of-age as an author.

The versatile Adaf, 41, is equally adept at translating into Hebrew the works of American 20th-century science fiction writer Philip K. Dick (for publication) and of 17th-century English poet John Milton (for his personal consumption). On the stage, he appears at literary events playing guitar and sharing vocals with the bass player in his three-person band or reading from one of his three published volumes of poetry or six published novels. In conversation, Adaf discusses the work of Maimonides, the Hassidic Rebbe Nachman of Bratslav, Franz Kafka, Jorge Luis Borges, James Joyce, and John Berryman with aplomb and evident erudition.

The Sapir Prize has been given out by Israel's national lottery, "*Mifal Hapayis*," every year since 2000 (except 2009, when it was rescinded due to a conflict of interest by one of the judges who was the uncle of the winner's editor). The prize is modeled on England's Booker Prize, with publishing houses submitting up to 10 works apiece by Israeli citizens and a jury winnowing the submissions to a list of five.

Neta Gurevitch, the head editor of the Yediot Books publishing house, says, "What's beautiful about this prize is its continuing power of propelling books into the consensus." Adaf did not expect to win, joking in his acceptance speech that although he had ironed his shirt, he had not prepared a speech.

Adaf is the head of the Literary Writing track at Ben Gurion University of the Negev in Be'er Sheva, where he also teaches in the department of Hebrew Literature. He tells *JNS.org* that he was raised in a Moroccan family in Sderot that was "very religious" and expected him to be a rabbi. He learned to read and write at an early age and studied with his father, who entered him in many academic contests. Adaf says his affinity for writing comes out of his "first contact with the world," which was "studying," and that for him the process of studying is, "not to study something but [to] learn how to ask questions."

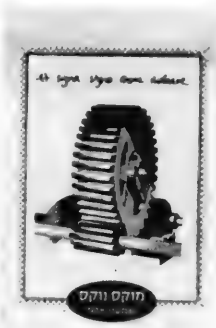
When he teaches, Adaf says, "I don't have answers for my students, I give them a key to ask questions about their work."

One question Adaf frequently asks in connection with Israeli literature is, "What makes you Jewish?" He says in Israel, it is a "question that is rarely asked," but one that he is trying to ask in his fiction.

"Is a knowledge of Jewish scriptures enough to build identity around? Does keeping mitzvot make you Jewish? Being circumcised?" he asks.

Adaf speaks of his admiration for those who have grappled with these issues in other cultures and contexts, such as Maimonides, or German writers and philosophers Walter Benjamin and Franz Rosenzweig. He finds inspiration in Maimonides for the way he was able to "meet the world" of medieval philosophy. For example, in *Guide to the Perplexed*, Maimonides "takes parts of a world that hates you" and converts it for Jewish consumption by "taking elements and making it Jewish," according to Adaf.

Adaf says that he is interested in "Jewish identity in a post-national world, a reality I think we are heading towards." He says, "A traditional way of thinking can provide us with a way to define ourselves," and that he does this by writing parts of his novels in Mishnaic Hebrew, "using many parts of Gemara (Talmud) as points of reference."



The cover of Shimon Adaf's *Mox Nox*, which won Israel's Sapir Prize.
[Kinbooks.co.il photo]

When asked about his own work compared with that of his contemporaries in Israel, Adaf says there are "many writers whose quest is similar, but are not influenced by each other, and there is not influence between them." He names some writers who are his peers – Shva Salhov, Dror Burstein, Ophir Touche Gafla, Nir Baram – and adds that he doesn't think there is any one "form, a style, or a model of representation that is predominant in Israeli literature," but rather just "a collection of personal and individual points of views and means of reflecting on reality."

Though he knows Jewish texts, Adaf is very much influenced by world literature as well, naming Roberto Bolano and W.G. Sebald as favorite writers.

Asked whether the attention that comes with winning the prestigious Sapir Prize will change him, Adaf demurs.

"In a way the winning is an external event," he says. "My work is a process that just goes on."

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Israeli college students fortify troubled towns by moving in

Abigail Klein Leichman
Israel21c.com

Ayalim Association members relax.

"There was lots of crime here, and lots of children with no after-school activities," says Ziv Shalev, as he parks on a gritty street in the Old City of Acre (Acco), a Muslim neighborhood on Israel's northern Mediterranean shore.

Shalev is taking ISRAEL21c to see the newest student village started by the Ayalim Association, a grassroots movement to build up the Negev and the Galilee by establishing communities of university student volunteers. He is the organization's vice-president (partnership development).

"Each village is a whole different story," Shalev continues, walking into a cobblestoned alley toward the formerly condemned apartment house that Ayalim renovated for the two-dozen student residents. "This is the only one where we're the only Jewish people around."

Ayalim's strategy is to get students physically and emotionally invested in needy communities in the southern and northern peripheries of Israel. "These areas comprise 80 per cent of Israel's territory but produce only 8 per cent of its economy," Shalev explains.

"The students receive [full] scholarships to university and discounted rent, and in return they come to live in places like this and give eight hours a week, or 500 hours a year, to the community."

While ascending the old, uneven stairs, he explains that the mayor of Acre requested that Ayalim establish a village here, based on the success of its three other projects in disadvantaged neighborhoods in northern Israel.

Ten Ayalim villages are thriving down south in the Negev. The organization started there, in a fading kibbutz called Ashalim. That was in 2002. At the time, Ashalim had just 15 families left. Now there are 150, as the students' community-building efforts made Ashalim attractive to young families.

Up in Kiryat Shmonah on the Lebanese border, Ayalim has a village of 80 students in a neighborhood formerly plagued by crime and drug dealers.

"We got about 25 apartments and hundreds of us came to renovate, build gardens, clean the street from garbage," says Shalev.

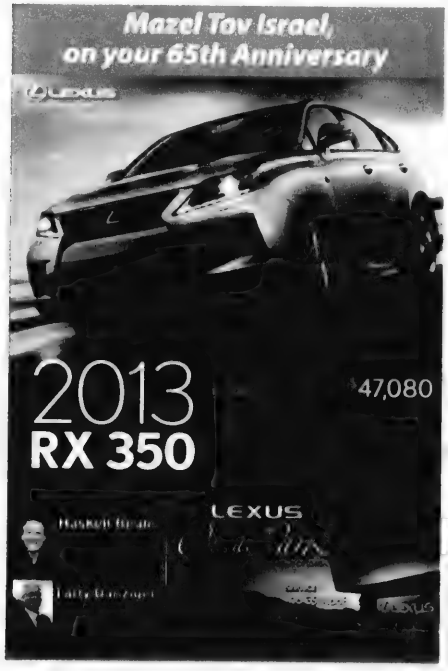
They also opened an Ofarim Center, the after-school clubhouses that are a staple of Ayalim villages. Children can come for free to get help with homework, learn values-based lessons and participate in activities run by Ayalim students and other Israeli national service volunteers.

"At first, only drops of kids came. With time, the word spread that kids were having a good time and parents started volunteering too, something we try to encourage everywhere," says Shalev. "We want to persuade any young Israeli family to come to the communities we work in, and having a free after-school center is a big incentive."

Today, the Kiryat Shmonah neighborhood is still poor, he says, but the mayor tells them it is safe and clean for the first time.

This is the goal for the Ayalim village in Acre as well, once the students gain the trust of their Arab neighbors.

Continued on page B13



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Some 5,000 students have 'graduated'

Continued from page B12

"Everyone at first was more or less hostile to the students," Shalev says. "They have lots of issues here and we made it all worse at first. But after a couple of years, they gave us a better place for our Ofarim Center, in a mosque. In the afternoon you'll see lots of kids there, all Muslim."

"Parents tell us their kids wait eagerly to come," says site manager Eyal Maccabi.

Neta, 24, an Ayalim student majoring in criminology at nearby Western Galilee College, supervises the Acre Ofarim Center four afternoons a week. She says it's a slow but steady process to change ingrained attitudes.

"It has to happen slowly. We paint with them, clean with them, work together to make their place nice. I think in five years people will appreciate us more," Neta tells ISRAEL21c.

Recently they raised donations to buy kites for the local children and staged a kite festival for which they charged one shekel.

"We are apolitical, but we believe the only hope for coexistence is by communicating together on the very basic, personal level," Shalev says.

Ayalim was founded by former army buddies Matan Dahan and Dany Gliksberg along with Dahan's sister, Naama. They used their military discharge grants as seed money. Today, Ayalim is supported by Keren Hayesod (United Israel Appeal), the Jewish Federations of North America, the Jewish National Fund, private donors and the Israeli government.

Each village runs a for-profit enterprise, such as a pub. In Acre, the seaside location had obvious tourism potential, and the students converted several apartments into a youth hostel.

More than a decade into the project, some 5,000 students have "graduated" from Ayalim villages, says Shalev. Nearly 1,000 new participants were accepted this year from a field of 5,000 applicants.

Possibly the best barometer of success is the fact that 85 per cent of Ayalim graduates have chosen to settle in the areas they served. Many want to remain a cohesive group, so Ayalim builds them housing. The 19th such alumni site was recently completed at Kibbutz Sde Boker in the Negev.

"After people finish Ayalim, they become social entrepreneurs with a different point of view," says Shalev.

"Coming into this process in which they work hard physically and socially, they have no other choice but to fall in love with the Negev and Galilee. Every time you put people in a difficult situation, they have the potential to become better."

This process begins with building the villages themselves.

"Twice a year, we gather all Ayalim students and [pre-army volunteers] and employees to build or renovate a new village. You work and sweat together, and you also build a connection to the place, to yourself and to others."

Ayalim members beautify their neighbourhood. *[JAFI photo]*

A welcoming sign on an Ayalim home in Sha'ar Hanegev *[JNF.Uk photo]*

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A Warm Welcome to the President

Children from the Eshkol Region in the Negev recently extended an enthusiastic welcome of effusive smiles and ripe first fruits to President Shimon Peres who visited them prior to the holiday of Shavuot.
(Israel Sun photo)

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Naale Elite Academy is a unique program offering Jewish teenagers in grades 10, 11 and 12, the opportunity to spend their latter high school years in Israel. Co-funded by the State of Israel and the Jewish Agency, Naale has spent the last 20 years providing thousands of academically motivated students from around the world, with an extensive and enriching Israeli education, all expenses covered. Naale students come from far and wide, including Australia, the Americas, Europe and the rest of the world.

Naale, which is a Hebrew acronym for Youth Make Aliyah before Parents (*Na'ar oleh lifney horim*), began in 1992 during the large wave of aliyah from the former Soviet Union. A decade later, as Naale's success was becoming increasingly more apparent, the Israeli government decided to expand the program beyond the borders of Eastern Europe, and open it up to Jews living worldwide, not just those making aliyah.

To date, there are more than 12,000 Naale alumni, with an additional 450 being added to this figure every year. "The program is ideal for bright and mature young adults who are keen to experience a Jewish and Israeli environment," says Ofer Dahan, director of development for the western world at Naale Elite Academy.

The Naale program includes trips around Israel facilitating both educational and social maturity.

"The schools are rated top in the country, the informal education is second to none, the students get to interact with like-minded individuals from across the globe, and, on top of all this, the program is fully subsidized."

The three-year high school program includes a Hebrew ulpan, all academic studies, extracurricular activities, medical insurance, and full room and board. In addition, students receive small monthly stipends for travel within Israel and for maintaining telephone contact with their parents. In return, they are expected to take their studies seriously, achieve the educational objectives of the Academy and abide by its rules.

So far, this arrangement has proved highly successful. "Ninety per cent of our students graduate with honours whereas the national average in Israel is 60 per cent," says Dahan.

"This not only stands testimony to the high academic levels of our schools but also to the calibre of students who are accepted."

David Rubin, 16, from Chicago is enrolled in the Naale program at Sha'alvim Yeshiva High School near Modi'in. "Every class is a good class and is challenging. I'm putting a real effort into all of them and trying my best with everything," he says.

"When I came here, I didn't speak any Hebrew. Now I can be with the Israeli kids, understand what they're saying and have an actual conversation with them in Hebrew."

Rubin comes from an observant family in the United States and it was important to them that he studied at a religious high school. Naale has a broad range of schools from the secular to the religious so it is easy to find the perfect program for each individual student.

In order to provide students with the appropriate emotional and social support, each student has a strong support system consisting of counsellors who live in the dormitories, a house mother and even an 'adoptive' family who speak English and who provide 'home away from home' hospitality during weekends and holidays.

"Students come here during the crucially formative years of their lives. It is an incredible opportunity for them to develop their independence and become responsible, emotionally mature and well-rounded adults," says Dahan.

"The program is therefore set up in a way that equips them with the necessary tools to live self-sufficiently for the first time in their lives."

"The best part is being independent, knowing you're your own person," said Aviv Gadi, 16, from Los Angeles.

Continued on page B17

Making a positive impact

Continued from page B16

"For me, it's discovering I can fend for myself... even at ages 15, 16, 17, you can make your own choices – well, not completely because you have counsellors around you all the time, but you need to make mistakes to know what you're doing wrong."

For Rubin, leaving his parents was hard but he says that he had a whole team of support to help him with the transition.

"Each of them does something different so we each have four or five people," he says. "For me they include Daniel, the head of Naale here, my *madrich* who takes care of our problems in the dorm, our dorm mother who makes sure we have everything, and our social worker who is great too. If we don't have a place for Shabbat, she finds us a place. We have weekly meetings to discuss things with her, to see if we need anything. She's great about helping us and getting us to talk."

Graduates leave their respective schools as confident, self-sufficient and highly educated young adults

A rich informal and extracurricular education complements the academic one. All the schools are equipped with sports facilities, and swimming pools are on, or within, walking distance of every campus. A strong emphasis is put on learning about the land of Israel and its history, and students go on field trips around the country multiple times a year, often together with the students from other Naale schools.

"I wouldn't change my choice in coming here for the world", says Debbie Russek, 18, from Texas.

"I love Israel and I love the Jewish education I'm receiving. We've gone on really fun trips and I've made friends for life here. All the staff are so supportive and I know I can turn to them if I need anything at all. I'd really like to stay in Israel once I graduate, but I have the rest of the year to decide, so I guess I'll wait to see what the future brings."

As Israeli Prime Minister Benjamin Netanyahu said when speaking to graduates of the Naale program, "Your success has been extraordinary. I appreciate this, both personally and on a national level. You are building up the country. Israeli society is built on the younger generation."

Naale students are making a positive impact both on their community in Israel and back in their home countries. Each year, as another Naale cohort graduates, they leave their respective schools as confident, self-sufficient and highly educated young adults fully equipped to take the next step on their journey to adulthood.

For more information about Naale, contact Ofer Dahan at ofer@naale.org.il/ +972 524 300 056 or visit the websites at www.naale.org.il or www.elite-academy.org.

Students on the Naale program have the option of studying in religious or secular schools.

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Abigail Klein Leichman
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Your grandmother may have known that the essential oils in nettles help wounds heal. But she did not know why. A unique cross-border team from Israel, Spain, Greece and PA-administered Nablus is developing a database revealing the science behind the medicinal benefits of thousands of plants they've been gathering and analyzing since November 2011 – including many native to Israel.

The BioXplore initiative eventually will lead to controlled cultivation of plants for pharmaceuticals, nutraceuticals and cosmeceuticals, says Prof. Bertold Fridlender, president of Hadassah Academic College in Jerusalem, where the co-operative research was initiated and is being administered with a 2-million euros European Union grant.

Bertold Fridlender
(Israel21c photo)

"Some of the plants were known through folklore to be valuable for specific uses, but we are giving a scientific base to that information," Fridlender tells Israel21c.

"If a certain plant is a good anti-inflammatory, we will try to show why and at what dose." Fridlender, who has a doctorate in medical microbiology from UCLA and worked in botanical research at Rutgers University in New Jersey, says the potential of plants to generate new drugs is immense.

"About 25 per cent of all pharmaceuticals today, including aspirin and many anti-cancer drugs, originated from plants," he says.

Because plants are literally rooted to the spot, Fridlender explains, they must synthesize many protective chemical compounds to survive and thrive despite weather conditions, diseases and natural enemies. Perhaps because of the hot, arid climate in which they grow, Israel's medicinal herbs seem particularly rich in healing chemical compounds. Powerful antibacterial, anti-fungal, antioxidant, parasite-fighting or immune-boosting substances have been found in native plants such as Palestine oak, terebinth, Mediterranean stink bush, chamomile, carob, sage, nettle and marigold.

"Some plants we picked because we knew local people use them for all kinds of folk remedies," says Fridlender. "A number of others were identified later to have beneficial properties."

The college (which is independent of the Hadassah Medical Organization) made an internal website where all the BioXplore partners are uploading their findings, some of which have already been published. At the end there will be a database for broad use.

"As a consortium, we would like to interest local industries to take whatever we have discovered and try to develop products together," says Fridlender.

"It is important to stress that we are never going to destroy the environment by wildly picking plants," he adds. "Once you identify a plant's value, you can domesticate and cultivate it on special farms that will provide jobs and result in a standardized product from a plant grown specifically for this purpose."

In addition to Hadassah, the BioXplore partners include the Biodiversity and Environmental Research Center (BERC) in Nablus, the Leitat Technology Center in Barcelona and the Hellenic Regional Development Center in Athens.

It all began when Fridlender saw a European Union tender for cross-campus projects in the Mediterranean basin related to environmental protection of plants, with potential for helping the economy of the partner countries involved. He jumped at the opportunity and recruited the other partners as well as Gili Joseph, an expert in the field who was returning to Israel after her post-doctoral training at Rutgers University. Rutgers and North Carolina State University are participating in BioXplore as consultants, as are several veteran Israeli botanists. Between November 2011 and November 2013, each partner is responsible for screening between 300 and 1,000 plants from its own region for 10 different bio-active ingredients.

Researchers are using simple screening kits created at the Global Institute of Bio Exploration (GIBEX), an offshoot of the laboratory of botanical researcher Prof. Ilya Raskin at Rutgers and Prof. Mary Ann Lila from North Carolina State. Fridlender worked with Raskin for more than a decade. The kits allow for screening large amounts of plants right in the field without the need for sophisticated labs, which is crucial especially in studying wellness components of plants in less-developed countries, Fridlender explains. These kits have previously been used in countries including Ecuador, South Africa, Botswana, Namibia, Kenya, Tanzania, with training provided by Joseph. She is heading the BioXplore scientific team including 18 Hadassah students.

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Mazel Tov to Israel on its 65th Aniversary

Top 12 new fruit and vegetables species developed in Israel

Abigail Klein Leichman
Israel21c

Since the first half of the 20th century, Israeli agricultural wizards have been partnering with Mother Nature to bring new fruit and vegetable varieties to the global market, from vividly colored squash to seedless peppers.

ISRAEL21c chose the following "salad" of a dozen top Israeli-bred fruits and veggies that are "new". Look for many more in your local market.

• The **Galia melon**, released to the market in 1974 by breeders Zvi Karchi and Anneke Govers, became a multimillion-dollar hit internationally. A descendant of Ha'Ogen melons, Galia has succeeded so spectacularly, says Harry Paris, a senior scientist at the government-sponsored Volcani Institute-Agricultural Research Organization, because it looks, smells and tastes good. Volcani licensees went on to develop additional offshoots of the Galia that are popular worldwide.

• **Orangetti spaghetti squash**, now the only spaghetti squash sold in Israel, was the first hybrid Israeli vegetable grown in the United States under its own name. Its intense orange color (as opposed to its pale yellow cousin) makes it better looking, better tasting and richer in beta-carotene and other antioxidants. Paris began developing Orangetti in 1979 and it was released in 1986.

• Ben Dor Fruits & Nurseries' nectarine-mango is heart-shaped with a smooth peel. The fruit took 10 years to perfect and went on the market in Israel, the UK and South Africa in June 2012. Ben Dor also breeds hybrid stone fruits such as the plumegranate (a pomegranate-colored plum), the lemon-shaped lamoon plum, the pita peach and many others.

• The **pomelit** grapefruit-pomelo hybrid is another Ben Dor innovation. Marketed overseas as Sweetie, this juicy fruit is sweeter and less acidic than a grapefruit, smaller than a pomelo and much easier to peel. Plus, the pomelit has been proven to lower blood cholesterol and enhance anti-oxidant activity in the body.

• Angello, the first **seedless bell pepper** in the world, won the Fruit Logistica Innovation Award in 2012. The development of the mini seedless red pepper began six years ago at the Israeli seed company Zeraim Gedera. For now it's grown only in Israel and Spain, and as it hits the world market additional varieties in other colors are soon to follow.

• The **Black Galaxy Tomato** was introduced to international markets in early 2012 but had already won high acclaim in its native Israel. The dark salad staple was developed by Technological Seeds DM using a pigment derived from blueberries. Black Galaxy not only looks exotic but also contains higher concentrations of vitamin C than garden-variety tomatoes.

• **Goldy zucchini squash** was developed by the Volcani's Harry Paris and released in 1983. "It's still the best-looking yellow zucchini out there, and still selling 30 years later," he says. Goldy is popular in major markets abroad, and its bright yellow color makes it less moist and more flavorful than similar squashes. Paris recommends frying slices like cutlets, or using Goldy in quiches and other cheese dishes because it's never runny.

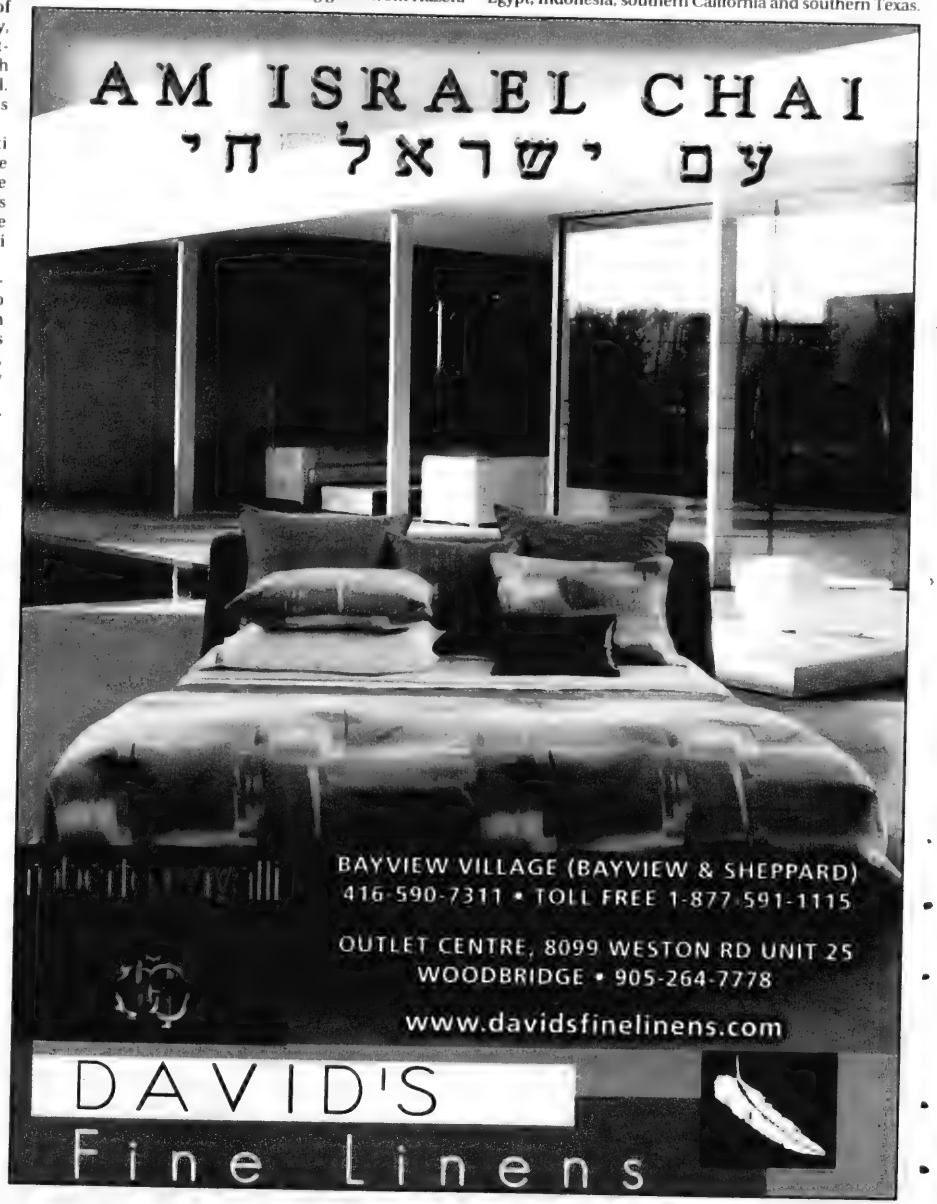
• **Nano watermelon** – sweeter than the original, a slightly different color and no heavier than three kilograms (6.6 pounds) – is a recent new product resulting from a three-year joint venture between Israel's Hishtil Nurseries and Itay Gal, a farmer from Moshav Ein Yahav.

• Another Hishtil innovation is the **mini basil tree**, a novel solution to the problem of the herb's naturally short shelf life. By grafting two types of basil plants together, Hishtil got a hardy strain that grows a sturdy trunk and leafy aromatic leaves. It can grow outdoors in warmer weather and be brought inside during winter.

• TableSugar acorn squash, released by Volcani in 2007 and commercialized by Origene Seeds, takes the "bland" out of this hardy vegetable. It has twice as much sugar as regular acorn squash, is half the size, and has a black-green skin that boosts its shelf life and flavor. Its roasted chestnut taste has made TableSugar extremely popular. Says Paris, who spent 12 years developing it: "Buy a lot in July, then keep it in the fridge for a few months so the starch turns into sugar. They just get sweeter with age." And it won't get the powdery mildew disease that afflicts many squashes.

• Handsome **cluster (Truss) tomatoes** common in Europe, North America, Japan and Israel were made possible by the introduction of shelf-life-extending genes from Hazera Genetics in cooperation with BonTom, the vegetable breeding and research group at the Hebrew University. BonTom scientists are also behind other major tomato advances, including the sweeter and longer-lasting cherry tomatoes that debuted in the 1990s and became the standard worldwide.

• The **Anna apple** – developed by Volcani horticulturist Ephraim Slor and named after his daughter – is a Golden Delicious-style fruit for cultivation in areas where winter temperatures rarely drop to freezing. Most apple varieties need that winter chill to thrive, but Anna ripens in the early summer and grows beautifully in hot climates such as Egypt, Indonesia, southern California and southern Texas.



Culinary Zionism: A drizzle of olive oil in a batch of teacakes

Lemon, lavender and the bounty of the land

Shira Buzelan
Times of Israel

I named my first Sabra baby Gefen. Friends were charmed that we went "Israeli" with her name, while family back in the old country chuckled at the thought that she had been named for a grapevine. Truth be told, her name could have just as easily been Zayit, Eynav, Te'eina, or Hadar, all names from nature. I was, and still am, obsessed with the bounty of the land, and wanted that reflected in my daughter's name.

Now that she's been named, however, I express my love for the land in the kitchen in a kind of culinary Zionism, tinkering with the ingredients that grow seasonally, inventing real ways to incorporate them into our everyday diets. The fruits, vegetables and herbs I find at my fingertips are fresh and vibrant, begging for different flavour combinations and settings. I'm giddy at the thought of all the possibilities.

If ever there was a flavour combination that begged to be explored it is that of the fruity lemon and sensuous olive. Or in this case, a gorgeous, green, slightly cloudy and extra virgin olive oil pressed from local olives. It's the basis of all my salad dressings

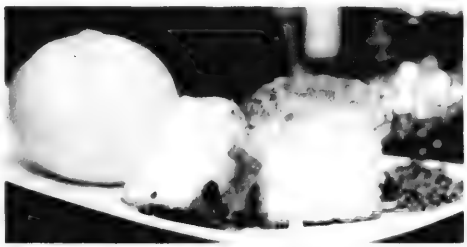
Lavender growing in a park in Jerusalem *(Flash90 photo)*

and is the go-to foundation for most of my better marinades. As a mono-unsaturated fat mixed with fresh lemon juice, the two are a match made in foodie heaven. So why not take this flavour marriage in another direction altogether?

I started thinking about baking with olive oil. Lemons are already a focus in many desserts, squeezed for their juice and grated for zest. But together, lemon and olive oil can form dense, delicious, and distinguished little beauties. Hence, my lemon, lavender and olive oil teacakes.

*A note on food grade lavender: Lavender grows easily in Israel and can be used fresh or dried in the recipe, as long as the flowers have never been sprayed with pesticides. If using fresh lavender, just chop it finely and replace the called-for amount with one tablespoon. Dried lavender is available in spice shops.

(Editor's note: Lavender is easily picked and dried. Wash well. Then hang stalks of lavender in a sunny spot, gathering the dried flowers off the stalk once the lavender is fully dry.)



Tea cakes with lemon, olive oil and lavender *(AndreaBrownstein/PhotoliPhotograph)*

LEMON, LAVENDER AND OLIVE OIL TEACAKES

Cakes
1 cup all purpose flour
½ tsp. baking powder
½ tsp. fine grain sea salt (I like using the Melech Haaretz brand)
1 ½ tsp. dried lavender (or 1 tbsp. fresh)
1 ⅓ cups white sugar
2 tbsp. grated lemon zest
2 large eggs, room temperature
1 tbsp. honey
¼ cup extra-virgin olive oil (I am partial to Pereg)
⅔ cup soy milk

Glaze
1 packet (¾ cup) powdered sugar
juice of one large lemon

Preheat oven to 350. Grease and flour a 12-cup mini bundt pan, muffin tin, or 8-cup mini-loaf pan.

In a separate bowl, whisk together flour, baking powder, salt, and lavender.

In the bowl of a food processor, pulse the sugar and lemon zest. Add in the eggs one at a time. Pour in the soy milk and olive oil, pulsing about 30 seconds. Add in the reserved flour mixture in two batches and pulse until just combined.

Fill each cup in the pan about ¾ full.

Bake approximately 20 minutes until cake starts pulling from the sides and centre springs back when touched.

Cool 10 minutes then invert onto a rack and cool until slightly warm.

Make the glaze by mixing together the lemon juice and powdered sugar.

Pour the glaze over the cakes, allowing the warm cakes to absorb the excess glaze. (makes 12)

Shira Buzelan lives in Maale Adumim, where she loves cooking for her five kids, incorporating local flavours and ingredients to highlight the bounty of the land.
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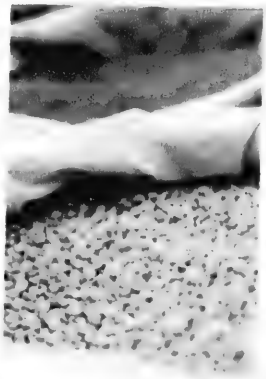
A recipe from the biblical cookbook: Lentil stew

Phyllis Glazer
The Times of Israel

What's not glamourous, but still has millions of fans around the world? Inexpensive, but rich in nutritional value? The answer is the lentil – a little legume that the Bible tells us made a stew so tempting that Esau sold his birthright for it.

One of the oldest foods on the planet, lentils have been cultivated since antiquity in Egypt, Europe, Asia and the Near East. Ancient Egyptians believed they enlightened the mind, and according to Rashi, the renowned medieval French commentator on the Bible and the Talmud, lentils were traditionally served to mourners because they represented the life cycle, with no beginning and no end. Among many Catholics, lentils were standard Lenten fare for those who could not afford fish, and in India, lentils still play an integral part in marriage rituals.

In this day and age when health experts exhort us to lower our meat consumption and up our protein from the plant kingdom, lentils are a real boon; they have the highest protein content in all the vegetable kingdom after soybeans, and are especially rich in minerals like zinc and manganese, B vitamins – especially pantothenic acid (B5), niacin (B3) and folic acid (B9) – and are a great source of nutritional fibre.



Lentils at Mahane Yehuda in Jerusalem *(Flash 90)*

And while it's true that most beans may be difficult to digest, you'll find that lentils are the easiest of the lot; they don't even require pre-soaking to make them more digestible. Adding cumin, crushed coriander seed, fennel, anise or dill seed to the recipe will help prevent and alleviate any bloating or gas.

Red-orange lentils have a somewhat sweeter taste and puree very easily, useful for soups and mashing, as well as for dal or hummus. Pair them up with a (preferably whole) grain like rice, bulgur or quinoa, and you've got a complimentary protein that makes a satisfying, warming and delicious lunch or dinner.

Note: Whole lentils are easily sprouted by soaking overnight, draining and placing in a strainer over a bowl. Rinse two to three times throughout the day, and you should see sprouts within a day or two. Add them to salads or soup, just before serving time, or add to a soup towards the end of cooking time.

ROSEMARY-SCENTED LENTIL AND BARLEY STEW

This incredibly delicious recipe is adapted from a 1971 edition of the *New York Times Natural Foods Cookbook*, by Jean Hewitt.

4 tbsp. olive oil
1 small onion, chopped (about ⅓ cup)
½ cup chopped celery
2 ½ cups peeled and chopped fresh ripe tomatoes
2 cups water
½ cup lentils, picked over and rinsed
⅓ cup barley
salt and coarsely ground black pepper to taste
½ sprig fresh rosemary, or a large pinch of dried rosemary to taste
1 small carrot, grated

In a large heavy pot, heat the olive oil and sauté the onion over medium-low heat until tender.

Add the celery and cook five minutes longer.

Add the rest of the ingredients except for the carrots, bring to a boil, cover and simmer for 25 minutes, or until barley and lentils are tender. Stir occasionally.

Shut off the heat, add the carrots and let stand undisturbed for five minutes to steam the carrots. (Serves 2-4)

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A Floral Playfield

A youngster shows her obvious delight in playing in a vast field of pretty flowers and dazzling colour in the Negev near Sderot.
[Israel Sun photo]

DR. ERIC HOSKINS
Member of Provincial Parliament, St. Paul's
I join Ontario's Jewish Community in celebrating the 65th birthday of the State of Israel.
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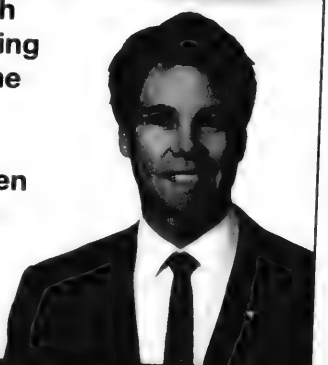

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ISRAEL TRIVIA QUESTIONS & ANSWERS

What is the weight of the heaviest stone in the Western Wall?

Answer: between 500-570 tons

What was Israel's number one agricultural export in 2001?

Answer: Flowers

This city holds an international jazz festival every year?

Answer: Eilat

'It is now up to all of us ...'

The following is the broadcast to the nation by Israel's first Prime Minister David Ben-Gurion on May 15, 1948. The Arab invasion of the nascent state had begun and Israel had already lodged a complaint with the Security Council.

Sketch of David Ben-Gurion by Chaim Topol *(Wikimedia)*

Something unique occurred yesterday in Israel, and only future generations will be able to evaluate the full historical significance of the event. It is now up to all of us, acting out of a sense of Jewish fraternity, to devote every ounce of our strength to building and defending the State of Israel, which still faces a titanic political and military struggle.

Now is not the time for boasting. Whatever we have achieved is the result of the efforts of earlier generations no less than those of our own. It is also the result of an unwavering fidelity to our precious heritage, the heritage of a small nation that has suffered much, but at the same time has won for itself a special place in the history of mankind because of its spirit, faith and vision.

At this moment, let us remember with love and appreciation the three generations of pioneers and defenders who paved the way for later achievements, the men who created Mikve Israel, Petah Tikva, Rishon LeZion, Zikhron Yacov, and Rosh Pina, as well as those who recently established settlements in the Negev desert and the Galilee hills; the founders of Hashomer and the Jewish Legion, as well as the men who are now locked in fierce battle from Dan to Be'er Sheva. Many of these about whom I have spoken are no longer among the living, but their memory remains forever in our hearts and in the heart of the Jewish people.

I will mention only one great person of those who are still among us. Whether or not he holds an official position, and whether or not we agree with his ideas, he remains our leading figure; there is no other single person who has contributed so much to the political and settlement achievements of the Zionist movement. I refer, of course, to Dr. Chaim Weizmann.

The State of Israel was established yesterday and its provisional government has already turned to the nations of the world, great and small, in the East and in the West, announcing its existence and its desire to co-operate with the United Nations in the interests of international peace and progress. We have received unofficial reports that several countries have recognized the State of Israel. The first official recognition came from the government of the United States of America. We hope that other nations in the East and in the West soon will follow suit. We are in contact in this matter with all members of the United Nations and with the United Nations itself.

But we should not deceive ourselves by thinking that formal diplomatic recognition will solve all our problems. We have a long thorny path ahead of us. The day after the State of Israel was established, Tel Aviv was bombed by Egyptian planes. Our gunners brought down one of the planes. Its pilot was taken prisoner, and the plane added to our fledgling Air Force. We have also received reports that our country is being invaded from the north, east, and south by the regular armies of the neighbouring Arab States. We face a troubled and dangerous time. The provisional government has already complained to the Security Council about the aggression committed by members of the United Nations, and by Britain's ally, Trans-Jordan. It is inconceivable that the Security Council will ignore these wanton acts, which violate the peace, international law, and UN decisions. But we must never forget that our security ultimately depends on our own might.

It is the responsibility of each one of us, and of every municipal body, to take appropriate defensive measures, such as constructing air raid shelters, digging trenches, etc. We must concentrate in particular on building up a military striking force capable of repulsing and destroying enemy forces wherever they may be found.

Finally, we must prepare to receive our brethren from the far-flung corners of the Diaspora: from the camps of Cyprus, Germany, and Austria, as well as from all the other lands where the message of liberation has arrived. We will receive them with open arms and help them to strike roots here in the soil of the homeland. The State of Israel calls on everyone to faithfully fulfil his duties in defence, construction, and immigrant absorption. Only in this way can we prove ourselves worthy of the hour.

On behalf of the **Ontario Liberal Caucus** *best wishes to the community on the*

65th Anniversary of Israel's Independence

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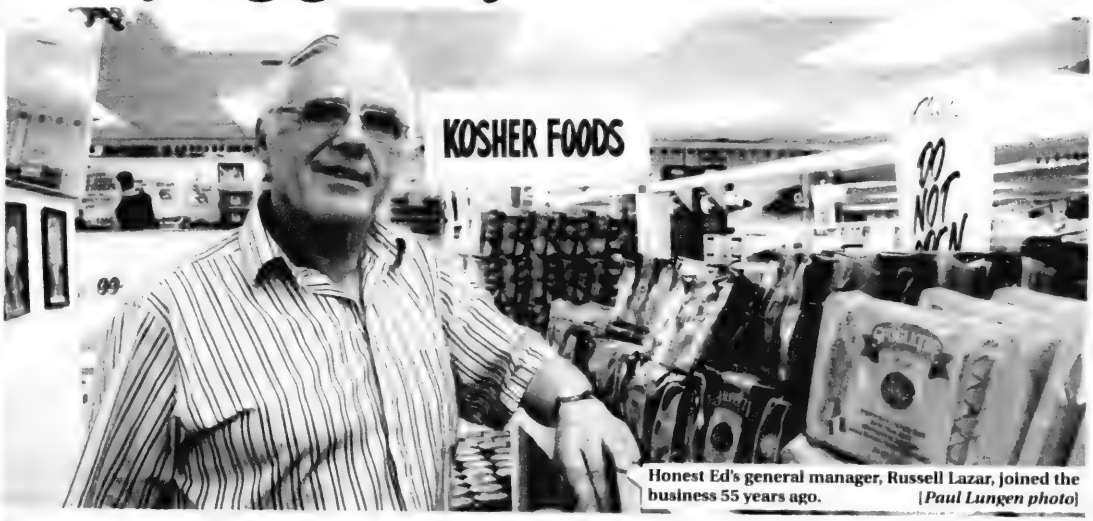
Saying goodbye to Honest Ed's



Honest Ed's general manager, Russell Lazar, joined the business 55 years ago. *[Paul Lungen photo]*

Paul Lungen
Staff Reporter

When I first moved to Toronto lo those many years ago, people used to joke that you knew you were over the city when you could see Honest Ed's from 20,000 feet in the air.

At the corner of Bloor and Bathurst streets, you certainly couldn't miss it. Its over-the-top signage illuminated not just the corner, but an entire square block, and parts of the Annex as well.

During my first sweltering summer in the city, I purchased a fine 3,500-BTU window air conditioner for the very reasonable sum of $330 or so. A bargain!

My first walk through the place was an eye-opener. It had the feel of a discount store merged with the midway at the Ex. And those floors. What was with the wavy floors?

I soon learned it was a real Toronto institution. "Honest" Ed Mirvish, who founded the business, was a showman, a master marketer and a man-about-town. The store catered to anybody who wanted a bargain, but particularly those people new to the country who were looking to save a dollar.

A friend rented space from the Mirvishes in one of their properties on Markham Street, and she raved about the reasonable rent and how nice the family was as a landlord.

Every summer, people lined up to take part in Ed's birthday celebrations, and in December, they lined up again to get the free turkeys the store gave away.

As the man on the store's answering machine says: "There's no place like this place anyplace."

But not for long.

Continued on page 16

A new start for *The CJN*

Welcome to this edition of *The Canadian Jewish News* – the commencement of our re-publication in print and the celebration of our hope for a long and successful future.

On page 5, vice-president Elizabeth Wolfe exhorts our readers to fulfil their expressed commitment to this newspaper. She also gives voice to the thanks of our board of directors to all of those who have made this renewal possible.

I echo that appreciation. I also thank each and every member of our voluntary board for their steadfastness and their work in bringing us to this juncture. However, special note should be taken of the efforts of Elizabeth herself, who has worked almost full time, engaged in every facet of *The CJN*, over the past four weeks of hectic activity.

As she notes in her article, there is much yet to be done to confirm our success – not just by us, but by our readers and advertisers.

Chazak ve'ematz!

Donald Carr, President
The Canadian Jewish News

Re'eh
Candlelighting: 8:22
Havdalah: 9:24
Greater Toronto Area

After Egypt, is Islamism dead ? – see page 9

CANADA

Relief Fund

MONTREAL — Federation CJA announced July 10 that it has created a humanitarian relief fund to provide "immediate aid" to victims of the Lac-Mégantic tragedy. As of last Friday, $40,000 had been raised. To contribute, visit federationcja.org/lacmegantic or call 514-345-2600.

Not Amusing

MONTREAL — Visitors to La Ronde aren't allowed to bring their own food into the site, except for medical reasons, the amusement park said July 22, in a reversal of an apparent leniency shown for religious requirements. The statement was released less than a week after a *Journal de Montréal* reporter went undercover as a traditionally dressed Muslim woman and was allowed to bring in a lunch she pretended was halal.

Canadian Extradited

TORONTO — Canadian businessman Nathan Jacobson was extradited to the United States last week, to be sentenced for his role in an online pharmacy that sold drugs to people without proper prescriptions. Jacobson was one of a dozen people named in a U.S. indictment in 2006 for the scheme, which netted more than $120 million.

Family Arrested

VANCOUVER — Seven Iranians were caught using fake Israeli passports at the Vancouver International Airport. The Iranians, whose identity is unknown, were posing as the Solomons family from the central Israeli city of Rehovot, *Ynet* reported last week. They may have been trying to take advantage of Israelis' ability to travel to Canada without a visa. Iranians, by contrast, need a visa to enter the country.

WORLD

Chabad Rabbi Shot

JERUSALEM — A Chabad rabbi shot July 24 by unknown assailants in what is believed to be an anti-Semitic attack in southern Russia was recuperating in an Israeli hospital after a second surgery. Rabbi Artur Ovadia Isakov, 40, had surgery to repair his liver on July 26 in Petach Tikvah. His condition has been upgraded to satisfactory, Chabad.org reported. Rabbi Isakov arrived in Israel July 26 on a chartered medical plane. He was shot as he exited his car and headed into his home in Derbent, in the mostly Muslim republic of Dagestan, near Chechnya. His Jewish appearance is among the possible motives being investigated.

Temporary Treaties?

JERUSALEM — As U.S. Secretary of State John Kerry works furiously to bring Israelis and Palestinians together for peace talks, the Palestinian Authority's (PA) religious affairs minister said any resulting agreement could be abrogated when it suits Palestinian interests.

According to Palestinian Media Watch (PMW), Religious Affairs Minister Mahmoud Al-Habbash delivered a Friday sermon, broadcast on TV, saying Palestinian negotiators model their behavior on the prophet Muhammad, who negotiated a 10-year truce and then attacked his enemies after only two years.

Speaking in the presence of PA President Mahmoud Abbas, Al-Habbash said Muhammad was criticized at the time for agreeing to a 10-year peace agreement. "In less than two years, the Prophet returned and based on this treaty, he conquered Mecca. This is the example, this is the model."

Al-Habbash said Palestinian leaders followed the model 20 years ago in negotiating the Oslo accords and as a result were able to constitute the PA. "All this never would have happened through Hamas' impulsive adventure, but only through the wisdom of leadership, conscious action, consideration and walking the right path, which leads to achievement, exactly like the Prophet did in the Treaty of Hudaybiyyah, even though some opposed it," he said.

PMW said the sermon was consistent with statements by Palestinian leaders over the years, including former PA chair Yasser Arafat.

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Thornhill teen helps Hurricane Sandy victims

Cara Stern
Staff Reporter

A Thornhill, Ont., teen spent three days in and around New York City earlier this summer to help people still struggling with major property damage from Hurricane Sandy last year.

The June 25-27 trip, called Stand Up and Rebuild: A Teen Issue Summit on the Power of Service, was organized by the Jewish youth group BBYO. About 100 people, mostly from around the United States, took part in the trip.

Dylan Nowogrodski, who starts Grade 11 next month, was the sole Canadian student on the trip. He said he's never seen anything like the damage caused by the hurricane.

"There was a house that was getting rebuilt. It was pretty bad," he said, explaining that the trip mostly took place on Staten Island, New York City's hardest-hit borough, and in New Jersey.

"There was a lot of water damage, some of the walls were stripped apart, and all of the insides looked empty."

Nowogrodski said he helped create a greenhouse made out of clear water bottles, and he helped to clean a refrigerator that was filled with mould so it could be used to store food donations.

He also learned how to collect mulch to give to farmers to help them enrich their soil, and he helped with planting vegetables.

The group listened to stories recounted by victims of the hurricane.

One woman told the students she lost her husband and child, as well as her home, to the hurricane.

"It was very emotional and inspirational," Nowogrodski said, adding that the stories had a profound impact on him because they offered perspectives he would never hear at home.

He said the skills he learned could come in handy one day.

"I live in Thornhill, where it's not common for us to get a natural disaster," he said.

"But if something were to happen, I'd be one of the first to help."

Dylan Nowogrodski cleans out a refrigerator to store food donations for Hurricane Sandy victims. *(BBYO photo)*

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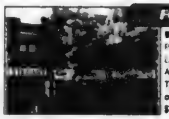
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Hezbollah back in the spotlight

According to Reports

By PAUL MICHAELS

A little over a decade ago, Jeffrey Goldberg, the now well-known American journalist, made his name with a two-part investigative feature about the Lebanon-based, Iranian-backed Hezbollah organization. His *New Yorker* report, "In the Party of God," remains a landmark portrait of what he called "the most successful terrorist organization in modern history."

Never far from the news, Shia Hezbollah has recently featured prominently in two contexts: its vital role in turning the tide in Syria for Bashar Assad's besieged Alawite regime against Sunni insurgent forces; and its "militant" wing recently designated a terrorist group by the European Union.

What continues to resonate in Goldberg's profile (he spent a lot of time with Hezbollah leaders in Lebanon and abroad) is the absence of any distinction between a "militant" and a "political" Hezbollah. His was a riveting portrait of a unified organization – highly disciplined in both fundraising and terrorist activities everywhere. In Goldberg's words, Hezbollah has developed "a complex system of finance cells scattered around the world, from Bangkok and Paraguay to Michigan and North Carolina."

In 1995, the United States designated Hezbollah in its entirety a terrorist organization; in 2001 Canada banned the "military" wing, but in December 2002, added the social/political wing to its list of "terrorist entities." Among European countries only France and the Netherlands have banned the entire organization, while Britain maintains a ban only on Hezbollah's "military" wing. The EU, however, avoided doing even that much until the 2012 Burgas bus bombing, which left five Israelis and a Bulgarian bus driver dead and 30 injured, when Hezbollah was deemed responsible for this terrorist attack on European soil. Contributing to the pressure on the EU was Hezbollah's 2012 role in planning an attack on Israelis in Cyprus, another EU member state. (In March a Cypriot court sentenced a Hezbollah member to jail for his role in this plot.) Finally, there was growing European – especially French – outrage at Hezbollah's vital contribution to Assad's brutal killing machine.

Naim Qassam, deputy secretary-general of Hezbollah *[Wikimedia Commons photo]*

Still, the EU stopped short of banning Hezbollah as a whole. So, while some of Hezbollah's assets may be frozen if tied to the "military" wing, most of the organization's charitable funds, ostensibly directed to its "social and political" activities, could escape the ban. As the *New York Times* reported on July 22, "legitimate financial transfers" from Europe to Hezbollah in Lebanon may continue, and the onus will fall on law enforcement officials to prove that money is being raised for terrorist activities. Some analysts see this task as nearly impossible so consider the partial ban a mainly symbolic gesture.

Most western journalists who wrote about the EU's decision not only noted the EU's distinction between the two "wings" of Hezbollah but failed to inquire into the validity of the distinction. True, many, like James Kantor and Jodi Rudoren of the *Times*, also carried a statement from Prime Minister Benjamin Netanyahu that, while Israel views the EU decision as a good step, "Hezbollah is one organization, the arms of which are indistinguishable."

What then are consumers of news to make of this contradiction in the depiction of Hezbollah? Don't journalists have a responsibility to establish the facts? But doesn't that take time and effort – commodities in short supplies in this age of instant reporting?

Ironically, in this case, little homework was required. Several Hezbollah officials have themselves pointed out Hezbollah is a unified organization.

Just last fall in Beirut, Naim Qassem, Hezbollah's deputy secretary-general declared: "We don't have a military wing and a political one. We don't have Hezbollah on one hand and the resistance party on the other. Every element of Hezbollah, from commanders to members as well as our various capabilities, are in the service of the resistance and we have nothing but the resistance as a priority."

If Hezbollah itself insists that it's one organization with one leadership, why do many interested western parties pretend otherwise?

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

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A Call to Action

When we announced the demise of the print edition of *The CJN* in April, our readers and the Canadian Jewish community experienced a real, existential threat. The ensuing expressions of support for *The CJN* from our readers, the concern of institutions that rely on *The CJN* to deliver their messages and the ongoing international media interest in the status of the paper led us all to the recognition that its end would be a great loss for Canadian Jewry.

The CJN was recognized as the vehicle that creates a national community, reflecting the depth and breadth of Jewish life in Canada and providing a platform for the expression of our concerns. It allows all Jews, both here and abroad, to be a part of the Jewish community. The threatened closure was perceived to indicate a decline in Jewish engagement and a weakening of national Jewish identity.

That conclusion could not be further from the truth. The response over the last few months has provided re-affirmation that our Jewish community wants to be engaged and to be informed. We have learned that *The CJN* is a crucial asset of the Canadian Jewish community.

We thank our readers, our columnists, the paper's professional staff and all those who have expressed their willingness to assist the paper to continue to publish. We especially wish to acknowledge the federal government for the continuation of Canada Heritage funding of more than $400,000 and MP Mark Adler for assisting in the application for funding.

Although it is a not-for-profit corporation, *The CJN* must, nevertheless, ensure its own financial viability. In order to continue to publish, we must ensure continued revenues from both subscriptions and advertising. We look to our friends across the community to participate actively in both respects whenever possible.

Pensioners have told me they would pay more to ensure they continue to receive the paper. Colleagues have volunteered to purchase subscriptions for their parents and their children. Agencies have said they would purchase copies for their waiting rooms. My own children's friends have indicated they would take out their own subscriptions.

Elizabeth Wolfe, Vice-President of The Canadian Jewish News.

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In order to ensure the continued viability of *The CJN*, the board of directors has made difficult but necessary decisions. We have had to reduce staff in both our Toronto and Montreal offices by approximately one-third. Among those who have departed are our most senior management, including general manager Gary Laforet, editor Mordechai Ben-Dat and advertising manager Vera Gillman.

We value the efforts of all staff and sincerely thank them for their efforts. We are grateful for their years of dedication to *The CJN* and for having made *The CJN* the valued institution that it is. Under the leadership of acting general manager Robert Attala, all aspects of operations are under review.

We have entered into new lease arrangements, and the Toronto office will be moving to 1750 Steeles Ave. W. at the end of the summer. Production, print and distribution processes are under review. Changes have been made to the paper's operations, and we will continue to reduce expenses wherever possible, upgrade our operations and revitalize the paper. We will be missing our former writers, but we will be introducing new columnists. We are actively engaged in the search for a new editor. More significant editorial changes, including a redesign of both the print and digital editions, will be introduced over the course of the next year once new editorial leadership is in place.

We believe that these changes, together with increased revenues from our subscription drive and enhanced advertising and continued Heritage Canada support, will be sufficient to achieve financial sustainability for *The CJN* for the foreseeable future.

Your support has enabled us to seize this opportunity to re-vision *The CJN*, both in print and online, to create an even more impactful, essential read. Thank you to everyone for your role in rescuing *The CJN*.

- Elizabeth Wolfe

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Camp honours slain co-founder

Stephen Sweet
Special to The CJN

It was a way to make sure that her legacy would live forever.

Crestwood Valley Day Camp honoured the late Rochelle Wise, one of its founding directors, by dedicating its creative arts centre to her in a ceremony July 8.

Wise, 66, and her husband of four years, retired businessman David Pichosky, 71, were found dead in their Hallandale Beach, Fla., townhouse on Jan. 10. Police say they were asphyxiated and believe more than one perpetrator was involved, but despite a $51,000 reward for information, there are few leads in the case.

Friends, family, staff and camp alumni were on hand to speak and pay tribute to Wise at Crestwood, located beside Glendon College near Lawrence and Bayview avenues.

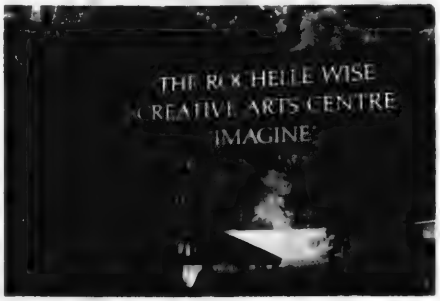
"As founding director, Rochelle meant everything to this camp," said Crestwood co-director Bobby Freeman. "Rochelle had a mission in life, to help people and be charitable, and she found a way to do both.

"She was here for 15 years, and we learned everything we could from her to help carry on her legacy."

The archway in her honour has Wise's name and the word "imagine" on it, something she always encouraged from her staff and campers.

"Imagination was everything to her," Freeman said. "She wanted the children and staff to be as creative and imaginative as possible, [to believe] that they could do anything they wanted to do in life."

The installation at Crestwood brought out a few emotions in her son, Jamie.



Crestwood Valley Day Camp dedicated its creative arts centre to Rochelle Wise.

"I'm overwhelmed at how many people remember, care and were touched in one way or another by my mom that they came out to pay tribute to her," Wise said.

"It's bittersweet, but it's very nice that she'll be remembered here, every day, forever. It means a lot."

Wise hopes people remember that the case is still an ongoing investigation.

"This, to me, is critical," Wise said. "It's important to not forget how she died, and to find those people and hold them accountable for my mom, for justice, for the community," he said.

"People need to step back and think of anything unusual, out of the ordinary," Wise added. "There's nothing too small to call CrimeStoppers about."

Wise was the last of a half-dozen speakers at the tribute, which began out by the archway, but was moved inside as heavy rains were set to begin.

"There's a bit of a metaphor and meaning behind [the storm hitting when and quickly as it did]," said camp director Eric Shendelman.

"When Rochelle came down to this camp in my first year [2005], she was at one end of the camp, and five minutes later, she was at the other end of the camp," Shendelman added. "I learned a lot from her about the fast pace of camp."

In the camp office, the same principles she used to preach have been adopted by current staff.

"She would say, 'How will you make a difference to the children?'" Shendelman said. "And that legacy lives on."

It does for Alice Barnett, a former counsellor who uses the lessons she learned from Wise in her current work as a teacher.

"Any time I deal with a tearful, difficult or overexcited teenager, I think 'What would Rochelle do?'" Barnett said.

"I stop and listen, and look for the sparkle inside them to coach, empower, encourage or comfort."

Wise's gift was shared with many, both at Crestwood and Bialik Hebrew Day School, where she was a preschool vice-principal before her retirement.

"She was a very special human being, because she could have an impact on a four-year-old or a 40-year-old," her son said. "I'm not sure if she'd always realize the impact she had on people's lives."

The archway dedicated to Wise is now being walked under by her grandchildren, Elle and Sophie, who are attending Crestwood for the first time this year.

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Signal and noise

Watching an infant move from babble to speech, one can become entranced by the way humans acquire language. Goo and ga, moo and ma eventually become developed sounds, distinct words, short sentences and full conversations.

Children, born with the capacity to learn language, gain skills by listening and practising the words they hear. Over time, children distinguish between the confusing clatter of the world around them and meaningful signs, gestures and words intended to convey messages of significance. They learn the difference between signal and noise.

In communications science, signal-to-noise ratio compares the level of a desired signal to the amount of background noise. Signal-to-noise ratio also refers to the quantity of useful information in relation to extraneous, erroneous or intentionally false data transmitted via conversation or other forms of communication. If you have ever read online unfiltered reactions to newspaper columns or news bulletins, you know what noise can be.

Nate Silver, the author of *The Signal and the Noise*, became well known for developing a sophisticated algorithm to project player performance in baseball. More recently, Silver applied his methodology to politics. His blog correctly predicted the results in all fifty states in the last American presidential election. In his book, he comments, "The signal is the truth. The noise is the distraction."

Writing about Silver's book in the *New York Times*, Noam Schreiber notes: "Journalism is in a strange place these days. Cable and the Internet crippled the old media establishment; political polarization dealt it a death blow… The right-wing media speak only to true believers. Liberal journalists are often more fact-conscious, but equally partisan, while mainstream outlets have a rapidly dwindling audience. Few media institutions command widespread credibility."

Notwithstanding many challenges, the *The Canadian Jewish News* resumes print publication. *The CJN* has widespread credibility. It is not perceived as speaking only to true believers. In the midst of so many online sources of immediate information, *The CJN* remains a reliable and steady filter, helping its readers to discern the signal from the noise.

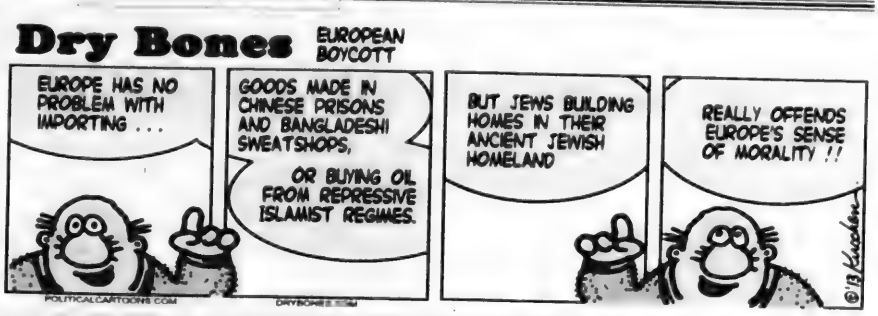
There are so many claims on our attention and time. So much noise. The renewed print edition of *The CJN* will continue to provide thoughtful, balanced coverage of news essential to the Jewish community. As in the past, readers can expect a positive editorial approach to Israeli and Jewish life, with a willingness to engage in constructive criticism.

The core mitzvah of Rosh Hashanah may appear to be noise, but to the person that understands, it is a signal of spiritual significance. The sounds of the shofar summon us to reconsider our lives, reconfigure our actions, restore our bond with the Jewish people and return to a relationship with the Holy One.

After the shofar is sounded in synagogue, these words from Psalm 89 are recited: "*Ashrei ha'am yode'ei shofar.*" – "Blessed are the people that understand the shofar. They go forward with your light signal."

As *The CJN* returns to print, pay attention. *The CJN* will remain an important way for Canadian Jews to understand our community. It is worthy of your support as a signal publication.

— Rabbi Baruch Frydman-Kohl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Cost of Jewish education

I was floored when I even read the title of the article "School tuition not yet 'a crisis.'" *(CJN, June 20)*. If I can speak as a representative of the newly married Jewish young professionals in this city, this subject is consistently a central topic of conversation, frustration, and worry.

I was lucky enough to receive a Jewish education growing up, and I have always wanted to give my future children that same opportunity. In my and my husband's entire social circle, I do not believe we know even one couple that is not strongly concerned with the cost of Jewish education in this city.

Why must we, the young married Jewish community of Toronto, feel as if we are being forced to decide between investing in a home for our future families, or being able to give our future children the education that they deserve? If tuition costs continue to rise yearly by three to five per cent, the Jewish school system will be forcing us and our friends to make this devastating choice.

Nava Hoffman
Toronto

…

A great aspect of my chosen profession is to speak to families about their choices in educating their children. While I am a big proponent of Jewish education with my own three children attending Associated Hebrew School, the astounding high cost of raising Jewish children comes to mind.

At an average cost of roughly $15,000 per child for primary/middle school and $8,000 for summer camp, a family with three children is spending in the neighbourhood of $70,000 per year to give their children a Jewish education and Jewish summer camp experience alone. With three children at CHAT, that number increases to $100,000 annually.

Add kosher food, synagogue dues, a modest bar mitzvah lunch, family trip to Israel, March of the Living, and the costs become increasingly daunting to the average family. Although I can advocate for the merits of each experience, the aggregate total of living Jewish is seemingly high.

I am running out of answers for my families. After all, a child needs a new pair of shoes as well.

Cantor Eric Moses
Beth Sholom Synagogue

…

Dear 'leadership': By saying we are not in a 'tuition crisis', you give license to continue ignoring the problem. Every average tuition-paying parent will tell you loud and clear that unfortunately, we ARE in a tuition crisis. It's time to get your collective heads out of the sand, stop procrastinating and quit making lame excuses ("The federation [already] allocates $10 million annually for tuition assistance," – most laudable, but not nearly enough today and, certainly, not coming close to reaching every strapped day school family).

It's time for our leadership to reconnect with its grassroots, acknowledge that the community is in crisis, make the executive decision to seriously address that problem and mobilize every available resource to find real and innovative ways to fix it.

Mendel Janowski
Toronto

…

Do your homework

As an actual attendee at the Pamela Geller event this past May, I am appalled at the lack of "true" research the Anti-Defamation League and Toronto Board of Rabbis had done. ("Toronto Board of Rabbis condems Geller speaking invite" *CJN May 23*). Ms. Geller does not vilify Muslims. She states her deep concern for those who seek to shut down real freedom of speech, as defined by our Constitution. Her values are not contrary to ours, nor does she advocate violence in any way, shape or form.

Unfortunately we are in a real war of Good vs. Evil. There are no grey areas here! What increases tension in our communities is the sweeping under the carpet of real concerns for where our country and allies are headed in the midst of this madness. The Board of Rabbis should be anything but commended for their position on her visit to Toronto. Voices of moderation and co-operation must never be drowned out as Ms. Geller would concur, but for some to imply that her voice is one of hostility and extremism is completely untrue! Watch her videos and judge for yourself. Please, do your homework before casting aspersions!

Eileen Shapero
Thornhill, Ont.

LET THEM GO…

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Does Morsi's demise signal end to Islamist era?

Ben Cohen
JNS.org

With the overthrow of former president Mohamed Morsi's Muslim Brotherhood government in Egypt, one is almost forced to question whether the global Islamist movement has been dealt a mortal blow.

Ben Cohen

The notion that the era of Islamism has come to an end is not as outlandish as it seems. While the faith of Islam crystallized in Arabia 15 centuries ago, the ideology of Islamism – (political or radical Islam, not to be confused with the faith itself) which aims to place the imperatives of sharia law at the heart of a coercive and all-powerful state – is a product of the last century.

Islamism is a visceral loathing of the political liberties that are integral to liberal democracies. All these monstrous political systems were convinced that, once empowered, they would stay empowered.

Will 2013 go down as an equivalent year of defeat for Islamism? In answering that question, it's hard to overstate the importance of the current turmoil in Egypt. After all, Egypt was where the Muslim Brotherhood was formed in 1928. It's the cradle of Islamism, and it's the country that gave the Islamist movement a pronounced taste of bitter struggle as far back as the 1950s, when the Egyptian dictator Gamal Abdel Nasser crushed the Brotherhood.

Yet Egypt is not the only Middle Eastern country where the Brotherhood's insistence that "Islam is the solution" is being sorely tested. In Gaza, where Hamas, the Palestinian branch of the Muslim Brotherhood, has been in power since 2006, the Egyptian crisis has exacerbated an already febrile situation. Infighting among its leadership, as well as worsening relations with its one-time allies, Syria, Hezbollah and Iran, is leading many ordinary Palestinians to question the competence of Hamas. In turn, Hamas is discovering that thundering slogans and terrorist assaults on Israel cannot feed, clothe, educate and employ a population in Gaza, or anywhere else for that matter.

In Turkey, a country that's light years away from Gaza in terms of its economic development, the Islamist government of Prime Minister Reccep Tayyip Erdogan has faced angry demonstrations at home and severe censure abroad. There, too, the citizenry is beginning to realize that the Islamists can't deliver when in government – corruption, nepotism and contempt for free speech are all hallmarks of Erdogan's regime, and its talk of Islamic values seems increasingly hollow against that context.

It's a similar story for Islamist parties and governments elsewhere in the region.

In Tunisia, the secular political parties in coalition with the Islamist Ennahda party have been alienated by Ennahda leader Rachid Ghannouchi's support for Morsi in Egypt. In Sudan, the Islamist government of Omar al-Bashir, an indicted war criminal, remains embroiled in conflict with South Sudan, a largely Christian and African state that declared independence exactly two years ago. Meanwhile, Qatar, the oil-drenched monarchy deemed by *Forbes* magazine to be the richest country in the world, is rethinking its disastrous policy of supporting and financing Muslim Brotherhood affiliates around the Middle East.

Ironically, among some western policy analysts, there's a widely held view that the current tribulations of the Muslim Brotherhood amount to bad news for democracy in the region. The military's removal of the Brotherhood in Egypt, they say, will turn Islamists against the democratic process, just as it did when a similar scenario arose in Algeria in 1991.

But the idea that the Muslim Brotherhood was committed to democracy in the first place is arrant nonsense. In certain countries, the Brotherhood has made a tactical compromise by participating in elections. In those cases, like Egypt, where the movement has won, autocratic and unconstitutional measures have quickly followed.

Moreover, what this debate ignores is the critical point that democracy is about much more than voting. Elections in countries where the press is muzzled, where opposition parties are intimidated and where the military plays an explicitly political role are a farce. Platitudes about respecting the cultural differences of the Muslim world only cement the absence of those liberties that are integral to a healthy democracy.

A related argument asserts that election-friendly Islamists will, as a result of the Egyptian experience, now be pushed into the arms of violent jihadi groups. There's a certain degree of truth to that claim. Western dithering in Syria has strengthened the Al Qaeda-linked Al Nusra Front and boosted the likelihood of a new war between secular nationalists and Islamists in the event that President Bashar Assad's bloody regime is removed.

But that line gives the Muslim Brotherhood far more credit than it deserves.

Under Morsi's rule, Egypt was as ugly and intolerant as it has ever been. Any member of the Coptic Christian minority, which makes up 10 per cent of the population, will confirm that. Having endured discrimination and pogrom-style violence during Morsi's tenure, the Copts know only too well that the Brotherhood's message to non-Muslims is simply this: convert or die.

Hence, there are many reasons to be both relieved and pleased that Islamism is now in marked retreat. Even so, we shouldn't conclude that the triumph of liberal democracy will inevitably follow.

Mohamed Morsi
[Wikimedia Commons photo]

It's more probable that the Middle East will reflect the experience of Russia after 1991 – anti-western, anti-democratic, and dominated by the military and the intelligence services – than of Germany after 1945, where a constitutional, stable democracy took root as a direct result of the Allied occupation.

That's why, while the Islamists may be down at the moment, they're certainly not out.

Ben Cohen is the Shillman Analyst for JNS.org. His writings on Jewish affairs and Middle Eastern politics have been published in Commentary, the New York Post, Ha'aretz, Jewish Ideas Daily *and many other publications.*

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How about Isaac Bashevis Singer for light summer reading?

Hurrah! *The Canadian Jewish News* will continue! And it's summer – great news for us in the rain forest.

Summer reading – what a joy. What should it be? *War and Peace*? Chick lit? Or something a bit scarier?

Devil in the White City, which I read on holiday, got me thinking about devils, demons and imps. Who better to turn to than Isaac Bashevis Singer, master of all the jinns?

Jean M. Gerber in Vancouver

In his works, you find humour, sin and debauchery, sad neglected imps, and especially devils in human form. Singer's goblins can be mischievous. They cause human victims to lose their way, misplace things, and have their hearts broken. Imps kidnap people from their own homes, imitate long-lost loves or themselves fall prey to heartbreak.

While Singer could weave tales of humour and tenderness, he's better known for tales of darkness in which humans construct their own personal hell.

His masterworks, *The Slave* and *The Magician of Lublin* have no demons in them, but they speak to the vagaries of the human heart: love, lust, betrayal and final redemption.

Yasha (born Jacob), the Lublin magician, is a man who, by his own account, has broken every commandment. He has cheated on his wife and on his own lovers, and contemplated theft and apostasy. As his many crimes begin to corner him, he has an epiphany. Looking at a lecherous couple in their restless sleep, "[h]e had seen the hand of God. He had reached the end of the road."

Knowing his own soul, he sees it reflected everywhere, even on a street corner, where "the streetlamps were lit but it made little difference. They scarcely illuminated their own darkness." So it is with him, in spiritual darkness, until he realizes that only by withdrawing from the world can light prevent his lusts from destroying him and everyone around him. Finally, as his life was extreme, so must his penance be.

Just as the Buddha withdrew from the world after being faced with the realities of life, so does Yasha. At the last moment, he becomes a penitent and has himself bricked up into a cell where he will do penance for all his crimes.

The Slave is set after the Chmelnicki massacres in 17th-century Poland. Its protagonist, Jacob, has been captured and become the slave of a Polish peasant. He finally flees slavery with the gentile daughter of his master and reappears in a faraway town with her. Sara (nee Wanda), pretends to be unable to speak so that no one will know she isn't a born Jew.

The novel is titled *The Slave*, yet for much of this Jacob's life, he's not an actual slave. His bondage is the situation he finds himself in. Bound first to a wife he doesn't love who is murdered by the Cossacks, he's enslaved after the massacres and finally married to a woman he must always conceal. Liberty seems unattainable.

So what demons haunt the wastrel magician and enslave the prisoner? No devil enslaves them. Both are imprisoned by their own passions and must answer for them. It's no coincidence that both (anti?) heroes are named Jacob. Singer was surely aware of the struggles that consumed our patriarch Jacob throughout his very troubled, yet exalted, life. Jacob had his own demons. He was a passionate man, not very loveable and not always wise. As a model for Singer's Jacobs, he could not be more apt.

Singer knew first-hand the power of passions and the pessimism that can descend on a writer. Nevertheless, in his 1978 Nobel Prize speech, he said: "The pessimism of the creative person is not decadence, but mighty passion for redemption of mankind. While the poet entertains, he continues to search for eternal truths, for the essence of being. In his own fashion, he tries to solve the riddle of time and change, to find an answer to suffering, to reveal love in the very abyss of cruelty and injustice."

Unlike Anne Frank, Singer did not believe that people were good at heart. But he never stopped believing in the redemptive power of the written word.

All is not gloom. I will read next his stories for children – except I can't find them. Could an imp have hidden them?

Happy summer reading.

Who will redeem the chained women?

The CJN is back – saved by people, organizations and restructured plans. This is a good thing, a very good thing for the Canadian Jewish community. But it raises the question: what does it mean when we find we have this power to preserve things and institutions?

It's an awesome responsibility. We learn that we can save some things but not all, for surely we cannot save all. Some things and institutions disappear and are lost to our collective presence. Somehow, we must look backward and forward and wonder at those things or items that we didn't manage to save. Were we wise in our decisions and judgments? Did we act responsibly when we could, or did we miss the boat?

All these images and thoughts are built into our notions of redemption, which weigh so heavily upon us in Judaism. Or at least they should.

To redeem is wonderful. To fail is dreadful. To ignore or reject the appeal is disgraceful. To do nothing is immoral.

Theoretically, God redeemed us in the past in order to teach the powers of and the pattern for redemption. In this divine action prolegomenon, it then became our task as human beings to follow suit, to find ways and means to bring the redemptive influence into our lives and the lives of those around us.

I find this to be heavy stuff. We who follow this line of reasoning are asking ourselves to exercise great restraint and engage in prodigious activity. We're not given leave to stand idly by. We're challenged by this concept to make choices and take on responsibilities far outweighing our frail human existence. We can't claim innocence, ignorance or frailty, nor the excuse of "What, me?"

So you see, for me, saving *The CJN* has vast implications. I look from this example to many other possibilities and wonder where is my community? Where are the leaders, and when will they act?

There are so many areas in our lives, globally and locally, that beg redemptive activity. Each one of us must make such choices as we can, but active we must be. The old Judaic frame applies. We're not required to finish the task. Often, we're not able to do so. But we must begin it, hoping others will come along and join our efforts. We must each build into our lives this active notion of human redemption, for ourselves and for our children, for our community locally and globally, Jewishly and humanly.

The Bible is filled with exhortations to the leaders of Israel to actively redeem and rescue. For example, Isaiah 1 is read before Tisha b'Av as a reminder to Israel of our obligation to justice and how easily we seem to have lost our way. He warns that bringing sacrifices and celebration of holidays doesn't appeal to God when justice is aborted, when the widow and orphan are neglected. "Your new moons and your appointed seasons my soul hateth: They are a burden unto me; ...your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes... Learn to do well; Seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

Norma Baumel Joseph in Montreal

These impassioned sentences cry out for action. They tell us that no matter how much ritual we practise, if, for example, we deny justice to an agunah (a woman whose husband refuses to give her a Jewish divorce, the equivalent of Isaiah's widow and orphan), our hands are bloodied. I have written obsessively about the women who are denied their Jewish divorce by recalcitrant husbands, so I ask where the redeemers are. Who will take the responsibility of our heritage today and apply the law as it was intended? To free an agunah was once considered a great good. Today, too many support and hide these men while turning away from the chained women.

I have received calls and letters from interested citizens who want to help. What can I tell them? Get educated and demand of your rabbis education and real action. Insist that the rabbinical courts in your community act more forcefully to free agunot. We need a systemic solution. Work harder on individual cases. Don't be silent. Save one woman and it will be as if you redeemed the world.

"Israel is a great place to be," says Howie Mandel

America's Got Talent judge featured at UJA Campaign 2014 Launch

By Daniel Horowitz

The way Howie Mandel tells it, his show business career started long before he took to the stage of Yuk Yuks' original Toronto location in Yorkville in the early 1980's.

"My first foray into show business was actually my bar mitzvah, although I didn't realize it at the time," says the Toronto native, and judge on *America's Got Talent*.

"My first act was my Haftorah, which I'm ashamed to say, I didn't write," says Mandel. "I admit that it was lifted from other people's writing."

Mandel is returning to his Toronto stand-up roots as the featured guest at the launch of United Jewish Appeal's Campaign 2014 at the Westin Harbour Castle.

UJA's Campaign 2014 is chaired by Stephen Diamond and Lisa Draper, with Lori Rosenthal chairing UJA's Women's Philanthropy.

And, it's an evening that Howie – and Terry, his wife of 34 years, – are looking forward to, albeit for very different reasons.

"Any time I come home to Toronto, where I still maintain a home, I'm thrilled," he says. "I look at every performance as a party, and I'm just trying to be the centre of attention. So, as a Toronto Jew, to be invited to perform in front of my peers and my fellow Canadian Jews, is a real blessing."

Toronto native Howie Mandel performs at the launch of UJA Campaign 2014 on August 19th

As far as Terry is concerned, Howie's UJA invitation offers the couple other benefits.

"I'm lucky to be with Terry, a woman who is as beautiful inside as she is outside, but most importantly, who puts up with me. If you ask her why our marriage is a success, she will tell you it's because of the 200 stand-up comedy gigs I still perform every year. In fact, she'd personally like to thank UJA for inviting me, and for getting me away from her for a couple of days."

And regardless of his other show biz responsibilities at any given time, stand-up is not something he'll ever give up.

"Everything I have achieved in my career comes back to stand-up comedy," he says. "It's the seed of everything I do, or will do in the future. Stand-up is what got me there, and it's the primal scream at the end of the day. It's the only thing that I do that has no limits, no boundaries, no marks to hit, no lines to recite and no commercials to throw to. I'll never stop performing stand-up because it is the only thing that keeps me honest. There's nothing like facing the fear, and having the fun, that goes with performing in front of a live audience."

A few years ago, Howie paid a visit to Israel, and the passion he exhibited when discussing stand-up comedy, was evident when discussing the Jewish state.

"I am proud of my heritage, I'm proud of where I come from, and I'm proud of who I am," he says. "When I landed in Israel, I immediatley felt like this is where I was supposed to be. We waited 40 years to get there; I took an 18-hour flight, so I feel like I cheated. Israel stands for so much more than just Judaism. It is the epitome of everything that North America and much of the world strives to be in terms of democracy and freedom. Israel is this little pit bull surrounded by her enemies, and yet, it is strong enough to not only hold its own, but to flourish. It's just a great place to be."

Another great place to be is Toronto's Westin Harbour Castle on Monday, August 19th for what promises to be an unforgettable evening.

Tickets are going fast. To purchase yours online, visit www.ujaevents.com/registration/howie or contact Brenda Cooper 416.635.2883x5135 bcooper@ujafed.org

Sylvia Newman, z"l was a "very special woman"

Powerhouse served Jewish Toronto for 49 years at UJA Federation

By Daniel Horowitz

It takes a special kind of drive, commitment and belief in what one does for a living in order to work at the same place for almost half a century.

It also takes a very special kind of person.

Fortunately for the Jews of Toronto, and for UJA Federation, Sylvia Newman, was that kind of woman.

Sylvia, who passed away on June 19th at the age of 92, started as a secretary with UJA Federation in 1951 where she immediately displayed her uncommon passion and talents, eventually leading her to the position of Director of UJA's Women's Division. She would continue at UJA until her retirement in 1999.

"She was the powerhouse behind UJA's Women's Division, and a driving force as a leader of women in the Jewish community, totally committed to UJA and the Jewish people," said Brenda Cooper, who worked with Sylvia since 1997. "She was a very special woman; way ahead of her time. I was proud to call her my friend, and I will miss her."

Since news of Sylvia's death spread, a veritable "who's who" of Jewish Toronto leadership shared their feelings about this incredible woman.

"Sylvia was my first real introduction to fundraising," said community leader Julia Koschitzky. "She taught me everything I know. She was honest and straight forward. You knew exactly where she stood on all issues. She kept you motivated, inspired and focused. She was a devoted passionate professional who made her lay leaders look good. I saw her recently while she was convalescing and she never lost her spunk - her humour and her special unique take on life. I owe her a great debt of gratitude for teaching me the ABC's of communal leadership. May her memory be for a blessing."

Sylvia Newman, z"l, with her four great-nieces, the Silver girls, (l – r) Rebecca, Beth, Amy, Hannah

"Sylvia was a consummate professional," said Adrienne Offman, a Past Chair of UJA's Women's Campaign. "The most important accomplishment to her was the success of the women she mentored. She never attributed success to herself - it was always one of her many chairs and their cohorts. One of her endearing qualities was the depth of her knowledge. If she saw a Jewish woman on the street to say "Hello," she could in an instant tell you the woman's financial contribution to the cause and whether, in her opinion, it was appropriate. That being said, any contribution was met with gratitude and grace by her. Sylvia's 90th birthday party was attended by almost all of her chairs - a testimony to the influence her love and guidance had on all of our lives."

"I remember that she approached me the year before I became Chair of the 1995 Women's Campaign and told me that she had heard that I was a hard worker and she hoped that I would live up to my reputation," said Barbara Bank. "And, as hard as I worked, Sylvia worked longer and harder. For so many of us, she became the mother we longed to please with an upgrade, a new pledge, and the greatest triumph of all – a new Lion of Judah. Sylvia never suffered fools. She was honest, direct, and loyal to her Chairs. We could not have asked for a better teacher, leader and friend."

"Sylvia was the real deal," said Ted Sokolsky, President & CEO, UJA Federation of Greater Toronto. "She was a gritty and passionate natural born leader. Her drive and mentorship ignited a cadre of multi-generations of great leaders who, collectively, have had a profound effect on Jewish Toronto. All of us who worked with Sylvia could only feel humbled by her knowledge and skills in fundraising. She radiated with drive and leadership and we all learned to step aside and let her lead the charge. Our community will continue to benefit from the seeds she planted over all those years."

Toronto amends anti-discrimination policy

Cara Stern
Staff Reporter

Toronto City Council has voted to amend its anti-discrimination policy to prohibit groups from receiving funds from the city if they tolerate hate speech or discriminatory behaviour.

The change was spurred by the ongoing controversy surrounding the group Queers Against Israeli Apartheid (QuAIA), which has been accused of hate speech by pro-Israel advocacy groups after having been allowed to march in recent Pride parades by the event's organizers.

At their July 17 meeting, councillors voted 36-2 in favour of adding provisions to Toronto's anti-discrimination policy requiring organizations that get cultural funding from the city to ensure that their events don't contain "hate speech or discriminatory behaviour or messaging that is contrary to the city's policy."

Additionally, if an event is found to have violated the policy, the city can demand that the group repay the money.

That's the most significant part of several positive updates to the policy, said Howard English, senior vice-president for the Centre for Israel and Jewish Affairs (CIJA).

He said he's particularly pleased with the large margin in favour of the changes, since it shows that councillors understand that the old policy needed to be updated.

Kevin Beaulieu, executive director of Pride Toronto, said he's concerned that the changes arose from controversy surrounding Pride, but added that his group is ultimately in favour of the new policy.

"The amendments require organizations to comply with the Ontario Human Rights Code and the Criminal Code of Canada, as well as to show respect for the dignity and worth of all participants in cases of areas of contested situations," he said.

"Pride Toronto has already done that work and has gone to great effort to ensure everyone in our situation has a chance to be heard and have their arguments carefully considered."

After receiving complaints that QuAIA's participation in Pride violated the festival's core principles, Pride undertook a review of its policies and procedures.

It also recently released its reasons for last year's decision to allow QuAIA to march in the Pride parade for a second straight year, despite complaints from pro-Israel groups.

Pride found that QuAIA's messaging didn't violate any laws nor contradict the festival's core principles.

Ward 10 Councillor James Pasternak told *The CJN* that the wording of the amendments might be tight enough to stop QuAIA from engaging in "demonizing behaviour" at Pride.

But he said he's particularly concerned about problems occurring at WorldPride, the international festival that Toronto is set to host next summer.

"What we're looking for now is making sure that WorldPride doesn't turn into an international anti-Israel hate-fest," he said of the festival, which is organized by InterPride, an international gay and lesbian organzation.

"What we've done is tightened up the wording so that this kind of demonization and bullying would be against city policy and grant policy."

One potential loophole in the amendments where Pride is concerned is that city funding for the festival has traditionally been allocated to cultural events and not to the parade itself, so the changes may not apply to violations that occur at the latter event.

But English said the amendments apply to both direct and indirect funding, so policy violations that might occur at the parade would be included.

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A special monthly message for the Baycrest community

CommunityMatters

Storm uncovers resiliency of Baycrest community

By Garry Foster, Chair, Baycrest Board of Directors & Dr. William E. Reichman, Baycrest President and Chief Executive Officer

There are times when community matters more than ever, and we had the great privilege of witnessing an incredible outpouring of support from our own Baycrest community following last month's torrential rainstorm. When rapidly rising rainwater from the storm flooded the transformer room at The Terraces of Baycrest Retirement Residence, knocking out power for much of the week, nearly 180 residents were left in the dark—with no air conditioning during one of the hottest, most humid weeks we had experienced all summer.

What could have been an extremely dangerous situation for our residents, many of whom are in their 90s and older, quickly developed into a well-orchestrated relocation that saw all of those people moved to safe alternate accommodations. Thanks to highly structured emergency preparedness plans, we were able to expedite the relocation in a matter of hours—a remarkable feat considering the varying degrees of mobility of our residents, and the fact that our 11-storey building had only one elevator capable of running on backup power.

Before dawn of the morning following the storm, we had secured more than 60 rooms at the Holiday Inn-Yorkdale, a part of our contingency planning that proved invaluable. We had arranged to open rooms on the seventh floor of our hospital, a unit that had previously been decommissioned, but could quickly be reopened and staffed to care for some of our more frail residents. Other residents who required medical care for pre-existing conditions were moved to vacant beds within our hospital or our Apotex Centre, Jewish Home for the Aged. Many residents also chose to temporarily relocate with family or friends in the community.

What is truly remarkable is that our residents were able to continue their regular activities—dancing, exercising, art programs and games—as if they were still at The Terraces. They were served kosher meals. They had Shabbat services provided at both the hotel and the hospital. These are important elements of our Baycrest Model, and it was heartwarming to see how that model can be successfully scaled and transported to alternate settings.

On the day our residents were able to return to their homes at The Terraces—fully six days after the storm—they were greeted by a standing ovation from more than 75 Baycrest staff members who volunteered to assist with the repatriation. Acting as floor stewards, client buddies, and client and family support staff, they safely moved each resident home from their alternate accommodations, going out of their way to create a festive environment complete with welcome home banners, balloons, flowers, snacks and a fridge full of groceries.

The feedback we heard from residents and families was overwhelmingly positive, with many thanking us for providing personal attention and hospitality throughout the relocation. The truth is, we could not have done it without the support of our community. We owe a great deal of thanks to the wonderful management and staff at the Holiday Inn-Yorkdale who went above and beyond to make so many of our residents feel welcome. We thank the local merchants who provided flowers and chocolates to brighten the days of those who had been displaced. We thank Mulmer Services for helping transport our residents, and Palladin Security for keeping them safe. We thank the families and friends of our residents who opened their homes to provide accommodation for their loved ones. And, of course, we thank our own Baycrest family for rising to the challenge and demonstrating commitment, compassion and empathy when it mattered most.

For more images and stories from our residents and families, visit www.baycrest.org/photo-essay

Is there controversy over Schalit's Canada visit?

Paul Lungen
Staff Reporter

Gilad Schalit, the former IDF tank crewman who spent more than five years in captivity in Gaza, will visit Canada as a guest of the Jewish National Fund in September. According to JNF CEO Josh Cooper, Schalit's appearance should fill all four venues in Toronto, Montreal, Calgary and Vancouver.

"The response to it has been overwhelmingly positive," Cooper said.

But a negative note was sounded in the *Jewish Tribune*, the B'nai Brith paper, which stated his invitation was getting "mixed reaction" and which wondered if he was the right person to become "a new Israeli icon."

Schalit was captured by Hamas gunmen in June 2006 while on duty near the Gaza border. Two of his fellow crewman were killed in the attack. The sequence of events was recounted in a detailed article in the *Jerusalem Post* by Israeli military veteran Ben Caspit, who questioned whether Schalit could have done more to avoid capture.

As negotiations for his release ground on, Israeli society debated intensely the wisdom of trading security prisoners with blood on their hands for Schalit. The families of terrorism victims made a poignant case that the lives of their loved ones would be cheapened by the release of the killers.

The issue was raised against negotiating with terrorists, that those who were released would continue to target Israelis and that giving in would merely incentivize further kidnappings.

In the end, Israeli society lined up solidly behind those who favoured a prisoner exchange. Parents and soldiers were grateful that the government would not abandon them, even if the cost of their release was substantial. It also conformed to the Jewish concept of *pidyon shvuyim*, ransoming hostages.

Gilad Schalit
(Flash90 photo)

Israeli Prime Minister Benjamin Netanyahu agreed to the swap. At the time, he penned a letter to the families of terrorist victims: "Dear families, I write to you with a heavy heart. I understand and know your pain…The state of Israel does not abandon its soldiers and citizens."

So, is there any validity to the criticism that Schalit is no hero?

For many, it is an uncomfortable question. Can anyone who has not served in the military know or understand all the circumstances that led to a soldier's capture? And can you criticize someone who did not try to avoid a dangerous assignment and was just doing his duty on Israel's front line?

Writing in the *Jerusalem Post*, lone soldier Ilan Mann, a Canadian, stated, "Almost a third of Israelis of drafting age avoid military service altogether, and the majority who do serve do not do so in combat units, for one reason or another, Schalit went above and beyond to protect his country. What could be more heroic?"

"Schalit has, after a ferociously arduous service, returned to the arms of the Jewish people, unbent and unbroken; let's give him the hero's welcome he deserves," Mann wrote.

As far as Cooper is concerned, reaction to Schalit's speaking tour was far from "mixed." In fact, some communities left out of the speaking tour are hoping to get included, he said.

Cooper sat down for lunch with Schalit in Israel recently and found him "a gentle soul. He's a really nice young man who's looking ahead in life."

During their lunch, strangers came up to Schalit asking to take a picture with him.

Schalit's trip to Canada is his way of thanking all the people who supported him during his captivity, Cooper said.

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA), said Schalit has become a symbol.

"I think we have to recognize Gilad Schalit on two levels," he said. "The first is Gilad Schalit the individual who suffered for years as a POW under exceedingly difficult circumstances." On his release, people were shocked to see that he could barely walk, he noted.

"He suffered the experience because he was an Israeli soldier, a Jewish soldier defending the Jewish state."

"Second," Fogel continued, "he represented the very ethos that the Jewish state, Israel and the Jewish community in the Diaspora will do what it can do, however wrenching, to secure the release of those who served the state."

The exchange was painful at the time, acknowledged Fogel. But, "it's not for us to second guess it. In the end, Israelis rallied in unprecedented numbers behind *pidyon shvuyim*, to secure his release. In the final analysis, when the government took the step it did, there wasn't dissent."

"I think bringing Gilad Schalit to Canada is a tremendous opportunity to engage and celebrate life. We never leave anybody behind, and we didn't," Cooper stated. "I don't think there was a Jewish person on the planet who didn't pray for his safe return, and now we have it."

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Arrest made in 2005 murder case

Myron Love
Prairies Correspondent

WINNIPEG — Abe and Barbara Anhang say they may finally see justice after the June 20 arrest in Spain of the woman accused of orchestrating the murder of their son in Puerto Rico almost eight years ago.

Adam Anhang

The accused mastermind behind Adam Anhang's murder was his estranged wife, Aurea Vazquez Rijos.

Anhang, who was 32 at the time of his death, had at a young age become a wealthy real estate investor who developed beachfront condominiums and hotels in Puerto Rico and was CEO of an online gambling software company based in Costa Rica.

He had moved to Puerto Rico a year before his murder and had married Vazquez Rijos a few months before that. Police allege the motive for the murder was the couple's impending divorce just six months after their wedding.

"We are very pleased with the work of the FBI and the U.S. Attorney General's office for tracking her down after all these years," said Abe Anhang, a prominent member of Winnipeg's Orthodox Jewish community. "They did an incredible job."

A U.S. grand jury charged Vazquez Rijos in 2008 with offering a man $3 million to kill her husband. Anhang was beaten and stabbed to death in a popular tourist district of the Puerto Rican capital in September 2005 as he walked with Vazquez Rijos. She was slightly injured in the attack.

According to the 2008 indictment, she had offered Alex Pabon Colon money and lured Anhang to the tourist district the night of his death. The attacker was indicted in June 2008. The indictment also named Vazquez Rijos' sister and brother-in-law as co-conspirators. They are currently in jail in Puerto Rico.

Following the indictment, Vazquez Rijos fled to Italy. But because Italy doesn't extradite murder suspects who face the death penalty, she was able to live openly and freely there, and she subsequently gave birth to twins by an Italian man.

The opportunity to arrest Vazquez Rijos came when she decided to leave the safety of Italy for holiday travel in Europe.

"I don't know why she would leave her sanctuary for a vacation," Abe Anhang said. "She must have known that there was a warrant out for her arrest."

Vazquez Rijos was taken into custody at the airport in Madrid and is in jail facing extradition to Puerto Rico.

The arrest was the result of a joint effort between the FBI, the U.S. Attorney General's Office in Puerto Rico, Spanish police, Interpol and the U.S. Department of Justice.

The extradition process from Spain could take from six to nine months.

Vaughan mission set to visit Israel

Carolyn Blackman
Staff Reporter

Thornhill Councillor Alan Shefman says he's looking for signed business deals during a City of Vaughan mission to Israel this fall.

The week-long trip, which has been in the works for about five months, will include about 25 business representative from the Greater Toronto Area, along with two Vaughan staff members, Shefman, Ward 2 Woodbridge West Councillor Tony Carella and Vaughan Mayor Maurizio Bevilacqua.

Shefman, who represents Vaughan Ward 5, noted that he was on a mission to Israel in 2008 that focused mainly on biotechnology.

"We didn't have a clear strategy, though, and nothing came of it," he said.

"Between then and 2010, we hired an economic development director, and we planned [our strategy] step by step."

Shefman travelled to Israel last year along with Carella and Vaughan's director of economic development, Tim Simmonds, and they explored the viability of an economic partnership between Vaughan and Israel.

"Paul Hunt, the Canadian ambassador to Israel, said that they see lots of delegations come through once, but they don't see them again," Shefman said. "The trip isn't just a mission, it's an overall project. It's not a one-time trip. We are going to develop business-to-business relationships over [a number] of years."

Shefman said trip organizers have connected with private businesses, as well as UJA Federation of Greater Toronto and the Israeli Consulate and trade office, among other Israeli-Canadian organizations with an interest in Canada-Israel business ties.

'All businesses have life cycles'

Continued from page 1

Within three years, Honest Ed's will be no more. Ed died in 2007, and his son, David, announced the store will close, as will the smaller businesses that line Markham Street, one block west of Bathurst.

"We're selling all the properties," he told *The CJN*. "All businesses have life cycles. You want to move on while you're successful and grow your business in the manner that presents the greatest opportunities."

At the time he made the announcement, there was no buyer on hand. Mirvish said he's looking for a single buyer to acquire all the Mirvish properties, which includes the 160,000-square-foot department store and the Markham Street businesses.

He will be selective in who he sells to.

"I hope to pick someone who does us proud, who will be a city builder and do honour to the neighbourhood," he said. "Someone [who will] make a mark on the city. This is an opportunity for them."

Mirvish rejects suggestions by some that the store should be designated a heritage site.

"All businesses and cities evolve," he said. "Would you really want to make a heritage site out of something you don't use?"

That was a reference to Honest Ed's declining business. It's still profitable, he acknowledged, but it has been experiencing a downward trend from its heyday in the 1970s and '80s.

Business peaked around 1990, but with changes in the retail environment and with the advent of Internet shopping, sales began to decline.

The trend is clear, Mirvish said, and the store is no longer capable, like a rising tide lifting all boats, of bringing the surrounding neighbourhood with it.

The fate of the famous Honest Ed's sign remains uncertain. (*Cara Stern photo*)

"From my childhood to 1990, everyone prospered around us because of the value of our store," he said, adding he'd like that to continue with new owners and a new business plan.

Russell Lazar has been with Honest Ed's from pretty close to the beginning.

He joined the business 55 years ago, working in the stock room. He moved on to sales, and about 37 or 38 years ago, he became general manager.

When he arrived, the store was already a going concern. Ed started two small businesses in 1941 that sold women's clothing.

As David recalled, his father cashed a $225 insurance policy and paid two months rent for a 20-by-20 space he called the Sports Bar. He'd get dresses on credit on Spadina Avenue and sell them in the store.

In 1948, Ed expanded to a single room called Honest Ed's. He became an early innovator in discount shopping at a time when Toronto's retail market was dominated by Eaton's and Simpsons, whose pricing was not that flexible, said David.

His father quickly realized that the key to his success would be to buy and sell in volume and turn over merchandise quickly.

Goods were expected to be sold in two or three weeks. Anything that didn't move was marked down, and if unsold, shipped out, Lazar said.

It meant that Ed was working with suppliers' money. He'd sell in two weeks and pay suppliers in 60 days. He'd also negotiate a discount from suppliers if he paid them early, Mirvish said.

"Cash was always available, and it worked on turnover," Lazar added. "You were always in a great cash position, and that hasn't changed today.

"In all the years, Honest Ed's has never had to go to the bank."

The store still "puts thousands of shoppers through the cash registers," said Lazar. It continues to attract people from around the city, though not in the numbers it once did. "It's a comfortable place to shop. It takes you back to yesteryear," Lazar said. And "prices are not that much higher than decades ago."

So in all the years, why didn't Ed expand the store and create a chain?

"He liked being in the store every day, seeing the customers' reactions" to the merchandise, David said.

"Dad did not want a chain. He wanted to control 'shrinkage,'" – meaning shoplifting, said David.

Low prices, volume sales, quick turnover, keeping a close watch on theft – that formula hasn't changed much in 50 plus years, Mirvish said.

"Dad created a carnival atmosphere. He wanted shopping to be fun."

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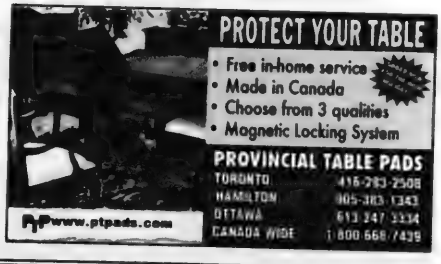

Will gives coin collection to U.S. racist group

Paul Lungen
Staff Reporter

A New Brunswick judge has put on hold a bequest of nearly $275,000 to a U.S.-based neo-Nazi organization.

Last week, a Court of Queen's Bench judge granted an interim injunction temporarily blocking the transfer. The case involves the will of Robert Harry McCorkill, a retired chemist who died nine years ago in Saint John, N.B. McCorkill (also known as McCorkell) was a supporter of the National Alliance, a Virginia-based organization that espouses white supremacist views.

Richard Marceau

McCorkill's estate consists largely of a valuable coin collection and some cash that he left to the Alliance.

His sister, Isabelle McCorkill, is contesting the bequest. Her Moncton-based lawyer, Marc-Antoine Chiasson, said his client believes such a bestowal would violate public policy and should be stopped.

There are limitations to a person's right to dispose of their property in their will as they see fit, based on concerns over public policy, Chiasson said. Hate speech is prohibited by law in Canada, and Canada has also signed international treaties against financing hate groups. That would make a bequest to such groups unlawful, he suggested.

According to the Southern Poverty Law Centre (SPLC), a U.S. civil rights organization that tracks hate groups, McCorkill joined the National Alliance in 1998, when it numbered some 1,400 members. At the time it was led by William Pierce, author of *The Turner Diaries*, a novel on race war that is said to have inspired Oklahoma City bomber Timothy McVeigh.

According to the FBI, the group was considered a "continuing terrorist threat" and some of its members were implicated in bombings, arson and murder.

The group has shrunk to fewer than 100 members, and Erich Gliebe, Pierce's successor, has put most of the group's 346-acre property up for sale, according to the SPLC.

Chiasson said it's unclear why the disposition of McCorkill's estate has not yet been finalized after nine years. But he's confident the bequest can be blocked.

"All in all, I think we have a good argument."

He suggested several interveners could join the case to block the bequest.

Richard Marceau, legal counsel for the Centre for Israel and Jewish Affairs (CIJA) said the group is considering joining the case "to stop the money going to the National Alliance.

"We don't want money to go to this bunch of racist, anti-Semitic extremists," Marceau said.

He acknowledged that while individuals are generally free to allocate their estate as they see fit, there are exceptions in law if the bequest "is uncertain, unlawful or opposes public policy."

The National Alliance "is not as strong as it once was, but we don't want to take the risk of breathing new life into it," he said.

Court was scheduled to reconvene on July 31, when it was slated to hear further arguments about whether to continue the temporary injunction pending a full hearing on the disposition of the assets.

McCorkill's collection reportedly includes ancient Greek and Roman coins that have been appraised at around $250,000. Cash in bank accounts and other assets bring the estate's value to close to $275,000, Chiasson said.

If the court rules in his client's favour, McCorkill will be considered to have died intestate – without a will – and his sister would inherit the assets.

"My client's objective is not to get the money. Her view is that someone had to act and she was in the best place to act," Chiasson said.

Operations suspended

CJN Staff

The International Relief Fund for the Afflicted and Needy, IRFAN-Canada, is suspending operations, according to a recent report. The move came after CIBC, the organization's bank, said it would no longer provide it with banking services. A decision of the Ontario Superior Court of Justice upheld the right of the bank to end its relationship with IRFAN-Canada after providing it with reasonable notice. A four-month notice period expired in mid-July. The court rejected IRFAN's request for an injunction that would have required CIBC to continue providing banking services pending the resolution of its appeal of the Canada Revenue Agency decision revoking its charitable status.

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Chabad rabbi led two shuls

Eli Rubin and Yaakov Ort
Chabad.org

Obituary

Rabbi Jacob Immanuel Schochet, an authority on Jewish philosophy, law and mysticism, passed away July 27 after a long illness. He was 77.

Rabbi Schochet served as spiritual leader of the Kielcer Congregation in Toronto for 36 years, then at Beth Joseph Lubavitch beginning in 1996. He was also a professor of philosophy at Humber College for 25 years and taught medical ethics at the University of Toronto's faculty of medicine.

Born to Rabbi Dov Yehuda and Sarah Schochet in Switzerland, where he spent his formative years, he gravitated to Chabad when he moved to North America. There he attended the Chabad Central Yeshiva Tomchei Temimim in New York.

After Rabbi Schochet graduated in 1958, the Lubavitcher Rebbe took a special interest in him and encouraged his academic interests. He studied at the University of Windsor, McMaster University and the University of Waterloo, where he focused on logic, epistemology, ethics and philosophy of religion, eventually earning a PhD in philosophy.

Rabbi Schochet used his knowledge to draw young Jews away from Christian missionaries in the 1970s and '80s.

His son, Rabbi Yitzchok Schochet of London, England, recalled an incident that happened when he was nine years old. "My father was involved in helping a family from Toronto whose child was caught up in a cult," said his son. "The family had brought in two very large men from Florida who were experienced in 'the tougher aspects' of releasing people held captive by cults."

"I remember going out for donuts with my father and these men, and what struck me as a boy was how someone like my father, who I would hear communicating so effectively with rabbinic scholars, could have such a warm and down-to-earth relationship with everyone. It gave me something to aspire to."

The elder Rabbi Schochet wrote numerous books and essays on Judaism, and he was widely sought out as a lecturer and authority on classical Jewish sources and their application to contemporary Jewish issues.

He's survived by his wife, Jettie Schochet and their two daughters and two sons, both rabbis, as well as their grandchildren. He's also survived by four sisters and five brothers, the latter of whom are also rabbis.

Firebombed school sold

Janice Arnold
Staff Reporter

MONTREAL — The campus of Montreal's United Talmud Torahs/Herzliah High School that was firebombed in 2004 has been sold after two years on the market.

The extensive property had been for sale since the fall of 2011 after the campus was closed due to falling enrolment and financial difficulties.

The library at the campus, in the city's St. Laurent district, was heavily damaged in April 2004 by what a court called a terrorist act that its perpetrator said was motivated by anti-Israel sentiment. The attack made headlines around the world and was widely condemned.

Enrolment took a drop after that, accelerating a trend already underway for some years as the mainstream anglophone Jewish population declined.

Parents, as well as the broader St. Laurent Jewish community, fought the UTT/Herzliah board's decision to close the campus, and Federation CJA bailed out the school with hundreds of thousands of dollars and help in its governance, but the schools continued to operate well below capacity and the deficit continued to mount.

Keeping the school open took on a symbolic significance. The St. Laurent Jewish community was determined that it should survive after the hateful attack.

The campus was shuttered at the end of the 2010-2011 school year, and the high school merged with the Herzliah at the system's other campus in Snowdon. The St. Laurent elementary UTT was closed in 2008 and consolidated at the Snowdon campus. School president Monica Bensoussan confirmed in a recent letter to parents that the sale to the private Ecole Saint-Antoine de Montréal for $3.6 million has been finalized.

MARVIN SADOWSKI ELECTED CHAIRMAN OF THE BOARD OF CANADIAN FRIENDS OF HAIFA UNIVERSITY

Long-time supporter and board member of Canadian Friends of Haifa University, Marvin Sadowski, was recently elected Chairman of the Board. He was also elected as a member of the University of Haifa's Board of Governors in June and received the University of Haifa's first Lifetime Achievement Award in 2011.

Y03

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EU move on Hezbollah applauded, questioned

Baird praises step, offers assistance

Paul Lungen
Staff Reporter

It may have taken an attack on European soil and the potential for a second to prompt the European Union to act, but last week the continent's governments agreed to place the armed wing of Hezbollah on its terrorism blacklist.

The move by 28 nations meeting in Brussels means any assets of the Lebanon-based organization will be frozen.

John Baird

Canada, which had listed Hezbollah – including its political and social wings – as a terrorist entity in 2002, applauded the step.

"Canada welcomes the EU's courageous decision to list the military wing of Hezbollah as a terrorist entity," said Foreign Affairs Minister John Baird.

"Hezbollah's foiled plot in Cyprus and its tragic bombing of a tourist bus in Bulgaria last year are but two examples of Hezbollah's growing global reach. It has long played a destabilizing role around the world, and in close partnership with the regressive clerical dictatorship of Iran actively assists [Syrian President Bashir] Assad in the brutal murder of countless civilians in Syria."

The Bulgaria bus attack killed five Israeli tourists and a Bulgarian driver. Late last week, the government of Bulgaria named two suspects in the case, one of them a Canadian.

The Canadian, Hassan El Hajj Hassan, 25, was born in Lebanon and moved with his family to Vancouver as a child. Bulgarian investigators say Hassan, along with an Australian suspect and a third man killed in the explosion, were spotted in several nearby cities in the weeks before the July 18, 2012 attack.

Britain and the Netherlands had been pushing for the terrorist designation since May, as they cited evidence Hezbollah was behind the Bulgaria attack.

Canada too had been urging EU nations to act against Hezbollah, said David Cooper, director of government relations for the Centre for Israel and Jewish Affairs (CIJA).

"For us, apart from the Canadian position, we're still concerned about the distinction the EU made between the military and political and social wings," he said. "It's a distinction Hezbollah does not make, and it's completely artificial."

Cooper said Hezbollah operatives straddle both wings. He cited a "Mr. X who one day could be recruiting people into the military wing while at the same time running a school."

B'nai Brith Canada said the EU was moving "in the wrong direction, ignoring both the Iranian patronage and terrorist methodology of Hezbollah."

It said that "only the listing of the entire entity of Hezbollah could hope to combat its ongoing international terrorism activities.

"While some may view this as a positive step, giving false legitimacy to Hezbollah's supposedly non-violent wings only serves to weaken international efforts to combat terror and strengthens Iran's global ambitions," said Frank Dimant, B'nai Brith's CEO.

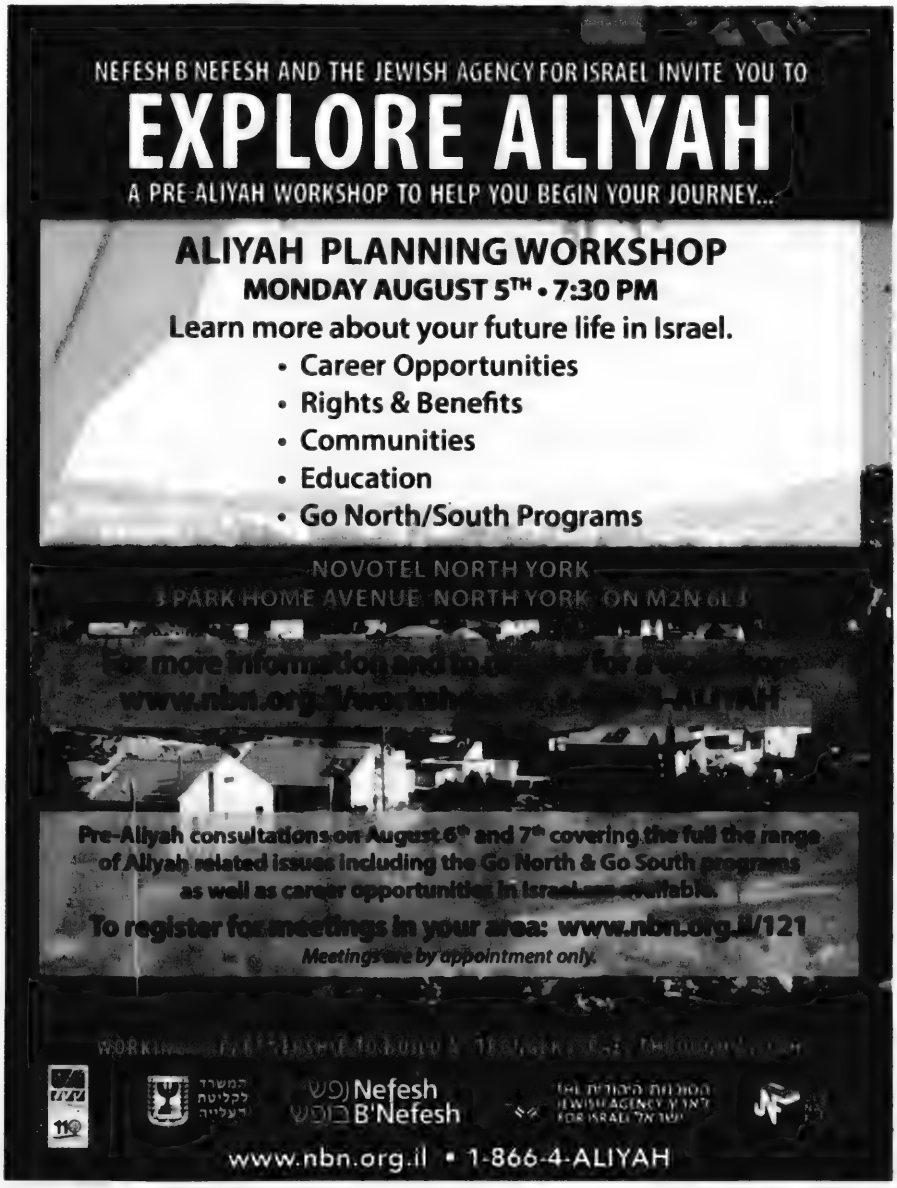
While the EU had been urged to act against Hezbollah, others had cautioned the move could harm relations with Lebanon and perhaps destabilize the country. Hezbollah's political branch is part of the coalition governing the country.

Cooper noted that some linked the EU blacklist to guidelines the organization announced earlier that explicitly banned any EU funding of and co-operation with Israeli institutions operating in territories beyond the pre-1967 lines.

The suggestion among some analysts is that the EU felt it could not act against Hezbollah without also sanctioning Israel, he said.

In other developments, Baird offered Canada's support to Israel and the Palestinians as they try to restart peace negotiations.

CTV reported that Baird phoned cabinet ministers from both sides – Palestinian Authority's Riyad al-Malki and Israel's chief negotiator, Justice Minister Tzipi Livni, saying Canada is ready to assist any way it can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Who stands on guard for thee?

Rabbi Meir Rosenberg

The Shabbat that follows Tisha b'Av is known as Shabbat Nachamu. It's named after the first word of the Haftorah from the prophet Isaiah: "*Nachamu, nachamu ami*" – "Comfort, comfort my people" (40:1). It's also one of seven Haftorahs following Tisha b'Av that are designed to bring us consolation after the destruction of our Beit Hamikdash.

On this Shabbat dedicated to the theme of consolation, we read many significant portions of the Torah, most notably those of the Ten Commandments, the *Shema*, and other related subjects. A specific verse found within the *Shema* and containing its own mitzvah is worthy of inspection.

"And you shall write them on the doorposts of your house and on your gates" (Deuteronomy 6:9). It's significant to note that the law of the mezuzah, as Rashi quotes in the name of the sages, applies equally to courts surrounding a group of homes, to cities as a whole, and even to countries.

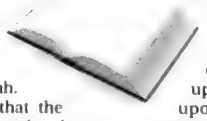
Thus, if a whole country were to be surrounded by a wall, such as the Great Wall of China, we'd be obligated under the terms of this commandment to put a mezuzah upon its gates.

This certainly gives cause to wonder about the spiritual significance of the law of the mezuzah applying to courts, cities, and countries as a whole.

An inspiring story is told by the sages to illuminate the point.

Artaban, an ancient Persian king, sent a most precious diamond to Rabbeinu Hakadosh. In return, the rabbi sent him a mezuzah. When the king objected that the rabbi returned something worth only a few small coins, he replied: "You have sent me something that I need guards to watch, and I have sent you an object that will guard you."

Rabbinic Reflections



The message of this story for both individuals and nations is timeless.

First, even the most secure spiritual refuges, our homes and synagogues, aren't safe from the intrusion of elements that are completely destructive. Second, although we live in a country that provides us with an inalienable right to express our religious belief, that right is continually challenged by those who seek to destroy democracy itself. Not until all countries voluntarily submit to the higher law of truth and justice, basing their policies not upon mere self-interest but upon sincere consideration of general human welfare, not until then will we have the assurance of peace and safety.

The law of the mezuzah is a basic factor in making us conscious of the unity of God, from which stems the unity of mankind. It is an obligation not only upon individuals, but upon neighbourhoods, communities and countries at large.

May God help us find true consolation and strength in the observance of the Torah. May He grant us the ability to eradicate hatred and prejudice from within and without, allowing us to rebuild His home, our Beit Hamikdash once again, in His most treasured city of Jerusalem.

Rabbi Meir Rosenberg is spiritual leader of Congregation Ayin L'Tzion in Thornhill, Ont., and national executive director of Mizrachi Canada.

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Ethics and profits shouldn't collide

Welcome back. It's an honour to once again have an opportunity to address issues of ethical concerns surrounding money. The fact that you're reading this column demonstrates the ability of people to effect change.

This ability to effect change is one we too often feel is beyond our capability, leading us to ignore moral wrongdoing. While man often overestimates his influence and importance, sadly, all too often he underestimates his influence as well. Our Sages held those who could have intervened to prevent wrongdoing but didn't do so to be responsible for the wrongdoing. It's this attitude of "who am I to get involved" that allows so much wrongdoing to continue.

Money Matters

Rabbi Jay Kelman CA

Coupled with the bottom-line focus of the business world that can leave people feeling like a cog in the machine, it's no wonder people at times feel powerless, little more than a replaceable asset to be discarded when others can no longer make money from your efforts. The mantra that "no one is irreplaceable" serves to ever so slightly diminish our humanity and reinforces the view that we really can't make a difference, outside of monetary contributions.

Jewish ethics tries to impart the exact opposite message, especially as it relates to the employer-employee relationship. Business dealings must begin with the premise that man is created in the Divine image and is, in fact, irreplaceable. It's the uniqueness of man that underlies the laws of mourning.

When God created man, He placed him in the Garden of Eden to "work it and guard it." Work is the fulfilment of the Divine mandate. When man sinned, he was cursed that he would have to work harder to fulfil that mandate.

When one views one's employee, one's competitor and one's client as fulfilling a Divine mandate, that in itself personalizes our relationships. It's the lack of personalization that allows people to express themselves by email in ways they would never do in a face-to-face interaction.

Jewish law tries to instil the notion that there's no contradiction between the bottom line and ethical behaviour. Such tension often arises because we overemphasize one value over another. While it's more common to put too much emphasis on the bottom line, it's also possible to put too much emphasis on others. Businesses exist to make money, and one has no obligation to offer lifetime employment or become a client for life. What one must do is always view the other as a reflection of the Divine, not just as a means to our business goals.

I was saddened to see a recent study on worldwide corruption in which one in four respondents admitted to offering a bribe in past year. We're particularly susceptible to such temptation, since in a bribe, both sides "benefit," creating a win-win situation. Only some faraway depersonalized people suffer. The Torah specifically warns the wise and the righteous against bribery.

When we lose sight of the fact that our actions affect not only our own moral makeup but that of society as a whole, we let our moral antennae down. We must always remember that our actions do make a difference.

Send comments to rabbijay@torahinmotion.org.

Orthodox leader teaches us to respect, not venerate, rabbis

Views & Reviews

Martin Lockshin

Rabbinic leadership, both positive and negative, has been in the news a lot lately. Congregants are left wondering how to view rabbis. Rabbi Binyamin Lau, a leading modern Orthodox educator, community leader and writer in Jerusalem, has thought and written about this issue.

In his popular four-volume Hebrew series, *The Sages: Character, Context and Creativity*, he considers stories about the lives of the great rabbis who lived and taught in the Land of Israel in the first three centuries of the Common Era. This time period was, on the one hand, one of the worst in Jewish history. The Temple was destroyed, the Land of Israel was under an often-brutal occupation by the Romans, and many Jews went into exile.

At the same time, it was one of the most creative and intellectually stimulating eras of Jewish history. Rabbinic Judaism, with its emphasis on study as the most crucial Jewish activity, arose, and the Mishnah and other great works of rabbinic Judaism were written in these years.

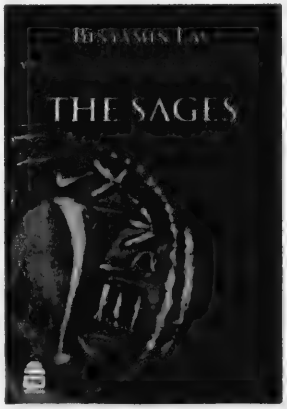
Rabbi Lau analyzes these works, plumbing them for stories about rabbis. His work is interdisciplinary in many senses of the word. He places these ancient texts in historical context, and seems equally interested in analyzing them as literary works. He displays both his rabbinic training and the academic approach that earned him a PhD at Bar-Ilan University. As a good academic, he draws on the scholarship of many scholars, including some who are not Jewish or not religious. And as a rabbi, he makes these stories about ancient rabbis relevant to Jews in the 21st century.

The third volume of the series (*The Galilean Period*) was just published in English, in a very readable translation by Ilana Kurshan. It deals with scholars of the second century CE who lived in the Galilee. He describes, for example, Rabbi Meir and his famous wife, Bruriah, who, remarkably for that time, rivalled males with her erudition and wasn't afraid to make her voice heard.

Rabbi Lau believes that many of the stories about Bruriah and her husband show interesting role reversals that challenge standard ancient (and perhaps even modern) assumptions about differences between the sexes. Rabbi Meir, for example, is portrayed as impetuous and easily angered, while Bruriah keeps her cool. Rabbi Lau suggests that this may be directed against the common stereotype found, for example, in Plato: "You must stop and cool your wrath and not berate the evildoer excessively as women are wont" (Laws, 731:3-4).

Another chapter of the book analyzes rabbinic stories about Rabbi Meir's notorious teacher, Elisha ben Avuyah. Elisha was a great Torah scholar who abandoned all belief and religious observance, not a common occurrence in the second century. (Elisha's story was made famous by Milton Steinberg in his compelling work of historical fiction, *As a Driven Leaf*, first published in 1939 and reprinted many times since.) In Rabbi Lau's retelling, Elisha's fatal flaw was his belief that a human being's destiny is essentially set in stone from childhood and cannot be overcome, a misconception that of course persists in the minds of some even today.

Rabbi Lau writes in his preface: "I have found myself enriched by the sages' worldview when contemplating sociopolitical issues such as nationalism and sectarianism or questions of culture and economics." The clear undercurrent of this book is that rabbinic stories have more than antiquarian interest. They can provide inspiration for contemporary Jews, both religious and secular.



The stories from old rabbinic literature comprise around one-third of the book. The rest is Rabbi Lau's analysis. Thus, the book is of interest both to those unacquainted with the stories and to more advanced readers who are interested in Rabbi Lau's views on those stories.

Many books of this genre turn their subjects into perfect human beings who never erred. (See, for example, the Artscroll series on "the Gedolim.") Rabbi Lau makes it clear that "The Talmud asserts that anyone who studies the wisdom of the sages must imagine the author of each teaching standing before him or her." But for Rabbi Lau, that does not mean turning the ancient rabbis into something a little less than divine.

All branches of Judaism today face tricky questions about appropriate attitudes to rabbis. Rabbi Lau himself is a brilliant, popular and charismatic community leader. He has a dedicated following of modern Orthodox congregants – people flock to his public lectures. With his compassionate manner and warm smile, he is fondly known as "Rav Benny" throughout south Jerusalem and beyond.

Rabbi Lau, though, recognizes the real dangers involved in a Judaism that's centred on admiration for charismatic leaders. I happened to be in Jerusalem a few years ago during a very sad week, when a panel of apparently impeccable modern Orthodox communal leaders exposed and publicly accused another extremely popular, brilliant and charismatic modern Orthodox rabbi, Rabbi Mordechai Elon ("Rav Moti"), of engaging in years of sexual improprieties with his own students. (Rabbi Elon's trial on these charges is still before the courts in Israel.)

The Saturday after this story broke, people came from all around Jerusalem to hear what "Rav Benny" would say about it. Many people in the modern Orthodox community were feeling adrift, as a revered leader had been shown, apparently, to be something very different. Rabbi Lau's message was unambiguous: don't turn your rabbi in your mind into an article of veneration. Don't venerate any rabbi, including me.

The model of behaviour that Rabbi Lau suggests is a tightrope act. Rabbi Lau realizes that honour and respect for rabbis is crucial for religious Judaism to survive. How can that kind of vital respect for rabbis be promoted without turning them into something super-human?

Rabbi Lau is trying to shape that new kind of rabbi – respected but not venerated – both in his community in Jerusalem, and in his books on the rabbis of old. I wish him much luck in his important task.

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Mazel Tov to our mom, Faye Kellerstein for winning a prize in the Chartwell Senior Star singing competition! We are all very proud of you.
Becky, Jeremy and David Kellerstein

The Oseni family wishes Emese and Martin a very happy, healthy second wedding anniversary.

Happy 88th Birthday [June 21] to Muriel Rosen.

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What's New

Deadline reminder: Due to the civic holiday, Aug. 1 is the deadline for the issue of Aug. 15. Aug. 12 is the deadline for the issue of Aug. 23. Phone 416-391-1838, ext. 269; email whatsnewcjn@gmail.com.

ORILLIA COUNTRY SHUL

Orillia Country Shul holds services during the summer with visiting guest rabbis and speakers. Aug. 3, **Lionel Sharp;** Aug. 10, **Rabbi Elyse Goldstein;** Aug. 17, **Rabbi Tina Grimberg;** Aug. 24, **Rabbi Daniel Mikelberg;** Aug. 31, **Rabbi Arthur Bielfeld.** Services at 10:30 a.m., 151 Creighton St. South. 705-327-7069.

HERITAGE EXHIBIT

The Toronto Workmen's Circle and the Town of Ajax present a heritage exhibit including Camp Yungvelt and the W.C. Colony, Workmen's Circle Centre, 471 Lawrence Ave. W., 1-9 p.m. (Ajax exhibit only open from 3-7 p.m.) RSVP by Aug. 9, wcarto@yahoo.com or 416-787-2081.

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Shaarei Shomayim Congregation shows the movie *Crossing Delancey*, Aug. 13 at 1 p.m. Members free, guests $3. 416-789-3213.

NEW TO TWO

Shaar Shalom Synagogue continues with its New to Two program: songs, games and crafts for children up to 2 years old. Wednesday mornings. (No program Aug. 7, program continues Aug. 14).To register, call 905-889-4975.

TRUNK AND BOOK SALE

Shaar Shalom Synagogue holds a trunk and book sale, Aug. 11, 10 a.m.- 4 p.m., 2 Simonston Blvd., Thornhill.

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Beth Avraham Yoseph of Toronto Congregation is looking for vendors for its youth fair, Aug. 25. If you have a service, product or program of interest to children or teens, contact **Rich Winkler** at 905-886-3810, ext. 135 or visit www.bayt.ca

Lila Sarick

FIDDLER ON THE ROOF

Pride of Israel Synagogue is going to see *Fiddler on the Roof*, Aug. 20. Tickets, which include bus, orchestra theatre ticket and kosher box lunch are $110 for members, $130 for non-members. Call 416-226-0111.

VOLUNTEERS NEEDED

Baycrest Freeman Family Day Centre is looking for a volunteer who can teach music and is able to incorporate music education into a program. To volunteer, visit www.baycrest.org/volunteer or call 416-785-2500, ext. 2572.

Reena is looking for creative arts volunteers to work with the Reena Theatre Troupe helping to prepare for a major production. Volunteers with skills/interest in dance, music, acting, lighting, sound, scene design and production are needed. The commitment is Sundays 1-5 p.m. from September 2013 to May 2014 at 972 Clark Ave. W., Thornhill. Call **Mille Chadwick,** 905-889-2690, ext. 2112, or send an email to: mchadwick@reena.org.

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Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Continued on page 25

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Continued from page 24

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Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Trip to Woodbine Casino, Aug. 21; Lunch and Laugh Aug. 15. Monday to Thursday, mah-jong, Rummikub and dominoes, 11 a.m.-2 p.m.; Tuesdays, chair exercise for seniors, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155. Aug. 15, Art appreciation, Israeli artists with **Osnat Lippa,** refreshments at 1:30 p.m., program starts at 2 p.m.

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112. Aug. 6, **Robert Shechter** presents a digital slide lecture on "Canadian and Greenlandic High Arctic," 10 a.m.; Aug. 7, **Corey Keeble** discusses "The RMS Titanic- the Unsinkable Ship," 7 p.m.; Aug. 8, **Sabina Maistman** discusses "How to Get the Most Out of Your Visit to the Doctor," 1:30 p.m.; Aug. 13, **Rachel Levin** discusses "The 10 Most Famous Paintings in the World," 10 a.m.; Aug. 14, grief and bereavement support group, 11 a.m.; Aug. 15, **Debra Flanagan** discusses "Top 10 Ways to Improved Wellness for Older Adults," 1:30 p.m.,

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Now accepting registration for limited spaces in September for junior & senior kindergarten. Full-day program with kosher lunch and snacks. Call **Kailah Rubin,** ext. 4351.

Mah-jong tournament games for experienced players, Mondays at 1:30 p.m; Casual Yiddish conversation, Mondays 1:30 p.m.; Folkdance with Teme and Sandy, Wednesdays at 10 a.m.; Recorder with Judy, Wednesdays ; Duplicate bridge with Samy Toledano, Thursdays at 12:30 p.m.

Spirituelle Divas – new chapters forming. Call to join for monthly get-togethers Tuesdays at 1:30 p.m. and Thursdays at 7:30 p.m.

Car, bike and truck show, Aug. 18, 3-6 p.m. BBQ and music. Call ext. 4235.

The movie *How to Train your Dragon* will be shown Aug. 25.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211 www.mnjcc.org

Register now for fall programs, Aug. 14 for members; Aug. 21 for non-members. Ext. 0.

Adult daytime choir meets all summer, Tuesdays at 1 p.m. No experience or sight reading needed. Email: music@mnjcc.org.

Fall swim lessons registration, Aug. 14 for members, Aug. 21 for non-members. Call ext. 530 or email swimlessons@mnjcc.org.

Weight of Memory, visual art by **David Brock, Mahla Shapiro, Jessica Thalmann, Yael Brotman** and **Shlomi Amiga** is on display at the gallery from Aug. 3-28. A reception will be held Aug. 8, 7-9 p.m. Call ext. 250 or email deannad@mnjcc.org.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein,** 416-968-0200.

Bathurst Manor Plaza meeting expected in fall

Carolyn Blackman
Staff Reporter

An application to redevelop Bathurst Manor Plaza has been stalled for years, but a public meeting will be held in October to update local residents about the project, says Ward 10 Toronto city Councillor James Pasternak.

The plaza, on the northeast corner of Wilmington Avenue at Overbrook Place, has been in decline since the 2004 demolition of its anchor Sunnybrook produce store.

An application was first submitted to the city for review in 2006, but it has gone through several revisions, because local residents objected to aspects of it.

A revised 2011 application included 44 townhouse units, two condominium buildings with 350 residential units and retail space. Parking would be available below and above ground.

"There has been only slight modifications to the proposal, and this is unacceptable. The density in the current proposal is very high and is not reasonable."

Pasternak said redevelopment is a good idea, but it has to be done properly.

"They have to take into consideration traffic and density issues."

A meeting will be held this fall to update residents about plans for Bathurst Manor Plaza. *[Jeff Rosen photo]*

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BRIDAL REGISTRY

A book from the '60s makes its way today

Norman Ravvin
Special to The CJN

A Sport and a Pastime
By James Salter (Farrar, Straus and Giroux)

The book of the season – as far as writers and reviewers were concerned – has not been among the new releases, but is an American novel published in 1967. James Salter's *A Sport and a Pastime* gained remarkable coverage and word of mouth, in part motivated by the appearance this year of his first novel in many years, *All That Is*.

Salter is 87, and though his latest work – set in New York City after World War II – gained a good deal of attention, it is his young man's novel that led writers and reviewers to reconsider Salter's influence and accomplishment.

James Salter's literary career is part of the postwar moment that brought such figures as Norman Mailer, J.D. Salinger, and Saul Bellow to prominence.

A recent *New Yorker* profile lays out his biography in a way that places him as a compatriot of these major American writers: "Salter's father, George Horowitz, had been first in a West Point class that had graduated early, because of the First World War. Later he had some success in real estate in New York. Salter's mother, Mildred, was from Washington D.C. . . . James, an only child, was born in Passaic, N.J., in 1925, but the family soon moved to upper Manhattan."

As a graduate of the prestigious Horace Mann school, Salter's upscale youth puts his early experiences more in line with Salinger's Park Avenue childhood than Bellow's hardscrabble Chicago upbringing.

Salter's first novel, *The Hunters*, about his experience flying fighter jets in the Korean War, appeared in 1956. With this, he introduced what he called his "ring name," using a term often applied to those who enter the boxing or wrestling ring under a name more flowery or enticing than the one they were born with.

By the time he was working on *A Sport and a Pastime* in the 1960s the ring name had become, as he told *The New Yorker*, a "new identity." He wanted, he said to his interviewer, "to distance" himself from his past. "I was living a life of being Horowitz and being Salter, and I said, I'm going to switch over completely." The name change went unacknowledged for a number of years, only to be revealed in a magazine piece in 1990.

A Sport and a Pastime borrows from a period in Salter's life, beginning in 1961, when he was stationed with the National Guard not far from Paris. Like Phillip Dean, the hero of the novel, Salter romanced a young French woman, drove a majestic car along French rural routes, and came to know and love the country's small-town life and culture.

This sums up much of the narrative action in *A Sport and a Pastime*. It is told from the point of view of an older, somewhat cynical American, who recounts the story of the young Phillip and his French lover, Anne-Marie. The novel alternates between the narrator's view of the lovers and a more immediate portrayal of their time together on the road, in hotel rooms, and in characteristic French cafés and restaurants.

Salter concentrates on atmosphere – chapters often begin and end with an evocation of weather or the atmosphere of an empty town square. Scenes open like still life paintings, carefully arranged: "This blue, indolent town. Its cats. Its pale sky. The empty sky of morning, drained and pure. Its deep, cloven streets. Its narrow courts, the faint, rotten odor within, orange peels lying in the corners. The uneven curbstones, their edges worn away. A town of doctors, all with large houses."

These are the finely tuned elliptical lines that have drawn younger writers to Salter, and which have lead a subsequent generation of novelists to suggest that Salter's sentences – the fine bits and pieces of his fiction – are preeminent among postwar prose.

A careful reader will sense the constant presence of F. Scott Fitzgerald lurking behind the lyricism and romance of Salter's lines. A looming doom, fulfilled by the novel's dark end, seems to echo the end of *The Great Gatsby*. And even a motif like the car driven by the young lovers – an elaborate French touring car from another age – is reminiscent of Gatsby's "circus wagon," driven with such abandon in Fitzgerald's novel that it transforms his characters' lives. One of the novel's remarkable aspects is its return, again and again; almost the way a musical piece retrieves a key motif, to the presentation of sexual love shared by Phillip and Anne-Marie. The novel's characters are revealed as much by their private intimacy as by anything else they do. This is particularly true of Phillip, who is a figure of desire, a kind of quester, who says very little in the course of the book. The attention to sexuality distinguishes *A Sport and a Pastime*, even if it came after breakthrough books such as D.H. Lawrence's *Lady Chatterley's Lover* and William S. Burroughs' *Naked Lunch*. We are less startled by such experimentation today, but the notion lingers that Salter was not only a pioneer in this area, but a practitioner of particular detail and descriptive power.

A Sport and a Pastime is, too, a sad book. And how many of these do readers seek out, regardless of the loveliness of each line?

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Leites, Shirley	July 8/13	3270 Bathurst St
Touloubenskaia, Sofa	July 7/13	Private
Greenberg, Bernard	July 8/13	155 Marlee Ave
Berman-Gould, Clare	July 8/13	10 Senlac Rd
Belkin, Gregor Myer	July 12/13	3000 Bathurst St
Sapozhnikov, Manya	July 13/13	Private
Blioumenfeld, Mikhail	July 14/13	133 Torresdale Ave
Skvirtchak, Azariy	July 15/13	Private
Cohen, Eliahu Chai	July 16/13	16 Elmpark Crt
Resnick, Paul David	July 17/13	85 Boulton Dr
Smuszkowicz, Peter	July 17/13	36 Hawthorn Ave
Wynne, Elizabeth, Betty	July 18/13	74 Prince Charles Dr
Sorger, Joseph	July 14/13	55 Ameer Ave
Weisz, Sandor	July 12/13	Private
Ages, Sharon Esther	July 12/13	21 Madoc Dr

BENJAMIN'S PARK MEMORIAL CHAPEL

Harold Morris Zener	Jul 11/13	3 Marine Parade Drive
Abraham Goldfarb	Jul 12/13	2 Covington Road
Florence Kirsh	Jul 12/13	8 Covington Road
Irene Amram	Jul 12/13	342 Spadina Road
Dr. Joseph M. Berg	Jul 11/13	55 Ameer Avenue
Harold Sharkey	Jul 13/13	55 Ameer Avenue
Norman Shanker	Jul 14/13	7 Beaumont Place
Lillian Gula nee Poizner	Jul 14/13	701 Don Mills Road
Kitty Flacks	Jul 14/13	784 Centre Street
Ilona Zilzer	Jul 18/13	3000 Bathurst Street

HEBREW BASIC BURIAL

Joseph Bales-Kogan	Jul 16/13	909 Bay Street
Eugene Kojokaro	Jul 19/13	10 Torresdale Avenue

In Memoriam

Our beloved mother,
Shirley Steinberg ז"ל
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Pardes Shalom Cemetary
Community Section, BBB. Row G. Plat 74
Sadly missed by family. Relatives and friends are invited to attend

Protesters rally against Palestinian prisoner release

JNS.org

JERUSALEM — Dozens of demonstrators gathered at Israeli Prime Minister Benjamin Netanyahu's office on Sunday to protest the planned release of 104 Palestinian prisoners ahead of renewed peace talks.

The prisoner release was approved 13-7 by Israel's cabinet.

"The prime minister is encouraging terror by releasing terrorists and killers," Israeli *Channel 2* news quoted a demonstrator as saying Sunday, as dozens carried pictures of loved ones killed in terror attacks.

Israeli Economy and Trade Minister Naftali Bennett spoke with the demonstrators before heading into the weekly Israeli cabinet meeting, assuring them he would vote against the measure.

"I will vote against it and so will my friends," he told the crowd, according to *Israel Hayom*. "The release of killers brings a lot of loss and embarrassment to a country. Anyone on the other side who demands the release of murderers and incinerators of women and children is not worthy of being a called a partner."

Cabinet OKs decision to release 104 prisoners. *[Kobi Gideon/GPO photo]*

Yaron Friedman, whose brother Guy Friedman was murdered in 1992 by terrorists, said, "Our goodwill gestures actually prompt our enemies to make more demands. You don't release prisoners before negotiations even begin."

After the prisoner release passed in the cabinet, Netanyahu said, "This moment is not easy for me. It is not easy for the ministers. It is not easy especially for the families, the bereaved families, whose heart I understand. But there are moments in which tough decisions must be made for the good of the country, and this is one of those moments."

Please see video titled "Demonstrators protest release of prisoners" on cjnews.com

Cabinet requires referendum on land withdrawals

JTA

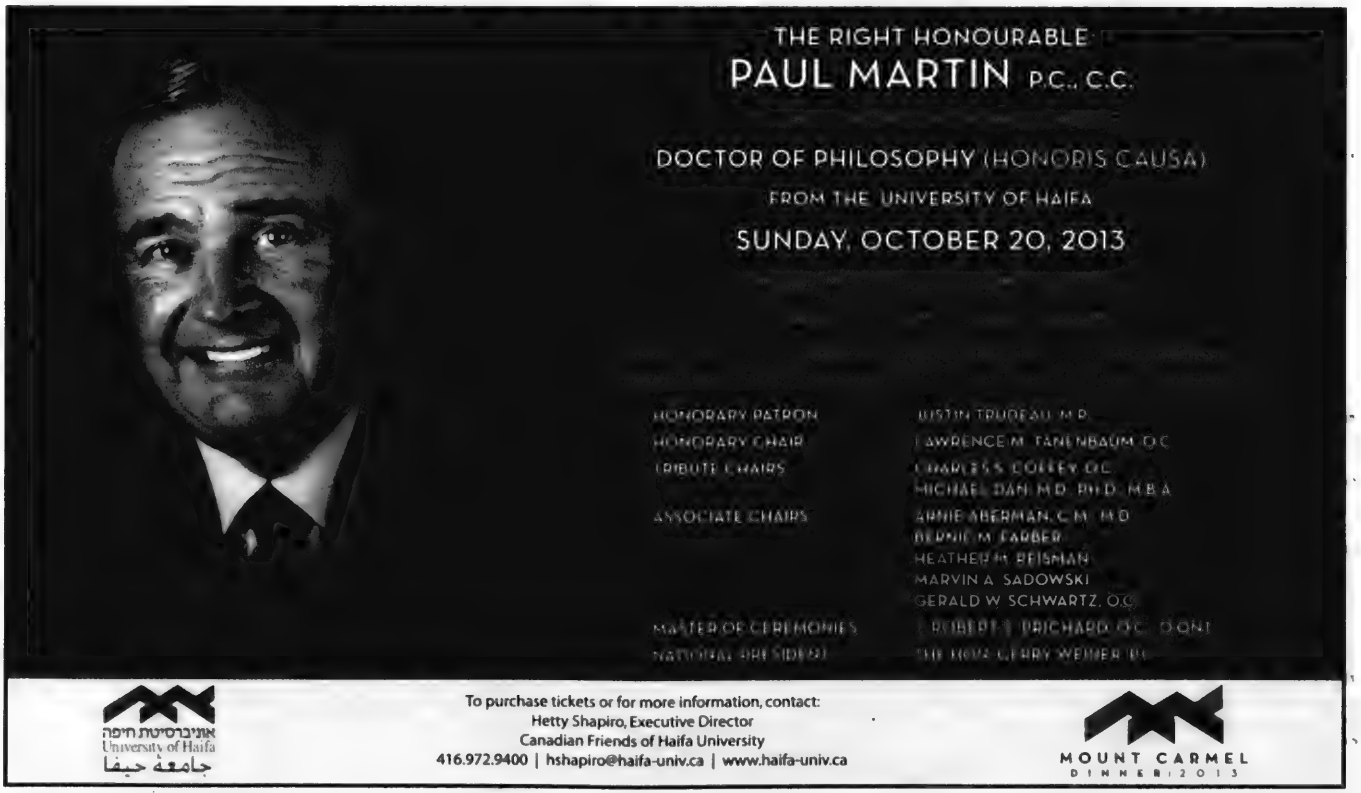
JERUSALEM — The Israeli cabinet approved a measure that would require a public referendum or vote on any peace agreement that involves withdrawing from land Israel captured in the 1967 Six Day War.

The cabinet approved the legislation, which will create a new Basic Law, at its regular meeting on Sunday.

The legislation was to be brought to a vote of the full Knesset on July 31 for a first reading.

"It is important that every citizen have a direct vote on fateful decisions such as these that will determine the future of the state," Prime Minister Benjamin Netanyahu told the cabinet before the vote.

The legislation only refers to land under Israel's sovereign control, meaning a referendum will not have to be held in order to give areas of the West Bank to the Palestinians. Any peace deal that requires giving away parts of Jerusalem or the Golan Heights, or land swaps, will have to be put to a popular vote.



Gulf states blacklist all of Hezbollah

Elhanan Miller
The Times of Israel

Six days after the European Union (EU) placed Hezbollah's military wing on its list of terror organizations while leaving co-operation with the party's political branch unaffected, a union of six Arab Gulf states has decided to officially blacklist all of Hezbollah.

The Gulf Cooperation Council, a political and economic umbrella organization encompassing Saudi Arabia, Oman, Bahrain, the United Arab Emirates, Qatar and Kuwait, has begun implementing a decision adopted by its foreign ministers on June 2 to place financial and security restrictions on Hezbollah, "making no distinction whatsoever between its military and political arms," the Saudi daily *Al-Watan* reported on Sunday.

"It is more extensive than the EU decision to include Hezbollah's military wing in the terror list," the article reported.

The Gulf measures against Hezbollah began in early July through the restriction of all financial transactions emanating from Hezbollah bank accounts in the Gulf. The main reason cited for singling out Hezbollah was its military support of Bashar Assad in Syria. The Arab League, based in Cairo, on June 5 strongly condemned Hezbollah's intervention in Syria, but fell short of dubbing it a "terror organization."

On July 6, the Saudi daily *Okaz* reported that the kingdom's banks were prepared to co-operate "fully and transparently" with Saudi Arabia's security apparatus in monitoring Hezbollah's bank transactions, "after the party's support for terrorist attacks has been proven."

Hassan Nasrallah

GCC Secretary General Abdullatif Al-Zayani told *Okaz* on July 23 that the interior ministries of the six Gulf states have agreed to restrict the residency permits and financial transactions of proven Hezbollah members.

"Hezbollah's true goals transcend the borders of Lebanon and the Arab world. It continues to illegally operate against innocents, using its despicable militias," Al-Zayani said.

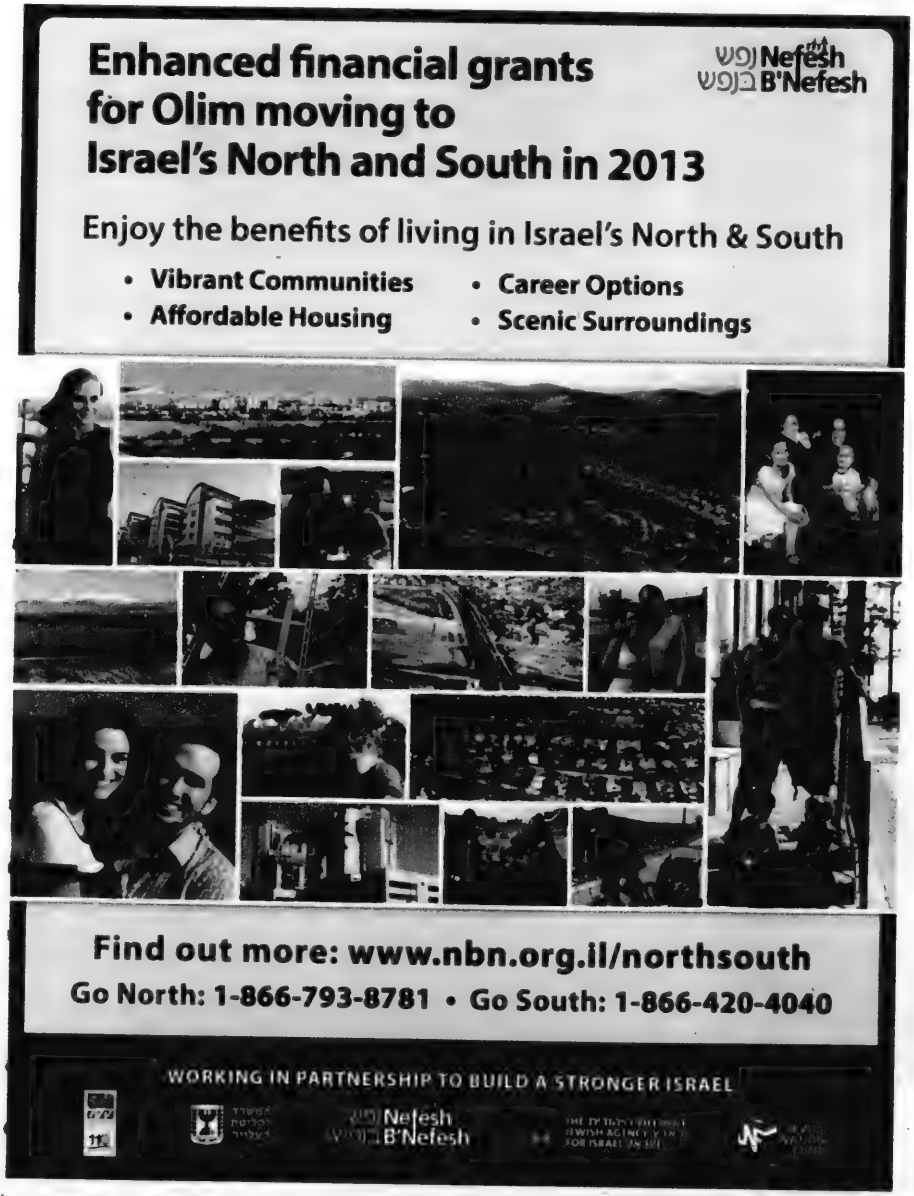
The European Union declared that its decision would not prevent it from continuing its dialogue with all Lebanese parties, including Hezbollah.

Hezbollah Secretary General Hassan Nasrallah ridiculed the European distinction between his party's armed and political wings.

"This invention of a military wing, a political wing, this is a British act. They usually try to find such ways out," Nasrallah said at dinner marking the end of a Ramadan fast day on July 24.

"Despite my disagreement with this division and distinction, I propose that our ministers in the next Lebanese government come from Hezbollah's military wing," Nasrallah joked.

TimesofIsrael.com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WORKING IN PARTNERSHIP TO BUILD A STRONGER ISRAEL
Nefesh B'Nefesh

Holocaust-denying doctor to be probed

JTA

MILAN, Italy — Italian authorities will investigate a self-described "Nazi" doctor in northern Italy who keeps a bust of Hitler in his office and displays fascist propaganda in his waiting room.

Health Minister Beatrice Lorenzin has called for a report on the activities of Dr. Gianantonio Valli, 64, of Cuveglio, a small town near the Swiss border, according to the British newspaper the *Independent*.

Jewish lawmaker Emanuele Fiano in a statement last week to the Italian Parliament had called on Italy's interior and health ministers to investigate whether Valli's behaviour is compatible with that of a national health physician.

Fiano said Valli was "one of the principal theorists in our country of Holocaust denial, declared himself to be a 'Nazi-inspired fascist,' and publicly manifests xenophobic, racist and anti-Semitic ideas."

Meanwhile, the daily *La Repubblica* said Italy's national medical association planned to probe Valli's activities to determine if they run afoul of the guidelines for medical professionals. The newspaper said that in Cuveglio, local citizens were circulating a petition in support of Valli.

La Repubblica quoted Valli, who has described himself as "completely fascist – that is, Nazi," as saying, "I see myself in the tradition of the pagan realism, and I'm radically opposed to all aberrant Jewish religion and philosophy."

La Repubblica described xenophobic and Holocaust-denying pamphlets and other material on display in the waiting room of Valli's office.

PLAY ABOUT THEATRE LEGEND JOHN HIRSCH OPENS IN EDINBURGH

John Hirsch, **Alon Nashman** and **Paul Thompson's** play about the legendary Canadian theatre director **John Hirsch**, opens Aug. 1 at the Edinburgh Festival Fringe after a successful run in last season's Stratford Festival. The run continues to Aug. 25.

Nashman and Thompson co-created the play; the former stars and the latter directs. According to a press release, Hirsch, a Hungarian-Jewish orphan of the Holocaust, was widely regarded as "Canada's most controversial, flamboyant, intimidating, inspiring and deeply influential director." He created the Manitoba Theatre Centre, ran the Stratford Festival and CBC Drama, and directed plays on and off Broadway and for Israel's renowned Habima Theatre.

• • •

Parade on Stage: Stageworks Toronto presents *Parade*, the Tony Award-winning musical about **Leo Frank**, the Jewish man accused of murdering a 13-year-old girl in his factory in Atlanta. Railroaded by the courts, Frank was tried, convicted and hanged, paving the way for the formation of the Anti-Defamation League. The musical is by **Jason Robert Brown**, the theatrical book by **Alfred Uhry**. George Ignatieff Theatre, Aug. 8 to 18. $25. www.stageworkstoronto.com

• • •

Names in the News: Some 70 Canadian authors and poets have signed an open letter to the Israeli government opposing plans to resettle thousands of Palestinians and Bedouins. The letter was initiated by Canadians for Justice and Peace in the Middle East, an organization that is consistently supportive of the Palestinians, condemnatory towards Israel, and utterly myopic and mute about the many other trouble spots in the region they purport to care about.

Sadly but not unexpectedly, many admirable Canadian Jewish writers have added their names to the letter, among them **Edeet Ravel**, **Stan Persky, Gabor Mate**, **Karen Shenfeld** and **Michael Redhill**. Other signators include **Yann Martel, Nino Ricci, Margaret Atwood, Alberto Manguel, Shella Heti** and **Lawrence Hill**. One wonders if their mentor and guide in such matters is the writer **Alice Walker**, who, despite her wonderful literary gifts, has demonstrated such misguided instincts in the political sphere as to make herself a laughing stock.

• • •

Arts in Brief

• **Osnat Lipa** presents an art appreciation program featuring an illustrated overview of Israeli art, highlighting some of the leading artists and the development of artistic culture in Israel beginning in the late 19th century. Active Seniors, Boomers and Retirees, Miles Nadal JCC, Thursday Aug. 15. Cost $4 includes refreshments at 1:30 p.m., program at 2. 416-924-6211, ext. 155.

• Soulpepper presents *Angels in America*, the two-part 1993 Pulitzer Prize-winning play by **Tony Kushner** whose subtitle *is A Gay Fantasia on National Themes*. Both parts of the play (titled *Millennium Approaches* and *Perestroika*) are being presented and may be viewed in a single day or on separate days. Tickets for both parts start at $99. Directed by **Albert Schultz**. www.soulpepper.ca

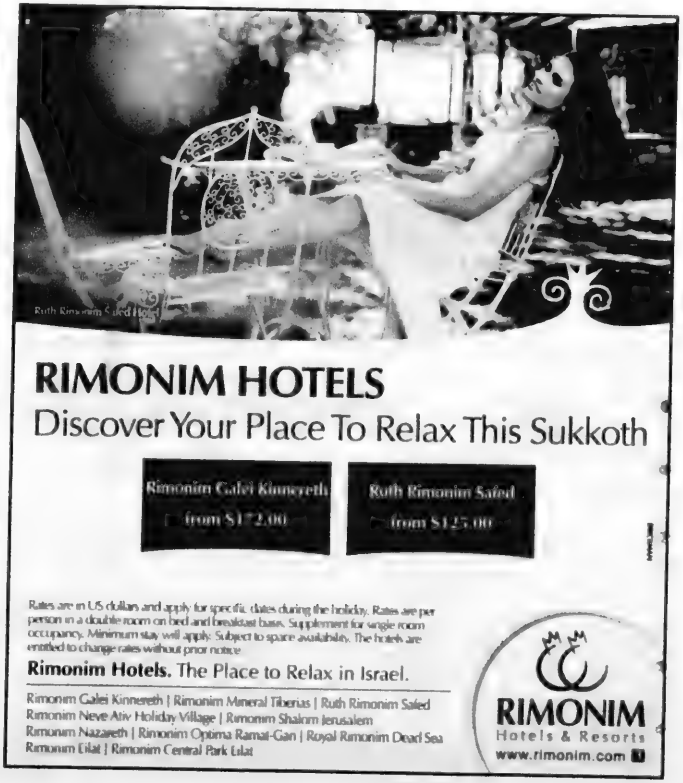
• Toronto-based band **Jaffa Road** has been having a busy summer. They played at a folk festival in Yellowknife and last week appeared at the Alaska State Fair in Haines, Alaska. The band performs at the Oakville (Ont.) Jazz Festival on Aug. 10 and at Ashkenaz's Taste of Richmond Hill on Aug. 25. www.jaffaroad.bandcamp.com

At the Galleries

• *Weight of Memory* is an exhibition of works in mixed formats **by David Brock, Mahla Shapiro, Jessica Thalmann, Yael Brotman** and **Shlomi Amiga**. The show "attempts to answer the constant question of what we owe to history and how past events that rocked us as a people can be digested and reformed into new artistic narratives." Miles Nadal JCC Gallery, Aug. 3 to 28. Reception Saturday Aug. 8, 7 to 9 p.m. 416-924-6211, ext. 250.

• *Personifications*, an "invitational" solo show by Israeli-born Canadian artist **Nava Waxman**, features recent work in sculpture and painting, inflected by calligraphy, collage and "modularity." On view until Sept. 1 at the Julie M. Gallery, 15 Mill St., Distillery District. 416-603-2626, www.juliemgallery.com

• Hamilton's Beth Jacob Synagogue is seeking submissions for its O-Ma-Noot Gallery, a spiritual and creative art sanctuary for Jewish values and themes. Artists of all faiths are welcome to submit works before Aug. 20 for an exhibition to be titled *Introspection*. 905-522-1351, www.bethjacobsynagogue.ca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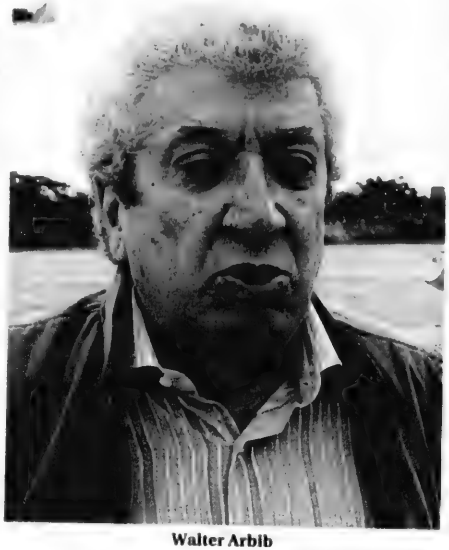
Israel honours Canadian businessman Walter Arbib

Paul Lungen
Staff Reporter



Walter Arbib

Seven years ago, Walter Arbib was touring the Mother Theresa Orphanage in Addis Ababa, Ethiopia.

There was heartbreak all around, but Arbib had already taken steps to ameliorate the condition of the orphans, all of whom, from infants in sleepers to giggling teenagers, had the HIV virus.

Along with Lelei Lelaulu, president of Counterpart International, he arranged for the delivery of thousands of dollars of AIDS pharmaceuticals to the orphanage. But one small AIDS victim he met on the tour tore at his heart. There and then, he pledged a further $8,000 to provide surgery for a five-year-old youngster at Hadassah Hospital in Israel.

It was a small amount for a man who had already demonstrated a big heart, who had already donated tens of thousands in antiretroviral medications and who had chartered a commercial airliner to bring a planeload of Falash Mora immigrants to Israel. But it was not atypical for the Libyan-born immigrant.

Over the years, Arbib has developed a reputation for generosity when it comes to helping people around the world cope with tragedy and disaster. A successful businessman with international connections, he doesn't wait for invitations to lend a hand, mobilizing his assets to bring relief quickly where it's needed.

And when he does so, he deflects the credit to others who, he says, made him what he is today. The people and government of Israel, along with Canada and Italy, are given credit by Arbib when he lends humanitarian aid around the world.

Earlier this summer, the government of Israel turned the tables on Arbib, honouring him for his philanthropic gestures and for allowing Israel to bathe in his reflected glow. At a ceremony at the Ministry of Foreign Affairs in Jerusalem, diplomats and politicians from Canada, Israel and Italy, along with his brother, David, paid tribute to Arbib.

He was recognized for bringing comfort to the afflicted, but in also building bridges for Israel with countries with which it has no relations and with boosting the image of the country in a hostile environment.

"Walter comes from the school of peacemakers who understand that very often it is business and economics that lay the foundation for diplomatic and political dialogue," said Ze'ev Elkin, Israel's deputy foreign minister.

Silvan Shalom, who heads a number of ministries, including regional development, said he first learned of Arbib several years ago when earthquakes and tsunamis devastated countries on the Indian Ocean, causing 300,000 casualties.

The cash-strapped Israelis could do little to help when, "out of nowhere I got a phone call from someone who told me there is a Canadian Jew that wants to give everything that is needed there, and to do it immediately."

And do it in the name of Israel.

"I was amazed," said Shalom.

"Israel that suffers so much from bad PR, to come out with such good PR in those days, it was significant," he said. "I tried to find out, who was that guy."

"I found a real Zionist, born in Tunisia who is from a Libyan family." He learned also that in 1967, when Arbib was a young man, he was forced to flee his Libyan home in Tripoli as rioting Arabs tried to kill him in revenge for Israel's victory in the Six Day War, Shalom said.

Arbib was saved by local police and Italian diplomats. The family fled to Italy, and since then, Arbib has been grateful for the fresh start that country afforded him.

That incident left a deep impression on Arbib, that, "No matter the nationality, everybody who needs help should get help," Shalom continued.

Contacted during a visit to Rome, Arbib acknowledged he gives credit to Israel when he provides assistance to those in need. "I believe each one of us has to do it, to help Israel in whatever way we can," he said.

Arbib, who lived in Israel for 19 years, said he often co-operates with local agencies to determine what is most needed. In the past, he has employed SkyLink, the air charter, transportation and logistics business he owned and in which he still retains an interest, to get the materials to where they are needed. On other occasions, he charters commercial aircraft.

He has, he said, reached out to countries that don't maintain formal diplomatic relations with Israel, such as North Korea. His goal is to break down barriers, enhance Israel's image and perhaps lay the groundwork for better relations.

"I do it in full co-ordination with the Israeli government," he added.

He's even worked in Arab countries, but he won't specify which ones. "They don't want it mentioned," he said.

With big chunks of his life lived in various countries, he's asked how does he see himself. "I see myself as a Libyan Jew," he replied.

He's rekindled his ties to that North African country, despite the traumatic exit he experienced. He's shipped medicines there, he elicited the country's support in freeing an Israeli prisoner and in lobbying against involvement of a Libyan ship to run the Gaza blockade.

Recently, he worked in conjunction with Israel's Peres Centre for Peace: in June he shipped medical aid to Burma.

A few years ago, the government of Italy asked Arbib to facilitate the return of the Axum Obelisk – a 1,700-year-old archeological treasure – to Ethiopia from Rome, and following its safe return, he was given the title of "Commendatore" by the government of Italy.

Italian Ambassador Francesco Mari Talo joined his Israeli diplomatic colleagues, as well as Canada's ambassador to Israel, Paul Hunt, in paying tribute to Arbib in Jerusalem.

Arbib is gratified at the recognition he received from the Israeli, Italian and Canadian governments – he's received Canada's Diamond Jubilee Medal.

"Now, with Israel, it closes the circle," he said.

"My personal feeling is that I owe it to these countries – to Italy for what they did when we were thrown out of Libya. They helped my community and myself. Israel and Italy helped our community, which was a very vibrant community. They opened their arms to us.

"There is a day you have to pay your debt, and you want your children to follow," he said.

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Canada racks up medals as Maccabiah winds down

CJN Staff

Like a cash machine registering sales, the Canadian team continued to rack up medals as the Maccabiah Games passed the half-way mark last weekend.

The official Maccabiah website reported Canada's open team was third in the overall medal count, behind Israel and the United States. According to the site, Canadians had earned six gold, two silver and three bronze medals, though it appeared the web postings lagged behind the actual results.

Cyclist Sylvan Adam alone had two gold medals to add to his trophy case. The Canadian open and junior hockey teams earned gold, as did golfer Ben Silverman.

Adam followed up his gold medal in time trial cycling with a gold medal in the road race event.

The men's hockey team jumped into a 4-0 lead over the United States and cruised to a 7-1 victory in the gold medal game. The juniors also captured gold over their rivals south of the border, defeating the United States 3-2. Adam Henrich, captain of the open team, was named player of the tournament, while junior goaltender Mark Michaels was named player of the tournament on the junior side.

The masters hockey team earned silver, losing to the Americans in the final game.

In open men's golf, the team earned a bronze in the team event to go along with Silverman's gold.

In junior boys golf, Mark Fajertag won a gold medal for top junior boy net score, while the junior boys golf team received bronze medals in the team event.

In junior boys baseball, Canada beat Israel 3-1 in extra innings to advance to the gold medal game against the United States.

On the volleyball court, Canada came up short, losing in the gold medal game. The Canadian team featured Olympian Josh Binstock and nationally ranked players Sam Schachter and Aaron Nusbaum.

In basketball, the open women's team defeated Australia 47-33 to capture the bronze medal, while the men's team lost 77-57 to Russia in the consolation round.

The juniors girls defeated Israel 52-38 in a semifinal game to advance to the gold medal game, where they lost to the United States, the under-19 boys lost to Israel 66-44, and the masters men's team won a bronze medal.

In track and field, the medal haul continued. In two days, the team accumulated a dozen medals: Alexia Miller won a bronze medal in the women's junior 800-metres; Rachel Mintz won a gold medal in women's open pole vault; Kayla Greenberg earned a bronze medal in women's open high jump; Rachel Mintz, Addison Kramer and Sarah Katz won a silver medal in women's open 4x400-metre relay; Lawrence Slapcoff, Aaron Nusbaum, Ahsher Zeldin and Gefen Stillman were silver medalists in boys junior 4x400-metre; Sarah Katz won a bronze in the women's open 800-metre.

In gymnastics, Leah Martosh won a bronze medal on the bars for the junior girls team, while the open women's team consisting of Sydney Flatt, Carly Mellon and Lauren Moshenberg, who compete at the provincial level in Canada, won a bronze medal.

In wheelchair basketball, the lone Canadian, Shayne Smith, competed on the co-ed "Team World," which also consisted of one player from Holland, a few Israelis and Americans. Team World lost in the gold medal game to Israel's under-21 team.

In masters swimming, Larry Bell won a gold in the 100-metre freestyle and a silver in the 50-metre freestyle. Canada's Ami Trauber won bronze in the 50-metre freestyle, his second medal of the Games.

Russell Tanz and Bradley Robbins won a bronze medal in men's masters doubles tennis.

In a 2-1/2-hour match, 81-year-old Brahm Faber outlasted his 87-year-old opponent in scorching heat to win a gold medal for Canada in the masters over 80 division.

In other tennis action, Sherry Buller had a shot at a gold medal for Canada but came up a little short, resulting in a silver medal to go along with a gold medal in the mixed doubles competition.

Canada's open women's soccer team won a bronze medal.

Jeffrey Brenner earned a silver medal in the triathlon while Sasha Gollish and Judy Snider both won gold in triathlon – Snider in the 35+ masters division, while Gollish won in the open category.

Knicks star Stoudemire connects 'with the Hebrew culture'

Hillel Kuttler
JTA

JERUSALEM — For Amar'e Stoudemire, the six-foot-11 forward for the New York Knicks, the Maccabiah Games opening ceremonies were hectic, even chaotic.

Seemingly every one of the 9,000 athletes waiting to parade through Teddy Stadium last month saw, touched, pointed to or took pictures with Stoudemire, who appeared to revel in the attention.

Amar'e Stoudemire towers over Israeli President Shimon Peres during a recent meeting. ***(Flash90 photo)***

Stoudemire, who is serving as assistant coach of the Canadian basketball team, obliged, even waiting patiently as the requesting players assembled. For more than three hours, the cameras clicked.

Stoudemire has long believed he has Jewish roots, or as he told *JTA*, Hebrew roots.

"I'm not a religious person, I'm more of a spiritual person, so I follow the rules of the Bible that co-ordinate with and connect with the Hebrew culture," he said.

"You have to read the book to get an understanding. The Bible is a history book. The ultimate goal is to… start to live the actual Scriptures instead of reading about [them]. It's the actions that count."

Stoudemire, who visited Israel shortly after signing with the Knicks three years ago, could not pinpoint his specific biblical observances, but he indicated that he strove to live an ethical and meaningful life.

Nor had he read up on Israel or Judaism in advance of this trip. But he does show off his Jewish symbols: a Star of David tattoo on his left thumb and a diamond YHWH charm spelling out God's unspoken name on his gold necklace.

He has been influenced on his spiritual path by his parents, who, he says, are "both Hebrew."

Stoudemire said he "absolutely" feels a personal connection to Israelis and to Jews, although he's unsure about the connection's genealogical basis. In 2010, he indicated his mother's side of the family had Jewish roots.

"Through DNA, you can prove the Hebrew tribe," he said.

"I studied history," he added. "History helps to line things up for you. Just reading the Scriptures gives you an insight into what the history is. It gives you a good enlightenment into everything… You understand certain customs and how to live. The Jewish culture has been able to somewhat embody the Scriptures."

In New York, Stoudemire has held discussions on Judaism with local rabbis. "I study Torah all the time," Stoudemire said. "We study the Tanach. Our family celebrates all the High Holidays. We're definitely all in, and we're Jewish. I had a Hebraic wedding in New York, so I'm definitely Jewish."

But coming to Israel, he continued, is more about working with his players than his own spiritual journey. "When he speaks, they listen," said John Dore during the Games, coaching his fifth Canadian Maccabiah team. "They're learning from one of the greats in the game."

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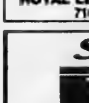

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15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
198 VACATION PROPERTIES EXCH/SHARE
199 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
231 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS/RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
277 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
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481 SEWING
485 SNOW REMOVAL
490 TABLE COVERING
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More news for young Jews @ heebonics.ca

HEEBONICS

Author tells stories of zombies and Jewish folklore

Cara Stern
Staff Reporter

When Alisse Lee Goldenberg read the *Harry Potter* series, she wondered where the Jewish wizards studied.

"I always wondered why they only celebrated Christmas at Hogwarts. Where is Chanukah?" she asked.

The 30-year-old wanted to write a book with characters that represented her and experiences she could identify with.

That led to *The Strings of the Violin*, her series about three Toronto girls on an adventure that involves characters and themes from Jewish folklore.

Although she puts her own twist on the characters, Goldenberg says it's great for people who have never learned about the myths.

"I tried to teach other people who don't know anything about Jewish folklore or what our stories are," she says. "I put a lot of explanations in the book for people who don't know anything."

Prizm Books, based in Texas, published Goldenberg's book in June. She says the people who work for Prizm are nothing like her, coming from very different walks of life. They had never heard of the Jewish folklore in her book, but they enjoyed the story nonetheless.

This is the first time *The Strings of the Violin* has been published by a commercial publishing house. Before that, she sold it as a self-published work.

She says it gives her a lot more credibility now that a commercial group has picked up the book.

"As an independent author... you're not really taken as seriously until you get that first contract," she says, describing it as a bit of a Catch-22.

"In order to get published, you have to be published."

This has been a good year for Goldenberg so far. In addition to *The Strings of the Violin*, she has published *Bath Salts*, a book she co-wrote with author An Tran.

The idea for that book came about when Goldenberg was watching the news last year and heard about a Florida attack in which a man, under the influence of drugs known as bath salts, chewed off the face of another man.

"I was listening to this thinking, wouldn't it be really weird if these weren't people anymore, and the drug made them zombies, and the news [reporters] were trying to calm us down by saying, 'Hey, these are just some crazy people on drugs?'" she says.

In response, she came up with a "foolproof" plan for zombie survival.

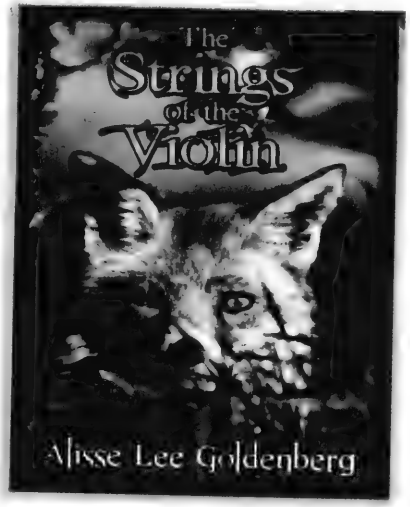
She wrote the book as a series of diary entries, basing a character on Tran, and writing it with the idea that "If An and I were in the zombie apocalypse, how would we survive this?"

When she finished it, she thought something was still missing, so she suggested that Tran should rewrite some of the entries from her character's perspective.

"It was more like an extension of our friendship than anything else," Goldenberg says, adding that they thought of it as something of a joke rather than a serious attempt at a publishable book.

But she decided to send it out to publishers anyway, and it turned out that Australian horror book publisher Severed Press was interested.

Although zombie stories have been around for a long time, these days they seem to be in the spotlight, especially due to the popular television series *The Walking Dead*, which Goldenberg says she loves.



She thinks people are fascinated by zombies, because they're one of the more realistic types of monsters.

"It's the idea of a virus or pandemic, which actually does happen with bird flu and mad cow and swine flu," she says. "But this takes it to the extreme."

As an author, she can tap into people's fears and come up with various scenarios for how people could survive.

"I told [*Bath Salts*] from the perspective of a parent trying to protect her family and friends," she says. "It's not just to survive, but to survive with her humanity intact and to keep her kids experiences as normal as possible."

Being a mother of two-year-old triplets helped fuel her desire to tell a family-oriented story, and she recognizes that the story would have been quite different if she had written it before they were born.

"I didn't have the parental perspective then," she says. "I would have written it from the perspective of a person and her friends trying to have an adventure."

Nevertheless, Goldenberg still loves to write about young women having adventures and plans to release a sequel for *The Strings of the Violin* called *The Dybbuk's Mirror*, referring to the Jewish myth of an evil-possessing spirit.

The sequel will also be published by Prizm Books and is due for release next year.

Another of Goldenberg's books slated for release this year is *Sitnalta*. It's an updated version of a fairy tale about princesses and trolls that started as Goldenberg's first short story, written when she was 13.

For more information about Goldenberg and her work, visit alisseleegoldenberg.com.

Videos, events and more on heebonics.ca

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Israel helps pioneer new prostate cancer treatment

Carolyn Blackman
Staff Reporter

A new procedure to treat prostate cancer has improved the quality of life for many men facing surgery for the disease.

Focal laser ablation therapy (FLA) was developed at Princess Margaret Hospital by doctors Uri Lindner, a urologic oncology fellow from Israel, and John Trachtenberg.

Uri Lindner

FLA is considered the middle ground between radical surgery and active surveillance. By targeting only the tumour, focal therapy offers effective treatment without the lifestyle-altering side effects of radical, whole-gland removal.

Lindner said that because of PSA, the screening test for prostate cancer, the disease is now being diagnosed in more and more younger men. "Whereas as it used to be only older men, now men in their 40s and 50s are being diagnosed."

With FLA, "we are mitigating the side effects of prostate surgery, including erectile dysfunction and incontinence," he said.

"We used to [routinely] remove the prostate, and it is a tough surgery. Recovery is not that easy, and the majority of men suffer side effects."

The new procedure is done in day surgery, and within a few days patients are up and fully active, he said.

Lindner, the son of a urologist, was born in Israel in 1973, and graduated from the Tel Aviv University's Sackler faculty of medicine. He served as a physician in the Israel Defence Forces.

In an interview just before he returned to Israel, he said he specialized in urology, because it is "fast becoming one of the pillars of medicine. [A large portion of the population] is made up of older gentlemen, and most have urological problems."

During his training, he said, he was approached by a scientist who developed a drug to treat prostate cancer and told him he might benefit from a research stint in Toronto.

He came with his family in 2008 and worked with Trachtenberg to develop the procedure.

Now that the procedure has been pioneered here and accepted as treatment, he is returning to Israel "to set up shop. It is time to give back. The Canadian government, and members of the Toronto Jewish community supported us and put money into our research, and now I'd like to advance the field in Israel."

Lindner said he believes this procedure is the way of the future and will be used in other types of cancer. "We are moving toward a less invasive, image-guiding treatment."

His family and friends are in Israel, so he's glad to return, "but I regard Toronto as my second home. How do I know I feel at home? When my plane lands here, I feel a sense of coming back, rather than coming for a visit. People here are my second family," he said.

"I will always have a warm place in my heart for Canada. What I learned and developed here is going forward in Israel."

TROPICAL CUCUMBER SALAD

3-5 tsp fish sauce (soy sauce if allergic)
1 tsp grated lime zest + garnish
2 tbls lime juice
1 tbl canola oil
2 tsp light brown sugar
1 tsp rice vinegar
1/4 tsp crushed red pepper
1 English cucumber, cut into ¾" dice
1 avocado, cut into ¾" dice
1 mango, cut into ¾" dice
1/4 c chopped cilantro

Whisk fish sauce, lime zest, lime juice, oil, brown sugar, vinegar and crushed red pepper in a large bowl until combined. Add cucumber, avocado, mango and cilantro; gently toss to coat. Serve garnished with lime zest.

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On cjnews.com

The 21st World Conference of GLBT (Gay, Lesbian, Bisexual, Transgendered) Jews - July 5 – 7, at the Winnipeg Convention Centre – was by all accounts a rousing success, according to co-chair Paula Parks, right.

This was the first time that this conference has been held in Canada.

Thornhill MP Peter Kent was the keynote speaker at a recent dinner that was part of a two-day conference, titled Then and Now, for Canadian educators who graduated from Yad Vashem's Holocaust Educator's Seminar in Israel. The conference was sponsored by the Azrieli Foundation, the Asper Foundation, the Hilton Toronto Markham Suites Conference Centre, Fran and Ed Sonshine, and Risa and Daniel Dimmer. It was also funded by a grant from Citizenship and Immigration Canada.

The Canadian Friends of the Hebrew University of Jerusalem appointed Murray Palay as the national chairman of the board a few weeks ago. Palay, who lives and works in Winnipeg, is the first national chair of the board to come from west of Ontario in the CFHU's 69-year history.

We experimented on children!

There needs to be a concerted effort in Canada to write and teach the real history of native Canadians – in the public and private school systems, from the pulpits and at the crossroads of every small and large community.

As it stands, your average "Joe and Mary Canadian" is making no effort to discover the truth, and that's a problem.

Urban Writer

Avrum Rosensweig

That means Canadians, by and large, aren't entirely aware of who we are as a people, so our self-identity is limited. Yet when we punched the living crap out of native Canadian children in residential schools, the grimy mud and blood stains stayed on our shirts. They need to be cleaned.

The worst part of it is that those kids lying on the roadway as adults, crushed in more ways than one, can't get up.

Now a new tragedy has come to light having to do with residential schools in Canada. It's more proof of the need for a true and complete national cleansing.

Apparently we experimented on hungry native kids in the 1940s and '50s.

This isn't hyperbole. It's in the archives, and now it's in the headlines. Recently published research suggests that a past federal government sponsored research into testing the effects of malnutrition. The research involved about 1,300 Aboriginal children in six residential schools in Port Alberni, B.C., Kenora, Ont., Schubenacadie, N.S., and Lethbridge, Alta.

According to these new revelations, one of the schools withheld milk rations for two years, to less than half the required amount, in order to establish a baseline for when the allowance was increased.

Some children were given vitamins, iron and iodine supplements, while others were not.

The depressing news goes on and on.

Here in Canada, we experimented on hungry children.

Every year, the Jewish community sends children to Poland on the March of the Living. The purpose is to encourage interaction between Jews and Poles, and to educate young people about what can happen when countries lose their minds and create irreparable destruction. Through such programs, we've ensured that countries such as Poland answer for their deeds. It seems to have worked, at least in part, as there is a much stronger relationship today between Poland and the Jewish People.

I call on the Harper government to underwrite a similar type of program, coast to coast, here in Canada. It could be called "March for the Native" and would be open to every woman, man and young person across the nation, who could go on subsidized group trips to see the destruction caused by residential schools, and to create true interaction between non-natives and Aboriginal peoples.

Over time, our nation needs to heal! This includes churches, police forces, three levels of government, and every Canadian – men, women and children. Most of all, it includes our Aboriginal brothers and sisters. We need to embrace the evil forces this country let loose, the ones responsible for the murder of more than 50,000 native children and a teepee full of lifelong depression.

We need to grapple with the reality, as Germany did after the war, that Canada experimented on children – native children.

We experimented on children. Oh my God.

Avrum.rosensweig@veahavta.org

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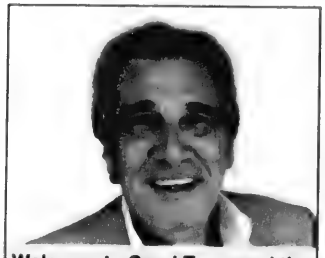
Discover A New "Taste" at Pilaros Taste Of The Danforth

Toronto's favourite festival — 20 years young! — offers fun for the whole family



Welcome to GreekTown and the Pilaros Taste Of The Danforth — 20th Anniversary!

Welcome! Whether you live in GreekTown, work here, or visit, you're bound to enjoy its many dining and shopping opportunities. If you've attended the Pilaros Taste Of The Danforth in previous years, you've experienced the unbridled joy of Canada's largest street festival. We look forward to hosting you again this year.

We take great pride in our area. Its unique character and welcoming spirit are internationally known. We are particularly proud of our role in the Pilaros Taste Of The Danforth. We gratefully acknowledge the generous contributions of Pilaros Inc., our Title Sponsor, and all the other sponsors who help make this event possible.

On a personal note, I would also like to thank the members of our GreekTown BIA Board of Management for their tireless efforts throughout the year.

"From our GreekTown family to yours, welcome to the Pilaros Taste Of The Danforth. Enjoy!"

Constantine Voidonicolas
Chair, GreekTown BIA Board of Management, 2013

Toronto's favourite street festival knows how to celebrate the fun and flavours of Greece and summer in the city. Every year in August, the city of Toronto flocks to GreekTown on the Danforth. Now celebrating its 20th year, the Pilaros Taste Of The Danforth is Canada's largest street festival, welcoming approximately 1.3 million visitors. A Decima Research poll reported that 90% of respondents identified "The Taste" as their favourite GTA festival event — beating out such iconic events as the Toronto International Film Festival, Canbana and Pride Week.

In 2013, for the fifth consecutive year, Pilaros International Trading Inc. is proud to be the Title Sponsor of the Taste of the Danforth. Pilaros is a leading importer of Mediterranean food products, primarily olives and olive oil — what the ancient Greeks referred to as "The Essence of Life".

Canada's largest street festival is a favourite event of GTA residents

The GTA has more than 200,000 residents of Greek ancestry, the third largest Hellenic community outside of Greece, and between 6 pm August 9th and 8 pm August 11th, everyone who comes to the Danforth gets to be Greek for the day. But the Festival celebrates not only the Danforth's Greek heritage, but also Canada's multiculturalism.

Yes, there is Food, Food and More Food — and much more. There is loads of free entertainment on our Celebrity, Danforth Showcase, and Greek Stages. Plus many fun, family-friendly activities for your entertainment and enjoyment. For highlights refer to page B18; for a complete list of events, performers and showtimes, visit **www.tasteofthedanforth.com**.

But when you visit the Taste, you're not just having fun; you're also helping to save lives. To date this event has raised **over $1.5 million** in support of Toronto East General Hospital Foundation. How's that for a win-win?

Over $1.5 million raised in support of the Toronto East General Hospital

This past fall, the GreekTown On The Danforth BIA pledged an additional $250,000 towards the hospital's new Pediatric Clinic.

With singing, dancing and entertainment galore, the Taste has always had theatrical flair. This year, our promise is **GO BIG OR GO HOME**. In that spirit, we will attempt to set new Guinness World Records for the **LARGEST ZORBA THE GREEK DANCE** and the **WORLD'S LARGEST GREEK YOGURT BOWL**.

Sports fan? We've got you covered! The Toronto Maple Leafs, Toronto Raptors, Toronto Argonauts, and Toronto FC all have exciting challenges for you. ***And believe it or not, we'll have skating on the Danforth.*** Bring a helmet; we'll provide the skates. Always wanted to skate with a Toronto Maple Leaf? Come to the Taste and your dream may come true.

And of course there will be most incredible Greek music this side of Greece, including a special performance by the world-renowned Peggy Zina and an opportunity to win a Cruise to Greece courtesy of Transat Holidays, a Resort Honeymoon in St. Lucia, and a 1.3 carat diamond earrings and pendant set from Canadian Rocks.

With great food, great entertainment and great family fun, a splendid time is guaranteed for all. We look forward to seeing you at the Taste. Opa!

This year, Montreal-based Pilaros International Trading is once again gratified to sponsor the 20th Annual Taste of The Danforth. To President Miltiadis ("Milton") Antypas, the Taste is much morethan a branding opportunity.

"When we were first approached about sponsoring the Taste, we were aware of its history, and excited at the chance to be involved. We knew it was a wonderful cause. Now in our fifth year as Title Sponsor, we continue to be impressed at the community's participation and the passion they bring to the event, at all levels.

We share that passion. Our entire team is focused on ensuring that this year's Taste is the best ever.

We are proud to associate our name with such a prestigious event. But it's much more than a marketing opportunity. It's a chance to help save lives. We'd like to thank everyone involved — the Toronto East General Hospital, the merchants, and especially, you the public — for helping to make this a reality. Opa!"

Miltiadis Antypas
President, Pilaros International Trading Inc.

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Messini's freshness and flavour a hit

Very few health-conscious North Americans rank fast food on their list of culinary favourites. At best, they'll admit to it as a rare indulgence.

But fast food need not be unhealthy. Authentic Greek gyros, prepared in the traditional way, are a prime example of fast preparation and good health going hand in hand.

After 23 years of restauranteuring in Europe, in 2002 owner Marinos Dafnas opened **Messini** (named after a southern Greek village in which gyros are historically popular). His singular goal was to elevate gyros preparation to the lofty level it enjoys in Greece. If you know gyros only as meat on a pita, Messini will open your eyes — and your taste buds — to an exciting new dining experience.

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So how does the Messini version of gyros rise above the rest?

- **Meticulous preparation.** Roasted to perfection on a spit, the gyros (pronounced *yee'-ros*, from Modern Greek *guros*, "turning") combines the finest marinated cuts of moist and dry meat to ensure that it retains its juiciness and tenderness throughout the cooking process. Unlike your typical fast-food gyros, Messini's are prepared fresh from scratch: no freezing, no precooking;
- **Quality and freshness of trimmings.** The tzatziki, red onions, parsely, spices, and French fries (as per Greek tradition), like the meat, are all up-to-the-minute fresh;
- **Pita made fresh daily on the premises.** As with any fresh homemade bread vs. mass-produced, there's simply no comparison.
- **Variety.** Messini caters to a wide range of palates and dietary preferences by offering chicken and vegetarian gyros in addition to the traditional meat.

The result: a fresh, healthy sandwich that melts in your mouth with a rich blend of subtly interwoven flavours.

The prices are more than reasonable, with gyros entrées starting from $4.43 (served with fresh-cut fries) and dinner pita entrées starting from $9.25 (served with salad and your choice of fries, roasted potatoes or rice).

The menu also includes mainstream Greek selections, but you'll do yourself a disservice if you don't at least try the gyros.

To accommodate its growing popularity, in 2011 Messini opened a 2nd location at Yonge and Eglinton. Both locations are open until 4 am Friday and Saturday, making them a boon to the late-night crowd desirous of a delicious healthy meal after their evening outing.

The beaches of Peloponessos may seem far away, but at Messini, some of southern Greece's best tradition and culture is right here for the sampling.

Pantheon's boat brimming with fresh fish

You can take the Greek fisherman out of the sea, but you can't take the sea out of the Greek fisherman. It is intrinsic not only to his way of life, but to his very essence. Moods and hopes ebb and flow with the tides. At dawn, the boats go out to sea; at dusk, they return with their catch. The sea is both metaphor and means of sustenance. Blessed is its bounty.

It is in this generous spirit that partners John Troupis and Nick Parousss ferry the ocean's offerings to your table.

Selection and refinement of preparation put Pantheon in a class by itself. On any given day, the catch may consist of red snapper, Atlantic salmon and sea bass, and many other exotic selections you're unlikely to find elsewhere. Baby sea smelts and fresh anchovies are imported directly from Greece. Striped bass, orange roughy, black porgy, red mullet, sea smelts, and many others, impeccably prepared and seasoned, gratify the most discriminating fish lovers. At Pantheon, you could dine on a different fresh fish every day for a fortnight.

Freshness is paramount and timing critical, particularly with fish and seafood. A minute too long on the grill or in the pan can detract from moistness, texture and taste. And no Swiss watch has the timing down better than Executive Chef Parousss.

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"... a winning charm ..."

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Troupis and son Bobby, who manage the day-to-day operations, understand that food is not merely sustenance, but art and soul. Every entree is a visual feast before it reaches your table.

Pantheon's popularity enabled it to double in size only 10 years after opening. It now offers two bright, spacious dining rooms and could fill three at peak times. Reservations are recommended on Friday and Saturday night.

Turnover is the norm in the restaurant business; not at Pantheon. The same head chef and most of the original wait staff are still in place. People enjoy working here, they like the clientele, and the clientele likes them. Continuity and loyalty go hand in hand.

The Olympic Pantheon was blessed with the opportunity to taste the Ambrosia and Nectar of the Gods. At Pantheon, in the heart of GreekTown, you can indulge in those same taste sensations whenever the mood strikes you.

At an early age, those born by the sea behold its boundlessness and realize that from where they stand, they can go anywhere. Pantheon's treatment of fresh fish — and every other item on its menu — will enhance that freedom feeling and transport your taste buds to worlds afar.

MR. GREEK: unwavering commitment to time-honoured traditions

When MR. GREEK opened its first location on the Danforth in 1988, the principals were confident that guests would enjoy their authentic Mediterranean cuisine. Little did they envision the distances from which those guests would be prepared to travel in order to partake of the MR. GREEK experience.

Voted "Best Greek Restaurant" 16 years in a row

As the word spread and growing numbers of patrons showed up from nearby (and not-so-nearby) municipalities, it occurred to founder George Raios that the only way to give those guests easier access to MR. GREEK was to bring MR. GREEK closer to them. "We were flattered that some customers were spending as much on gas as on their meal. It was easier to open another MR. GREEK than to create a shuttle bus service."

In the foregoing sense, MR. GREEK has grown organically, in response to demand. One location became two, then three... Soon, MR. GREEK had rewritten Canadian restaurant history while exponentially increasing the popularity of Mediterranean cuisine. Today, there are 20 MR. GREEK Mediterranean Bar + Grill and MR. GREEK Express locations across the GTA. In the fall of this year, MR. GREEK will once again raise the expansionary bar by opening the first of five new restaurants in Kuwait.

MR. GREEK's long-term success stems from an unwavering commitment to time-honoured traditions and high standards for more than two decades, resulting in accolades galore. MR. GREEK has won the Toronto Sun Reader's Choice Award for Best Greek Restaurant 16 years in a row and also received the Consumers Choice Award for Best Greek Restaurant.

Old-fashioned, healthy home cooking has always been a core concept for Greek restaurants but "we wanted to ensure that in our case, the reference to 'health' was supported with facts. Our customers can enjoy any item on our menu in the knowledge that at MR. GREEK, great taste and good health go hand in hand."

Their Gyros is made according to their own exclusive recipe. They serve the freshest fish, prepared traditionally and grilled to perfection. Their chicken souvlaki is made of 100% chicken breasts. Every meal served at MR. GREEK is prepared fresh to order.

In keeping with true Greek tradition and hospitality, MR. GREEK's motto is *Because life has to be enjoyed*. Any new team member quickly learns that welcoming guests and treating them like family is an integral part of the MR. GREEK philosophy.

To any young entrepreneur aspiring to be a restauranteur, Raios has a simple message. "Do you enjoy serving people? Does seeing your guests smile ear to ear make you happy?" If your answer to both of these questions is a resounding YES, you may be a candidate to join MR. GREEK. If it isn't, you may want to consider another career.

As the CEO, Raios is frenetically busy. But we could swear we spotted that very same CEO personally serving customers at the Pilaros Taste Of The Danforth. "Friendly personal service is the essence of Greek hospitality," he smiles. "I like to keep my hand in the game. Besides, I love working for MR. GREEK!"

Freshest premium ingredients

By parlaying the success of the flagship Danforth location into a nationwide chain, Raios has blazed the trail for many other operators who have piggybacked on the share of mind he created. Raios is okay with that. Having created a national brand identity and consistent standard of excellence for Greek cuisine, he's far too busy leading the way to look back at who's following.

The best beverages, 521 days a year

If you're looking to chase the summer heat with a cool beverage that goes down smooth

If you know exactly what an espresso or caffé latté should taste like, and won't settle for less

And if you don't mind rubbing elbows with the two brothers who always seem to be at the next table —

Oops, sorry, they're the owners. They're always here because they don't just own the joint, they're married to it.

In the 12 years since they transformed the southeast corner of Danforth and Fenwick into a one-of-a kind L-shaped restaurant and bar, Frank and Lambros Babatsikos have garnered the most loyal following of any GreekTown bar. Have a leisurely drink on their front patio, a relaxing dinner on their side patio — or in one of the many pleasing enclaves inside — and you're hooked

521 DANFORTH AVENUE 416 463 3968

With digs like these in which to enjoy Toronto's finest scotches, martinis and specialty mixed beverages — as well as delicious light meals — 521's reputation continues to grow by leaps and bounds. If you're tired of the formulaic specialty coffees churned out by the chains, 521's an oasis of authenticity

And comfort. Seating that's easy on the backside, prices that are gentle on the pocketbook, and warm personal service enhance 521's status as a favourite Danforth meeting spot.

The restaurant fronts two different streets, and its three sections (bar at front, dining area midway, private lounge at rear) are connected by three huge portals. The resulting depth perspective affords guests a telescopic view of the street. For an intimate gathering or business meeting, the VIP room at back provides complete privacy

A certain men's clothing store — which we won't mention by name — has kept another Danforth address front of mind. Through their enterprising manner and irrepressible good nature, the Babatsikos brothers have made *this* 500 number famous for all the right reasons: good food, good service and good cheer.

Whether you're looking to enjoy a refreshing beverage or a delicious light meal, this hot spot gives you 521 reasons to chill out.

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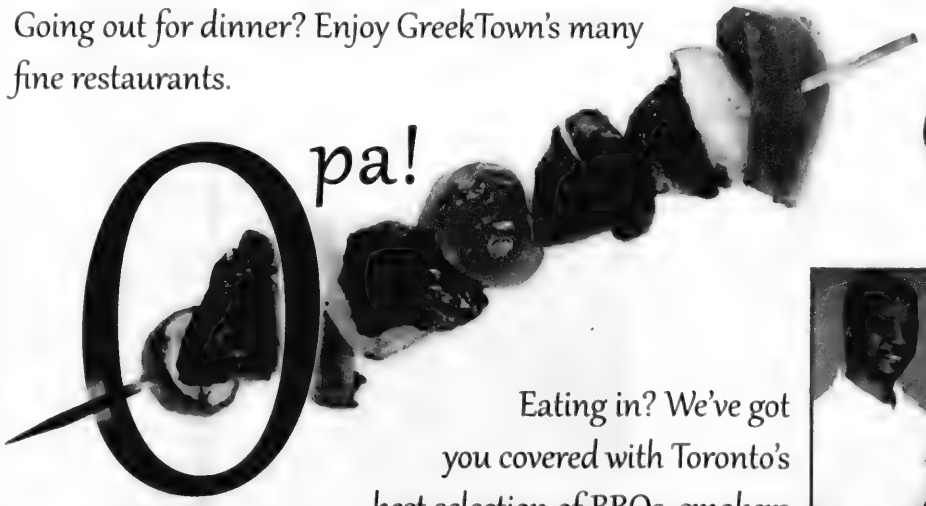

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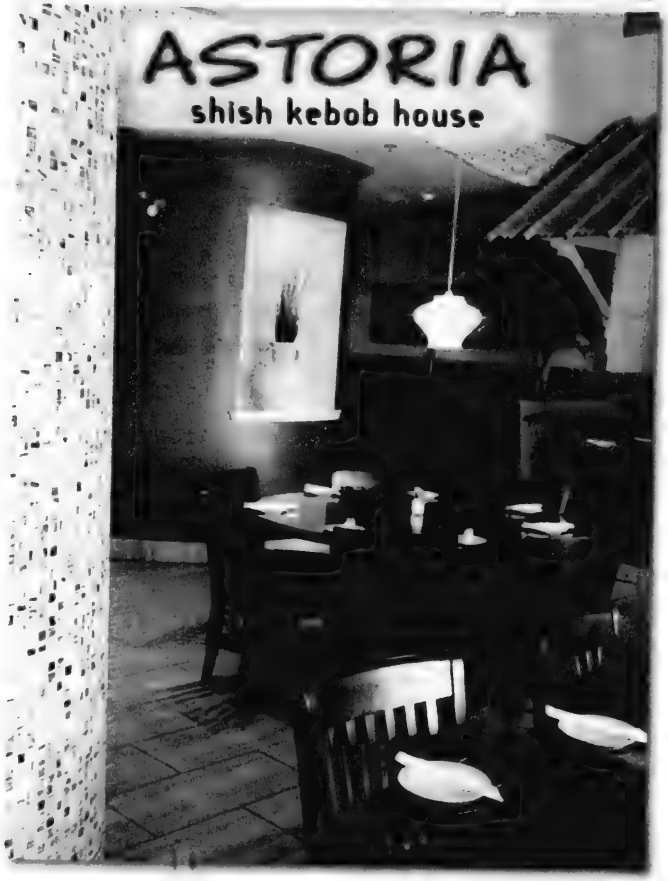
Astoria thanks their #1 strategic business partner: their clients



When President Peter Kerasiotis and other members of the Astoria management team laid the groundwork for their Newmarket location at 16850 Yonge Street, they knew it only as an attractive restaurant site. Little did they know how well it would be received.

It's one thing for the odd well-wisher to drop by during construction. It's quite another for people to come by in numbers — some bearing flowers!

"People brought flowers. We couldn't believe it."

"We couldn't believe it," says Kerasiotis. "Flowers, potted plants...The reception we received was incredible."

Astoria's 41-year reputation for quality and customer service has obviously yielded goodwill dividends. The promise of that early reaction has been fulfilled by a brisk level of business since Opening Day. Given the Newmarket location's distance from the Toronto city centre, the response has been doubly gratifying, says partner Nick Kalaitzas. "A lot of strategic planning went into Newmarket, so we fully expected a positive outcome. But you never really know until you're up and running — and in geographic terms, it was an ambitious step. It has far exceeded our expectations."

Growing any successful brand is a painstaking process. This is particularly true of Astoria, whose reputation was built on customer satisfaction, one meal at a time. Opportunities for expansion are intensely scrutinized and analyzed to the nth degree. Offers stream in steadily from landlords looking for successful anchor tenants. But Kerasiotis and company are in no hurry.

"Astoria is an institution. We cannot and will not dilute our brand."

Maintaining brand integrity, however, does not mean that new locations must be cookie-cutter replicas of the original Danforth store. Culinary fidelity is rigorous and unflinching, but décor-wise, both the Mississauga and Newmarket locations have their own distinctive style. Unmistakably Mediterranean and gracious — but exuberant and modern — both epitomize the growing trend towards upscale casual dining.

Creating a new environment for every store means higher architectural fees, but it's consistent with Astoria's uncompromising approach. "We prepare our dining environments like we prepare our meals — from scratch, with the finest ingredients," says Kerasiotis. The feta cheese, olive oil, olives and other staples are still imported in small quantities directly from Greece — at considerable expense that is not reflected in the ever-modest menu prices.

If it's true that behind every successful man there's a good woman, then it's also true that behind every successful restaurant are good customers. The enthusiastic welcome enjoyed by Astoria Newmarket, says Kalaitzas, underscores the importance of customer appreciation.

"Best Souvlaki"
Toronto Life

"Who has allowed us to expand and enjoy success? Our customers. Who grows our brand? Our customers. Who deserves a *Thank You*? Our customers. We exist only because of them."

Lifelong customers, he says, have developed such a proprietary relationship with Astoria that "they consider it theirs — and it is. Their loyalty and support over four decades gives them an ownership stake in spirit. Customers are family and we serve them accordingly. They're also partners."

At Astoria, appreciation and gratitude aren't an addendum to customer service — they're integral to it. Wait staff quickly learn that attentiveness and focus throughout the meal must be followed by a heartfelt *Thank You* at its conclusion.

The best family dining value money can buy

Nor does management exempt itself from this process, says Kerasiotis. "Serving our customers is not a duty — it's a pleasure."

Underpinning Astoria's growth curve is the maintenance of menu-wide consistency. The internationally-famous creamy homemade tzatziki you've enjoyed for the past 41 years at the flagship Danforth location tastes exactly the same at Mississauga and Newmarket. Ditto for the souvlaki that has satisfied your cravings in GreekTown for 41 years. If you're an Astoria "lifer," you could do a double-blind test of the food from any location without knowing which one it came from.

It's no accident that the first signs of an upswing in the popularity of Greek cuisine coincided with Astoria's opening, nor is it coincidental that Greek food's continued growth in popularity parallels that of the Astoria we know today.

The traditional greek dishes that are the mainstays of Astoria's menu — souvlaki, moussaka, grilled fresh fish, grilled calamari, and so many more — still represent the best family dining value money can buy. It's nice to know that wherever you are in Astoria's sphere of influence — from Lake Ontario to Barrie — you're never far from the home cooking you know and love.

390 Danforth Avenue
at Chester subway
416.463.2838

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www.astoriashishkebobhouse.com

Renovated Ouzeri breathes relaxation

Question: What do Santorini, Paros and Nafplio have in common besides scenic beauty?

Answer: Their scenic beauty is on display at Ouzeri in a larger-than-life format.

Open, airy, and spacious, the newly renovated Ouzeri is a fitting showcase for the foregoing Greek destinations. The entire west wall is now graced by three gigantic photographic prints, each capturing the ambience of its respective location in a penod mood that's sure to evoke a wistful sigh from any guest who's been there.

Most Greek restaurants have at least some trappings of Greece, be they artifacts, murals, or statues. In Ouzeri's case, owner Alex Trahiotis decided to let real-life scenes speak for themselves. "We wanted a clean, crisp, uncluttered look with a few simple, strong Mediterranean visuals."

The new décor features broad flowing lines in light and dark neutral colours. One thing that hasn't changed, in structure or in openness, is Ouzeri's freeflowing frontage. It resets your stress meter to zero the moment you enter. Ouzeri breathes relaxation like no other restaurant. It's beaches and boardwalks without the sand. The gentle breeze that wafts through the main dining area caresses your cheeks with sealike serenity.

Many fine GreekTown restaurants have patios, but on a sunny day Ouzeri feels like it's *all* patio. Its innate summery spirit makes it a favourite year-round destination of Mediterranean food lovers with an affinity for open spaces

ouzeri

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The resulting frame of mind enhances the enjoyment of your meal immeasurably. It's a better digestive aid than any enzyme.

Marrying European fine dining with Greek cuisine, Ouzeri's eclectic menu is focused on quality, not volume — the kind of quality that will stir your fondest memories of home cooking.

You'll maintain your lighter-than-air feeling as you sail through Ouzeri's elegantly-presented appetizers. Among the entrées, you'll find several signature items prepared according to time-honoured family recipes. The lamb rosemary pie — with onions and mushrooms in a divine rosemary and mushroom sauce, enveloped in filo — is warmly recommended. The moussaka, both meat and vegetarian, is as good as it gets in GreekTown, and the seafood richly deserves the "authentically Greek" label you'll encounter everywhere on the Danforth. Fresh fish is available daily, and may feature Red Snapper, Sea Bass, Salmon, or whatever catch happens to be freshest on the day you visit.

Ouzeri's extensive Greek wine list has a selection that will perfectly complement any of the entrées, or stand on its own as an after-work or after-dinner libation. The service is friendly and extremely thorough, with ample wait staff to keep pace with your needs.

Whether you're looking for a quick bite or a long, pleasurable meal, Ouzeri's three levels of dining all convey the same message:

Relax. Relax. *Relax.*

"Most memorable meal award, Greek category" — *Where Toronto*
"Earthy Mediterranean goodness...grilled to perfection" — *Toronto Life*
"One of my favourite summer patios" — *Saul Korman*

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Each meal a new chapter in favourite book

How does a small, owner-operated restaurant enjoy 18 years of success in an era of ever-increasing competition and ever-shrinking budgets?

And how does it build a clientele so loyal, they could almost find their way to Avli blindfolded?

And how is it that of the many Mediterranean restaurants that opened in the GTA in the mid 1990s, Avli is one of the few still standing? (Here's a hint: owner/chef Lambrinos Vassiliou hasn't sat down since the opening).

This is an exaggeration, of course, but the metaphor is not far from the truth. Cooking with inspiration means being quick on your feet. It means drawing every bit of flavour out of market-fresh ingredients to create dishes that will inspire your customers. It means treating each dish like an original work of art.

"A meal is like a stage play," says Lambrinos. "If the theatre troupe is talented, you can expect an inspiring performance. But the show will not always be identical. The inflections and emotions will change slightly from one performance to the next. The actors are not following a formula."

"We operate the same way. I don't call myself an artist but I can tell you that, even with my favourite recipes, each meal is unique. This is not paint by numbers."

Lambrinos may not call himself an artist, but the critics do. Sara Waxman's "food that is poetry" tribute is probably one of the best compliments ever paid a restaurant.

Many dishes on Avli's menu elicit rapturous praise. The signature pies (Seafood, Rabbit & Spring Onion, Lamb, and Chicken Mushroom), with their hand-brushed olive-oil crust, are unsurpassed in the genre.

Avli's core group of discerning guests have remained loyal not only because of consistent quality but also because each visit takes them to new levels of enjoyment. For them, each meal adds a new chapter to their favourite book.

AVLI restaurant

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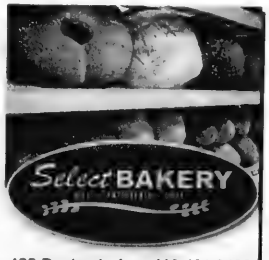
"A delicious meal" – *New York Times* • "Food that is poetry" – *Sara Waxman, Toronto Sun*
"The exotic scent of Byzantium" – *Joanne Kates, Globe and Mail*
"Some of the best food on the Danforth — nongreasy, thoughtfully prepared, and carefully seasoned. The half chicken is exquisite, the meat moussaka the best around" – *Frommer's*

Pilgrimage to Select Bakery richly rewarded

There's something about the aroma of freshly baked bread that supersedes all other sensory connections with food. You may be a block from the bakery — with your mind elsewhere — but when the breeze wafts that heavenly scent to your nostrils, it monopolizes your senses and banishes all other preoccupations.

Little wonder, then, that once you've entered these **Select** premises, your resistance has already flatlined. Between the staggering variety of Greek pastries and confections — plus other European classics — no craving is left unfilled. If you're a Baklava lover, there's traditional and the wildly popular chocolate-covered. But there are so many more taste sensations to explore, for every textural preference. Rich, soft and creamy? *Galaktoboureko*. Crisp and crunchy? *Diples* in row on seductive row. Crunchy outside, soft inside? *Loukoumades* are a coffee's best friend.



405 Donlands Ave. 416.421.2400
www.selectbakery.ca

But bread is still the staple. As the staff of life, it is both metaphor and sustenance. For many, a trip to the bakery isn't just about feeding their family; it's a pilgrimage. Buying it in the supermarket along with other items just doesn't cut it.

The Katsamatis family — father Emmanuel, sons Kosta and Nick, and daughter Ereti — understand the sanctified nature of this ritual, and take great pleasure in their role of purveyor. The bountiful selection that populates their shelves isn't just their product, it's their pride and joy. Whether you're here for the ever-popular European Village bread, an Olive Bread, or just a few rolls, you'll come to understand that the true baker doesn't just form dough; he forms a bond with his customers.

If you're about to enter into a bond of the permanent kind and need a wedding cake, no king or queen has access to a finer team of artisans than you do at Select. A week's notice is preferred, but if real-world demands scuttle your best-laid plans, Select is up to the challenge. "Presentation has become almost as important as taste," says Kosta Katsamatis. "Customers want the 'Wow' factor in all phases of the meal, especially the cake. It's the Grande Finale. It has to look amazing, not only to impress your guests, but also because, after the wedding dress, it's the most-photographed item at the wedding reception."

Specialty cakes for birthdays and other events are always fresh and can be inscribed on a moment's notice, but it's best to order more elaborate creations in advance.

Like many of the storied bakeries of Europe, Select oozes opulence on a grand scale, while retaining the intimacy of a family business that is now in its 12th year.

In addition to its baked goods, Select offers terrific prepared foods. Moussaka, *pastitsio*, and many other entrées — plus the full gamut of Greek dips and sauces — are made fresh daily. Many entrées are available fresh or frozen, and most are suitable for freezing. Need to entertain on short notice? Select is a one-stop destination for party trays, rolls, and related comestibles.

To those of us for whom an affinity to the local bakery was an integral part of growing up, Select rekindles our fondest memories with every bread, cake and pastry it bakes.

Pappas Grill at 25: architectural eye candy outside, compelling flavours inside

If you've strolled the Danforth even once in the past 25 years, you've undoubtedly been arrested — not by the police, but by the hunk of architectural eye candy otherwise knows as **Pappas Grill** at the corner of Danforth and Arundel.

If you think you've seen it somewhere before — but aren't sure where — you have: in the movie *My Big Fat Greek Wedding*.

The producers of that film weren't prepared to settle for just any Greek restaurant location. They wanted one that exemplified, in spirit, the Greek dining experience: big, bold, and inviting, with a heart and personality to match. So it's only natural that the location they chose was developed by a family that doesn't "settle".

In 1988, founders Bill and Meropi Klianis were sourcing a new location for their art gallery when they stumbled on the site now occupied by Pappas. Too large and too ambitious for their small gallery — but too loaded with restaurant potential to pass up — the serendipitous space wooed the Klianis family from one art form to another.

Big, bold and inviting, with a heart and personality to match

A lengthy and painstaking transformation ensued. The breathtaking result instantly captured the fancy of the dining public.

"We didn't want to open just another Greek restaurant," says daughter Jane Klianis, who with brother John now oversees all of the restaurant's day-to-day operations. "There was no point in duplicating what neighbouring restaurants were doing."

Nor was the quest for originality limited to design and décor. A radical new approach to Mediterranean cuisine was required: one that would see the traditional core Greek dishes augmented by an eclectic Mediterranean selection that would not merely add variety, but excite. "Every single dish on the menu must make a statement," says Jane. "When a customer asks "What's good here?" and we say "Everything", we really mean it. You can choose any dish at random and never go wrong."

A quarter century of success is eloquent testimony to the strength of both the architectural vision and the culinary convictions on which Pappas was founded.

Even the brightest innovations eventually become the status quo. At Pappas Grill, says Jane, last month's new dishes are ancient history. "Our customers look to us for new taste experiences. That means creating a complete new set of dinner specials every week."

These take the form of a seven-day Prix Fixe menu which revitalizes your palate without devitalizing your portfolio. At $15 Lunch/$25 Dinner, it's an exceptional value for any fine restaurant, let alone one that racks up awards like others rack lamb.

The Prix Fixe includes your choice of starter, main and dessert. But the choices far exceed anything you'd expect from a Prix Fixe; this is gourmet fare at its best. As of this writing, for example, the menu consisted of: **Starters.** Fennel Ouzo Mussels, Mixed Greens in a Balsamic Vinaigrette Dressing, and Buffalo Mozzarella drizzled in cilantro pesto dressing. **Mains:** Oven-Roasted Lamb Shoulder with Spanakonzo, AAA Beef Souvlaki, Blackened Tilapia, and Feta & Roasted Pepper Stuffed Chicken. **Desserts:** Baklava, Chocolate Mousse, and Blueberry Crème Brûlée Cheesecake.

Pappas Grill

440 Danforth Avenue
416-469-9595
www.pappasgrill.com

Pappas' airy, light-filled, tri-level dining room has the unique ability to adapt to any occasion or mood. It's fine dining, yet casual and relaxed. It affords privacy, yet provides sweeping sightlines. It's the epicentre of GreekTown activity — letting the outside in like a beautifully landscaped public square disguised as a restaurant — yet it's a secluded shelter in which to pause and reflect.

Jane and John keep close tabs on all aspects of the business, but don't micromanage their chefs. "Artistic people need artistic license," smiles Jane. "We buy market fresh ingredients every day and tell them to amaze us. They always do."

Pappas cooks most of its dishes in extra-virgin olive oil, but the extra cost of this and other premium ingredients like white wine is not passed on to its customers. "Using fresh, pure ingredients isn't a "bonus," says Jane, "it's standard." All Pappas' dishes are made fresh from scratch on the premises. No MSG, additives or preservatives are used — ever. "Mediterranean cuisine in its pure state is intrinsically healthy," says Klianis. "We keep it that way."

"Using fresh, pure ingredients isn't a bonus; it's standard"

Ditto for the weekend continental Brunch, where you can enjoy eggs in any style imaginable.

Fame may be fleeting, but not at Pappas Grill. If so, its cameo appearance in *My Big Fat Greek Wedding* would be long forgotten. Truth is, Pappas' cuisine had made a lasting impression on the Toronto dining consciousness long before its foliated frontage lit up the silver screen.

FESTIVITY, FOOD AND FUN AT THE PILAROS TASTE OF THE DANFORTH

Caffé Demetre's homemade iced cream hits right note for Streisand

You're strolling the Danforth, minding your own business. Suddenly, you're being served a *Life Sentence* Belgian waffle with Peanut Butter Overload iced cream, topped with bananas, fudge brownie, fudge and peanuts.

You're now just another inmate "doing time" at Caffé Demetre — swallowed up by a vortex of splits, sundaes, bowls, cones, crêpes and waffles, with an irresistible common denominator: the best iced cream you've ever tasted.

Made the old-fashioned way with no additives or preservatives

Relax; it's a crime so common that the dessert emporium sells "over 2000 litres of iced cream a week" in peak season, according to founder Gary Theodore. The fact that it's home-made the old-fashioned way (no additives, no preservatives) reduces somewhat the guilt of this unbelievably pleasurable indulgence.

(By the way, *iced* cream is not a typo. Caffé Demetre uses this centuries-old term as a reminder that all of its *iced* cream is made freshly on the premises at each of its 13 GTA locations).

You've served your life sentence, but there's no rest for the wicked. It's time for a *Stormy Weather Frappé*: a frosty and thick blend of European coffee, caramel, milk, ice, Honey Vanilla Iced Cream, served in a tall fudge and caramel striped glass, topping with fresh whipped cream and caramel drizzle. This year-round favourite puts any frappuccino to shame. All Demetre's beverages — from freshly brewed conventional coffee (40 varieties) to cappuccino, frappés, steamers, and espressos — are top-drawer.

The espresso is a case in point. Caffé Demetre now uses the latest "grind on demand" technology to ensure that the beans are 100% freshly ground for each order, with no loss of vital aromas or flavours. They also offer a great Decaf Espresso for patrons who don't want caffeine late at night. All espresso drinks are served with mini-almond biscotti.

What a place to pop the big question! Sweeten up your prey with a *Sweetcar Named Devour* crêpe (Chocolatta Iced Cream, fresh strawberries, and fudge sauce). And get the ring ready.

Now that you've enjoyed the main course, it's time for dessert...

Caffé Demetre is one of the few iced cream parlours in North America where you can still enjoy banana splits and other iced cream desserts the way your parents and grandparents did. Since opening in 1989, they have honoured that tradition by adhering rigorously to its original iced cream recipe; it's difficult to improve on perfection.

Maintaining this kind of quality doesn't come easily. Here, even fresh daily doesn't cut it. At Demetre's, the iced cream is made virtually *on demand*, so that it always arrives at your table freshly-made.

The original recipe, like the original (and recently renovated) Caffé Demetre, was borne of Theodore's passion for ice-cream making. Many young entrepreneurs today buy into a slick business "concept" and learn their trade after the fact. Not Theodore. He spent years studying and honing his craft before opening the first Caffé Demetre. "I wanted to perfect my recipe *before* sharing it with the public."

caffé Demetre

400 Danforth Ave. at Chester subway Toronto 416.778.6864

9174 Yonge St. South of 16th Avenue Richmond Hill 905.707.3349

caffedemetre.com

But Demetre's is much more than an iced cream parlour. Their crêpes and Belgian waffles are made according to the same exacting standards and with the same premium fresh ingredients, as are the sauces drizzled over desserts too numerous to name, one more mouthwatering than the next. This is not a place for self-restraint. The good news is, the quality and freshness of the ingredients allows you to indulge without experiencing the annoying, cloyingly sweet aftertaste common to many commercial desserts.

And Theodore is quick to differentiate between discipline and denial. "We all have cravings. Indulging them is part of enjoying life. *Discipline* is treating yourself to the real McCoy. *Denial* is forcing yourself to do without it entirely."

What often happens in the latter case, he says, is that you'll either (a) eat a low-fat or low-cal substitute, which fails to satisfy and only intensifies your craving, or (b) when the unreasonably-suppressed craving resurfaces, you'll grab the nearest *nosh* — often a packaged product full of chemicals. Now you feel doubly guilty: you've not only sinned, you've done so with a substitute. Whither satisfaction?

If you're on a diet, you should either not come here or resolve to be good to yourself when you do. If the iced cream doesn't get you, the crêpes and Belgian waffles will. Saying no to *Moo La La* is like turning down a date with Brad Pitt. Nutello Chip Iced Cream drizzled with Nutella® Sauce and garnished with Sliced Bananas and Roasted Hazelnuts....Yeah right. Like we're going to say no to *that*.

Fortunately, there are enough iced cream connoisseurs — and regular folk who realize it's good for your psyche to say *Yes* once in a while — to keep Demetre's hopping.

Goes down as smoothly and sweetly as a Streisand melody

Nor are those afficionados shy about sharing their thoughts. Take Barbara Streisand for example. During an ACC concert tour, she told audiences she loved the iced cream she'd enjoyed at the original Caffé Demetre on the Danforth. Theodore couldn't have been happier if she'd sung for him personally. Clearly, she of the mellifluous voice has good taste in iced cream.

At Caffé Demetre, even a casual dessert becomes an event, making it a natural for parties and impromptu celebrations. Want to be an instant hero? Bring the children for their next birthday. If things get out of hand, Demetre's understands. No child surrounded by all these goodies can be expected to control his parents.

The menu sets a festive tone with a rainbow of colours and playfully-named specialties, like *The Cold And The Beautiful*, *From Here To* Maternity, *Slice Capades*, and *A Cake Walk*. Ten original iced cream flavours (including White Chocolate, an all-time favourite) and a dozen or so specialty iced cream desserts offer infinite possibilities.

Despite Caffé Demetre's popularity, Theodore and his team remain well-grounded. "You're only as good as your last batch of iced cream," he says. "You can taste the difference quality makes, and we will never compromise that — *ever*."

Sweet music to an iced cream lover's ears.

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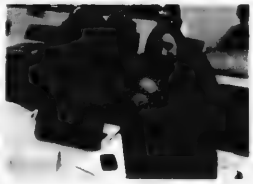


Pitaro's TASTE OF THE DANFORTH

Toronto East General Hospital: Setting a New Standard in Community Care

"The Ken and Marilyn Thomson Patient Care Centre will transform access to critical inpatient and outpatient services for the more than half a million people in the GTA who count on East General as their destination for health care excellence."

Rob Devitt, President and CEO, Toronto East General Hospital

One of the most important elements of a community is the availability of first-class health care, close to home.

Toronto East General Hospital is an award-winning, community-teaching hospital serving the diverse neighbourhoods of east Toronto and well beyond. Babies are born there; loved ones spend their last days there; hearts are mended — as are troubled minds and broken bones. The hospital is renowned for providing skilled clinical treatment, while always remembering the human side of medicine.

$211 million redevelopment will transform care

To continue the commitment to the community, the hospital is in the midst of an ambitious $211 million redevelopment project. Renewal, renovation and expansion will enable Toronto East General to provide cost-effective, leading-edge medical services with an even greater degree of personalized care and attention.

The focal point of this monumental expansion is the new **Ken and Marilyn Thomson Patient Care Centre**, to be built at the corner of Coxwell and Sammon.

This landmark health care facility will be the most significant investment in infrastructure seen in east Toronto for decades, providing an economic lift to the community and significant improvement to patient health. This new development will inspire urban renewal, pride and investment into the community — and make east Toronto an even better place to live, work and raise a family.

The Toronto East General Hospital Foundation is in the midst of the final phase of a private sector campaign to support this historic project. To date, through a host of committed volunteers and the generosity of visionary donors — like GreekTown on the Danforth BIA, which supports the hospital through proceeds from the Pilaros Taste of the Danforth — the Foundation has already raised $52 million towards the $60 million goal.

Artist's Rendering: Ken and Marilyn Thomson Patient Care Centre, Toronto East General Hospital

Features of the New, State-of-the-Art KEN AND MARILYN THOMSON PATIENT CARE CENTRE

BEACON FOR HEALTH CARE EXCELLENCE
- Architectural distinction with light-filled, 21st century design
- Green building features and approach that reduces environmental impact
- New courtyard space with landscaped lawns for patients and families

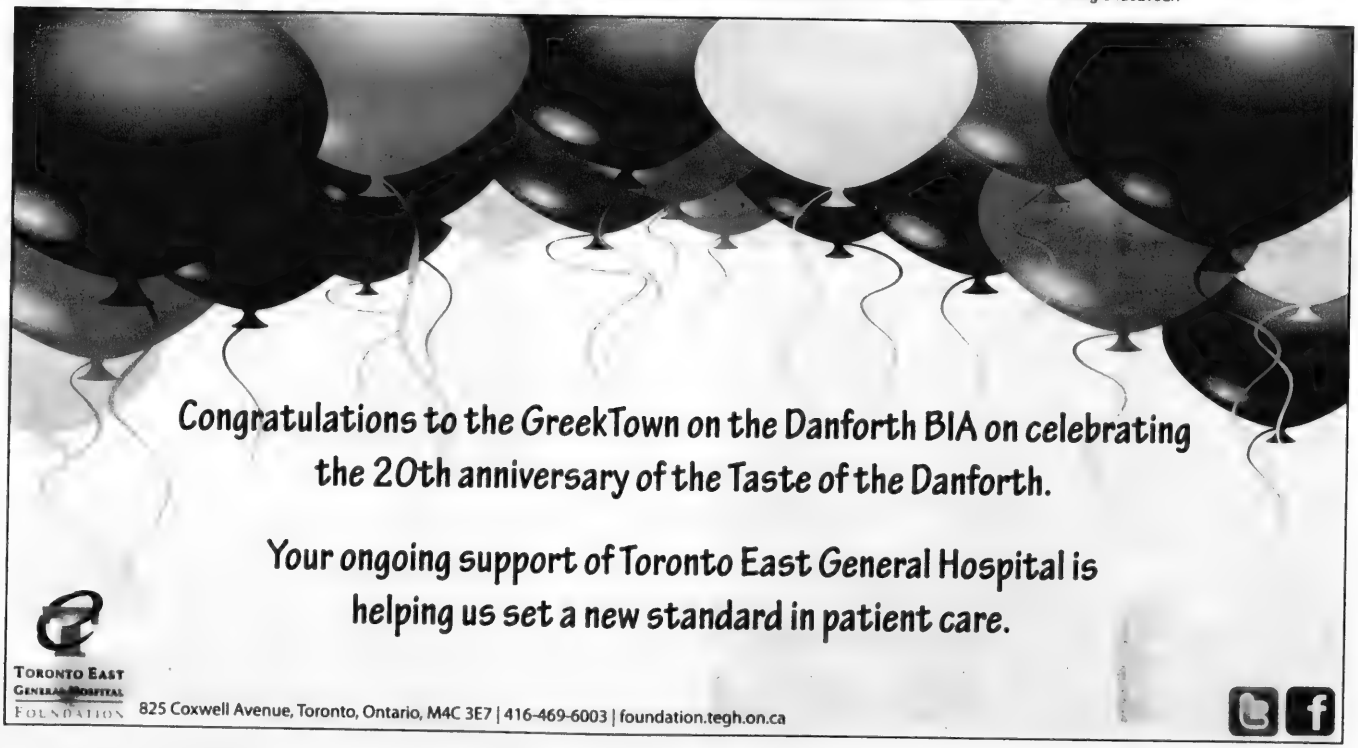
OUTPATIENT CARE
- Outpatient programs consolidated into a single, convenient location on first two floors
- Improved accessibility and infection control
- Spacious clinics and waiting rooms
- Welcoming, healing, patient-friendly design

INPATIENT CARE
- 218 beds
- Seventy-five percent increase in private rooms
- Patient-focused rooms for optimal privacy, comfort, rest and recovery
- Convertible units for isolation in the event of infectious outbreak
- Modern infrastructure to accommodate leading edge technology
- Advanced functionality for complex medical care

Leading edge health care close to home

With less than $10 million left to raise in the campaign, these are exciting times for our community hospital and our neighbourhood. The Ken and Marilyn Thomson Patient Care Centre represents a quantum leap forward in patient care — from the tiniest newborns to our oldest citizens.

Philanthropy has helped shape what Toronto East General Hospital is today and has laid the footing for what it will become in the future. The Foundation is encouraging everyone in the community to take part in this exciting endeavour.


Congratulations to the GreekTown on the Danforth BIA on celebrating the 20th anniversary of the Taste of the Danforth.
Your ongoing support of Toronto East General Hospital is helping us set a new standard in patient care.
Toronto East General Hospital Foundation
825 Coxwell Avenue, Toronto, Ontario, M4C 3E7 | 416-469-6003 | foundation.tegh.on.ca

Korry's 61 years of menswear excellence living

If you believe that nothing of enduring value happens by accident, you need look no further than **Korry's** for proof.

No store becomes the retail cornerstone of a neighbourhood by accident.

No store builds a 60-year reputation for quality and customer service by accident.

No store owner gains iconic stature — not only in his own neighbourhood, but in his industry — by happenstance.

Nor is it a coincidence that phrases like *"The Suit Store"* and *"In the Heart of GreekTown"* have become as indissociable from "Korry's" as "Ketchup" is from "Heinz".

The ketchup/Heinz synonymity was achieved through endless repetition of a catchphrase

conceived by a Madison Avenue advertising guru at a cost of countless millions of dollars. The Korry's/Suit Store/GreekTown association stems from endless repetition by "one lonely Jewish tailor with a big mouth", self-deprecates Korman, "at a way bigger cost relative to my means than the ketchup boys."

How big a cost exactly? "Enough that I didn't sleep a wink in 10 years," he grins.

The active involvement in Korry's of sons Michael and Shawn is no accident either. Like the old man, they both have clothing in their blood. Both share Saul's passion for the menswear trade, and both have succeeded in putting their own personal stamp on the business.

For Saul, passion is the key. "You can't teach it," he says. "You either have it or you don't. Loving what you do always yields better results than a sense of obligation."

Korman takes great satisfaction in the fact that, as a family business, Korry's has grown in tandem with other family businesses in the area. He treasures the relationships he has developed with the owners of those businesses. The restauranteurs, in particular, are part of his extended family. Peter Hadjis of the Palace "calls me twice a day, no matter where he is. He's not looking for an extra plug because he knows that I'm committed to promoting all of our great restaurants. He just wants to see how I'm doing. And like me, he believes in supporting his neighbours. He often eats in other restaurants on the Danforth. And he's not the only one."

This sense of community stems from the kind of family values still exemplified by the "old guard" of GreekTown restaurants. "There's nothing better than enjoying a good meal in a family restaurant when you know the family members are there because they *want* to be," he says.

That family dynamic is changing, however. The indoctrination of children into a Greek family restaurant used to be almost automatic. "No more," says Korman. "With all the choices kids have today, they're in an occupational candy store. Yet with all those choices, they often find it harder to pick one." When they find one that makes them happy, parents should jump on board with both feet, he says. "Be proud, *shep naches*, and don't ever say that they should be doing something better. Earning an honest living at something you enjoy doing is a blessing."

"You can't teach passion"

From a business standpoint, the enthusiasm shared by the Korry's team is "ex-aequo with knowledge," says Saul. "Customers pick up on your attitude immediately. We all have good days and bad days and we all make mistakes, myself included. But I will *never* accept someone just going through the motions." Attention to detail and customer service go hand in hand, adds Shawn. "We want everyone who comes into Korry's to enjoy the experience. That's more important to us than making the sale. If people are impressed with our service and pleased with the way we treat them, the sales will follow."

Saul concurs."When you buy a great suit and you get great service, you may remember the service more than the suit. If you get bad service, you'll shop somewhere else next time no matter how good the suit is."

Rare is the salesperson with a tailor's knowledge of a garment's structural integrity. But if you work at Korry's or aspire to, you'd better know your clothing ABCs — and want to know more. Says Michael, who's spent his entire adult life in the menswear trade: "If a salesperson tells you that whatever you're wearing "looks great" and "fits great" and that's *all* they can tell you, it's a dead giveaway that they're inexperienced."

Michael sees the staff as a design team of sorts. "Take a good graphic designer, for example. He doesn't just throw an ad together, he *designs* it. Clean lines, good contrast and colour balance, strong copy... it doesn't go to print until it makes a bold statement.

We operate the same way. If a customer comes in for a suit, shirt and tie, by the time he leaves he's a living, breathing advertisement for Korry's. He can walk out our door straight into the pages of *GQ* magazine."

What styles is the well-appointed Korry's customer wearing today?

The slim, tapered fit that came into vogue two years ago continues to gather momentum in suits, jackets, shirts, and slacks. It's become so prevalent that many men who formerly required alterations to achieve that fit can now enjoy it right off the rack — not only in Korry's Roberto line but also in Coppley, Hugo Boss and Canali. Even sweaters have gotten into the act. A thin, tapered sweater in a V-neck or low crew-neck now makes an eloquent casual statement — or carries to the workplace with a shirt and tie.

KOR

569 Danforth Avenu

www.kor

proof that good things don't happen by accident

Basic black and navy continue to anchor most suit collections, but earth tones and the full gamut of grays — especially pearl gray — have come on strong. In shirts and ties, the purple family's upswing in popularity continues unabated. From lilac to mauve to fuschia to indigo, so many men are now sporting purple hues that it has achieved basic colour status. Superfine pinstripes have emerged as an alternative to regular-weight. And checks have made a roaring comeback. If you've been poking fun at your dad's Glen and Prince of Wales checks, he has the last laugh now.

Another blast from the past — elbow patches — have resurfaced, along with matching trim on lapels, sleeves, even buttons.

In a challenging economy, the business community has finally awoken to the fact that, all things being equal, employees who dress better often perform better. Suddenly, wearing a suit to work no longer means you have a meeting with the board of directors; it just means you're dressing for success. With fall drawing closer, the elegant 3/4 length coat that was once mandatory in many circles is once again *de rigueur* over suits and jackets.

The quality and versatility of today's fabrics has spawned a wealth of unconstructed jackets crisp enough for business casual yet easygoing enough to wear with jeans. These jackets also work wonderfully with the Alberto Ceramica five-pocket dress pants that have become Korry's #1 seller. Crease-resistant and available in nine basic colours, their ease of wear make them a natural for travel — though they're so comfortable you'll happily don them anytime, anywhere. Its intelligent fabric adapts to all climates, keeping you cool in warm weather and retaining heat in cooler times.

Practicality aside, fashion is fun. How else to explain the exploding popularity of brightly-coloured socks? Orange, green, blue, yellow — they're all the rage now. If you don't have them, get them now — and show your children they're not the only ones who can strut like a peacock.

With Michael and Shawn now bumping their gums on local radio stations whenever Saul isn't, Korry's share of mind has never been greater. Thanks to Saul's pioneering role in radio advertising, the humble family business

Low-grade garment "not in our DNA"

he inherited from his father Nathan is always front of mind when you need a suit. Nor do Shawn and Michael have to be sold on the value of promotion. They "get it" — and Saul's glad they do.

"There's no free lunch," says Saul. "It costs money to promote your business properly. The web is great but there's nothing like talking to your customers person to person, me to you. And if you're not willing to spend money to promote your business, what does that mean? That it's not worth promoting? *If you are not for your business, then who will be? And if not now, when?*"

Leave it to Saul to invoke the words of Rabbi Hillel in a business context. But he's right. The small fortune he's spent on advertising has not only kept Korry's front of mind, it's a constant reminder of his passion for menswear and for his beloved GreekTown.

Think the restaurants and cafés are complaining? Of the many GreekTown attractions he extolls on the airwaves, food-serving establishments are the common denominator. When Saul isn't rhapsodizing the suit at Korry's, he's holding court at a local eatery, relaxing and conversing with clients, relatives, friends, and passers-by.

"Actually, I just need to get away from Jerry Baker's jokes," he grins. Korry's staff are menswear lifers who gravitated to 569 Danforth and have never left. Franco Gagliardi, 40 years. Frank Smith, 24 years. Jerry Baker, 12 years "and a million years in the trade. I think he has a personally autographed copy of the Old Testament."

Nor are the staff contributions limited to the salespeople. "Our tailors and our office staff keep us running like a well-oiled machine," says Shawn. "They are the unsung heroes of this business. They don't get the glory of the big sale or the pat on the back for picking out the right shirt or tie. But we can't live without them."

The Hugo Boss, Canali, and Coppley collections anchor Korry's high end, while its own Roberto label dominates the mid-range. But taking advantage of the Roberto two for one doesn't mean settling for second best. "Proudly made in Canada from Italian fabrics. That's what you get when you buy Roberto," says Shawn. Its quality, he notes, rivals that of imports costing double the price. "We don't sell a low-grade garment," he says. "It's not in our DNA."

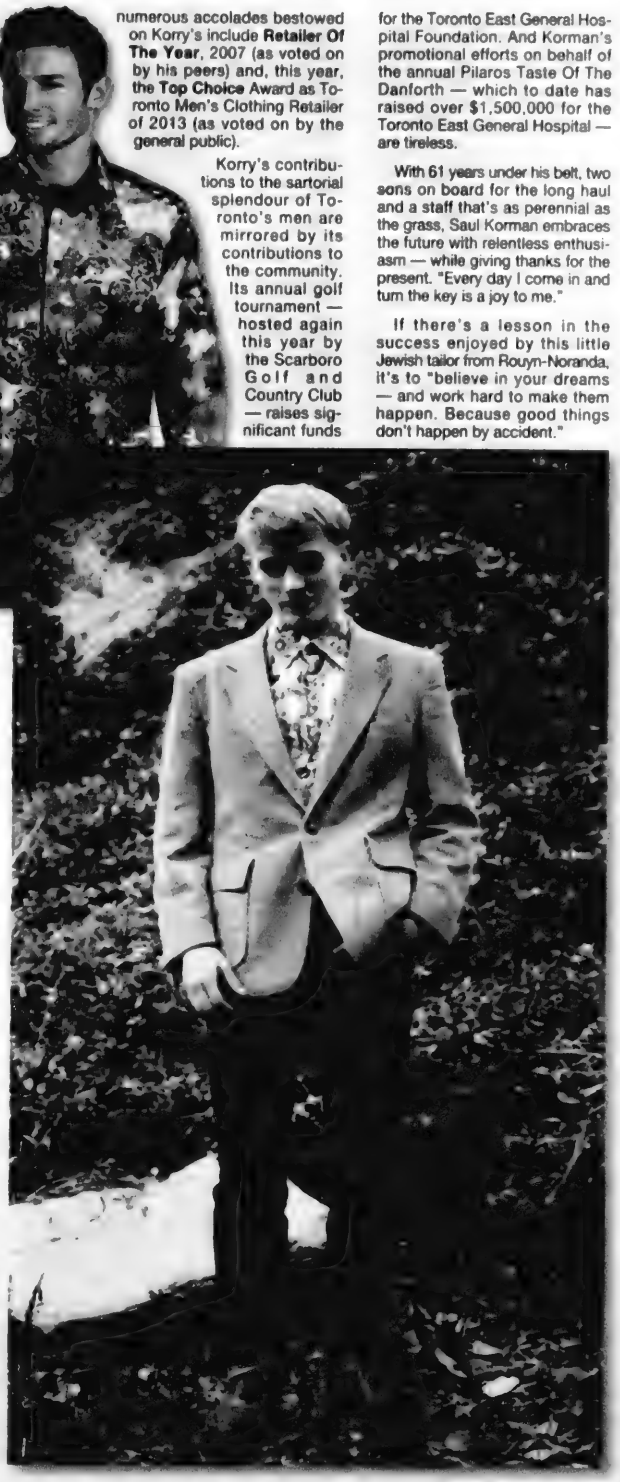
After 61 years, however, GreekTown clearly *is* in Korry's DNA. And Saul's as bullish on it as ever. "A hundred good restaurants and cafés. Great neighbours. The Pilaros Taste Of The Danforth, doing so much good for charity. For 20 years now! Do you know how many neighbourhoods wish they could pulls this off just once? This is ***GreekTown On The Danforth***. There's no other street like this street."

And — according to Korry's peers and the public — there's no other store like this store. The numerous accolades bestowed on Korry's include **Retailer Of The Year**, 2007 (as voted on by his peers) and, this year, the **Top Choice** Award as Toronto Men's Clothing Retailer of 2013 (as voted on by the general public).

Korry's contributions to the sartorial splendour of Toronto's men are mirrored by its contributions to the community. Its annual golf tournament — hosted again this year by the Scarboro Golf and Country Club — raises significant funds for the Toronto East General Hospital Foundation. And Korman's promotional efforts on behalf of the annual Pilaros Taste Of The Danforth — which to date has raised over $1,500,000 for the Toronto East General Hospital — are tireless.

With 61 years under his belt, two sons on board for the long haul and a staff that's as perennial as the grass, Saul Korman embraces the future with relentless enthusiasm — while giving thanks for the present. "Every day I come in and turn the key is a joy to me."

If there's a lesson in the success enjoyed by this little Jewish tailor from Rouyn-Noranda, it's to "believe in your dreams — and work hard to make them happen. Because good things don't happen by accident."



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GREEKTOWN ON THE DANFORTH

Pan passionate about Mediterranean cuisine

If you think bringing the best out of your employees is difficult, try walking a mile in Chris Christodoulou's shoes.

Or rather, in his *kitchen*. There, bringing out the best requires more than a pep talk.

It means ensuring that 100 or so culinary masterpieces are created each and every evening for your dining pleasure — many of them simultaneously.

Picture Polygnotus of Thasos on a timeline, scurrying from mural to mural, his customary delivery time of months shaved to mere minutes.

Fortunately for proprietors Chris and Soula, inspiration is one quality their kitchen possesses in abundance. "Our chef is not satisfied with anything less than a command performance," smiles Chris. "He's not here just to feed you; he's here to serenade you."

For those with a refined palate, Pan caresses the culinary sensibilities. Every flavourful nuance speaks to an attention to detail and a flair for presentation that is distinctly European.

"Our GreekTown restaurants are large in number and quality," says Chris. "But individuality and a signature style are what elevates a restaurant from a choice to a *destination*."

That individuality is evident across the full spectrum of the menu, from crisp salads to lavish mains. Highlights include the Rack Of Lamb, Santorini Chicken, Carla Lemon Roasted Chicken and *Stifatho* (Lean veal seasoned in fresh spices, with pearl onions, cloves, rosemary, and garlic, finished in a port wine reduction).

Fish and seafood selections include the Rhodes Shrimp (sautéed onions, garlic and feta, in a white wine lemon dill cream sauce, served with garlic sautéed spinach over monastiri orzo pasta).

Pan's Prix Fixe menu allows you to enjoy an appetizer, entrée and dessert for only $25.

Large enough to accommodate a party of 75 — but small enough for candlelight intimacy — Pan is made to order for romantic dining. Its unique ambience oozes charm. Reservations are recommended, especially on Friday and Saturday night, when live music and belly dancing are featured.

The Christodoulous' youthful appearance belies the many decades they've spent in the restaurant business. What's their secret for keeping Father Time at bay?

"He's been chasing us for years," laughs Chris. "But he has to wait. He doesn't have a reservation!"

Pan doesn't just serve Mediterranean food, they bring it to life.

PAN
Mediterranean Cuisine
516 Danforth Ave. 416-466-8158
www.panonthedanforth.com

"The greatest Greek Food Toronto has ever known" — *Globe & Mail*
"Freshness and textural detail of the essence" — *Toronto Life*

Kritamos elevates cuisine to an art form

It takes all of five seconds to realize that **Kritamos** is like no other restaurant. Picture Shangri-La in a bistro format. It escorts you down a golden aisle flanked by full-length luxurious bench seating ensconced in walls of interleaved stone. At right looms a statuesque wine rack; at left, bronze figurines of Hellenic antiquity gaze imperiously from backlit enclaves.

A distinctively different stage is set. Only when the food arrives does it become clear that Kritamos doesn't just prepare Aegean cuisine: they elevate it to an art form.

Kritamos is an antioxidant-rich green vegetable that grows wild along the coasts of the Mediterranean. Also known as "sea asparagus" because of its resemblance (on a Lilliputian scale) to the conventional variety, its health properties were cited by Hippocrates. Not content to merely appropriate the name for show, Kritamos serves kritamos! Its crunchy texture, spaghetti-thinness and emanation of sea salt is emblematic of an unprecedented level of refinement.

Brian Li and Kipros Soteriou — a Michelin star chef who trained under famed French chef Paul Bocuse, widely acknowledged as the father of nouvelle cuisine — parlayed a chance meeting into the fruition of a common goal: a restaurant that eschews conventional notions of Greek cuisine and serves food exactly as it's enjoyed in the Aegean Isles. Food without boundaries.

Says Soteriou: "All Greek food is not souvlaki, moussaka, rice and potatoes. The cuisine of the Aegean islands is exponentially more varied. It draws on geographic influences of hundreds of miles in all directions."

At Kritamos, all of those influences come together with breathtaking immediacy in a frenzied medley of flavours. Their dip platters alone contain a greater variety of tastes and textures than a five-course meal at a $200-a-plate function. And who bakes their own whole-wheat pita *from scratch, in house*? Kritamos does. Appetizers here aren't a prelude to a meal — they're a gateway to heaven.

The only thing middle-of-the-road at Kritamos is the pricing. It's hard to fathom given the quality and variety of the ingredients and the labour intensity of constant fresh preparation.

The operative word here is *passion*, says Soteriou.

"Our goal is to give our guests the dining experience of their lives. We want them to swoon, to fall head over heels in love at their first bite. When they do, they'll keep coming back to renew their vows."

They already have. Partner Li confirms that even though Kritamos is still in soft-opening mode, the love affair is already gathering gossip-tabloid momentum. "The repeat business we're already getting is encouraging. We can't wait to go full throttle."

How fresh is Kritamos' take on Mediterranean fare? There's a live fish tank on site. "You've heard the expression "a fish out of water?", queries Li. "Not here. You choose, we cook to order."

Conventional Greek cuisine as you've come to know it — however mentonous — does not live here. A wonderful new neighbour full of personality and inflamed with passion has taken up residence. Every mouthful surprises, delights, seduces. From Pomegranate Arugula Salad to Duck Breast to Prawns Smirni, every dish is a picturesque new port on the culinary cruise of a lifetime. With an exciting new wine to sample in every port.

The waves that lap the Mediterranean shores have brought us **Kritamos** — and our culinary landscape is changed forever.

Oasis: a helping hand for people in recovery

For those people who have issues with drugs and/or alcohol and are willing to deal with them, there are many services in Toronto and across Canada that can provide help. Hospitals, detoxes, treatment centres, 12-step programs (Alcoholics Anonymous, Cocaine Anonymous, Narcotics Anonymous, etc.), and addiction counsellors in the private sector can be of assistance to active users who want to get clean and sober. Also, a lot of addicts can find their way to sobriety through religion or other spiritual programs.

But for individuals who have dealt with their addiction and now have to face life, it means they need a job and for that they need preparation and support from counsellors who understand them. **Oasis** offers this help through education and programs designed to assist in developing employment skills and overcoming barriers that most people in recovery face.

Founded in 1993, Oasis Addiction Recovery Society is a non-profit charitable organization whose mandate is to help people in recovery from drug and/or alcohol addictions reintegrate back into society.

Most of the staff at Oasis are in recovery themselves. They understand the barriers still faced by those who have made the effort to become clean and sober and want to move ahead in their lives.

The Oasis Café is the heartbeat and gateway of Oasis; it offers a safe environment, opportunities to meet and share among peers, low-cost food, as well as space for 12-step meetings.

Oasis Programs

- The **Pre-Employment Personal Life Management Program** provides a combination of life skills and employment-geared skills for people in early recovery who are not quite ready to join or rejoin the workforce;
- The **Employment Preparation Program** is for individuals who have been in recovery for six months or more. It offers job search skills such as labour market research, interviewing skills, creating a résumé, etc. Those who complete this program then work with the Oasis Job Development Team to fine-tune their résumé and receive one-to-one assistance in looking for work.
- The **Employment Preparation and Job Search** provides assistance for people who are in receipt of Ontario Disability Supports;
- The **Oasis Skills Building** on-line e-learning portal provides self-teaching programs in both computer skills and working skills that are accessible from anywhere the internet is available.

oasis
Addiction Recovery Society
a helping hand in our community

For more information on our programs & services, call or visit our website
416-461-7739 • www.oasismovement.org

Financial Sources

Oasis receives funding from two levels of government (City of Toronto and the Province of Ontario) for its various programs. The **Oasis Clothing Bank** provides income to Oasis to maintain the café and the one-to-one support provided to individuals in recovery: services that are not funded from other sources.

How you can help

There are two ways everyone can help Oasis:

- **Oasis Clothing Bank.** If you have gently used or new clothing you no longer need, drop it into one of the Oasis Clothing Bank bins. There are more than 150 bins conveniently located throughout the Greater Toronto Area.
- **Business and Employers.** If you need temporary or permanent full time or part time workers, don't hesitate to contact Oasis for your staffing needs. You will find we can provide skilled and motivated employees who are well prepared to fit into your organization — at no cost to you.

GREEKTOWN ON THE DANFORTH

The Big Carrot — Ontario's leading certified Organic retailer!

If you have a favourite store that gives you great service, you tend to keep shopping there — especially when part of that service is the expert advice needed to make an informed purchase. The Big Carrot has become that destination store for an entire generation, and its customers have reciprocated with a level of loyalty unparalleled in the retail food business.

If you shop at The Big Carrot, you'll understand why it doesn't "feel" quite like any other store: it isn't. It's businesslike, but in no way "corporate"; the personal touch is ever-present. Because it's a worker-owned coop, its members have an all-for-one and one-for-all attitude and never lose sight of the big picture: putting the customer first.

Ironically, in exemplifying the qualities typically associated with a small business, The Big Carrot has gotten bigger. Three separate expansions in the past 12 years have seen it almost double in space. Metropolitan Toronto's largest Canadian-owned purveyor of products for healthy living offers you much to enjoy.

The Big Carrot is really three stores in one: a health food store and market; a holistic dispensary; and an organic juice, coffee and sandwich bar. It caters to a loyal clientele that embraces both its ethos and its products: minimally processed, organically grown, cruelty free, environmentally safe and, increasingly, non-GMO. Many of these products are also Kosher-certified.

Health-conscious customers seek out The Big Carrot for its extensive organic fruit and vegetable department (over 100 varieties at peak season) and its unmatched selection of organic bulk foods, dairy products, frozen foods, and packaged goods. Its extensive body care department boasts Canada's widest selection of personal care products for the entire family, including baby.

The Big Carrot prioritizes organic and Non-GMO choices in all of its buying decisions. In fact, you can find over 1,000 Non-GMO Project Verified choices every day at The Big Carrot. As one of the founding members of the Non-GMO Project, a non-profit organization committed to providing verified non-GMO choices, The Big Carrot continues to be at the forefront of the non-GMO movement. In 2012 the co-op became an official Supporter of the Canadian Biotechnology Action Network (CBAN) after years of collaborative work together. The GM Alfalfa Campaign continued to be the focus of much of The Big Carrot's targeted GMO outreach efforts this year. On April 9, 2013, people in 38 communities across Canada rallied as part of the *Day of Action to Stop GM Alfalfa!* The Day of Action was called for by the National Farmers Union: Ontario and gave citizens an opportunity to stand in solidarity with farmers to oppose this pressing GMO threat.

The Big Carrot has been a certified organic retailer since the Canadian Organic Standard came into effect in 2009. Ecocert Canada has certified The Big Carrot to process and package over 700 organic products in its bulk, spice, cheese and produce departments, as well as offering Toronto's only organic juice bar with over 50 choices of juices, blender drinks, nutritional boosts, shakes, fair-trade organic coffees, Grab & Go sandwiches and other treats.

This spring marks the first ever Big Carrot Organic Herb Garden where Chef John Robertson will harvest fresh certified Organic Herbs from this rooftop oasis for his daily creations featured in the vegetarian deli, where you can find 50 certified organic dishes, baked goods and desserts daily.

"Maintaining organic integrity while products are in our care is priority #1 for an organic retailer" notes Maureen Kirkpatrick, Standards Coordinator at The Big Carrot. Although retail certification is not required by the CFIA, The Big Carrot prides itself on going the extra mile to ensure the hard work of organic producers is preserved throughout the supply chain.

The whole Big Carrot community places a high value on Organic Agriculture as was evident in May's inaugural *$2 Today for an Organic Tomorrow Campaign* which raised an amazing $12,000 in 15 days for The Organic Council of Ontario through staff, shopper and Big Carrot Co-op donations.

For natural and organic pastas, breads, buns, bagels, flatbreads, cookies, muffins, and other wholesome *nosherie*, no other store — or bakery, for that matter — even comes close. There are literally dozens of choices here, many of them wheat-free, dairy-free, Kosher certified — or a combination thereof. Rudi's organic Kosher breads have been a hit for their incredible flavour and moisture.

Other Kosher-certified products, to name but a few: Sunflower Kitchen dips, pesto and soups; Imagine Foods Tetra Pack Dairy-Free Soups (the ultimate in convenience); Nature's Path Organic Cereals; Organic Meadow Yogurts & Pressed Cheese, Amy's soups, pizzas and frozen entrées; Enjoy Life Nut and Gluten Free Cereals, Cookies and Snack Bars, and an immense variety of chips and other snack foods.

The Big Carrot has remained the leader in an increasingly crowded field by offering products that are as good for the environment as they are for its customers, and by providing a level of expertise and personal service unmatched in the industry. It also demonstrates its environmental friendliness by heating its water tank by solar panels.

- Through its ongoing expansion, The Big Carrot has retained the humility and friendliness of its early years. This is a store that's down to earth in every possible sense, and a real pleasure to visit. It's an oasis of calm amid the chaos of everyday life. A visit here isn't just grocery, supplement and cosmetics shopping, it's a balm to the spirit.

THE BIG CARROT

"SEARCHING FOR NATURE'S FINEST"

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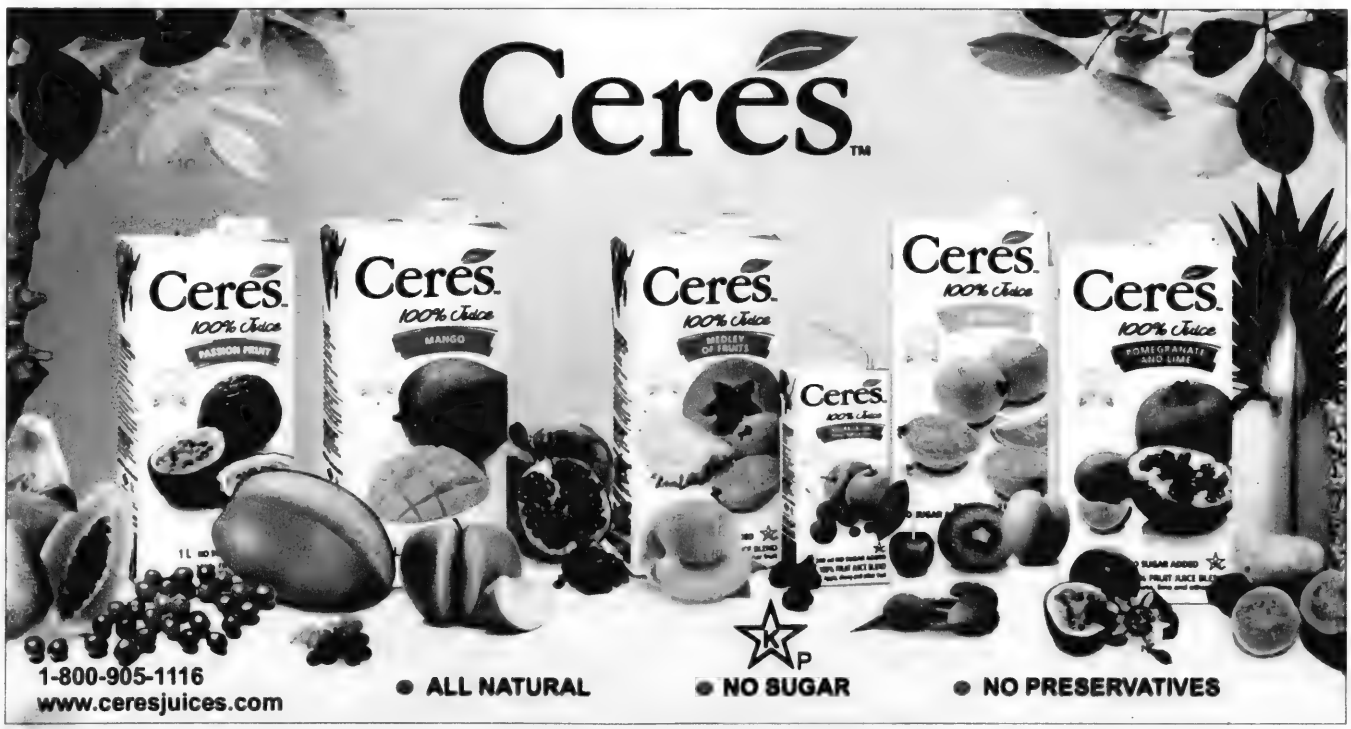
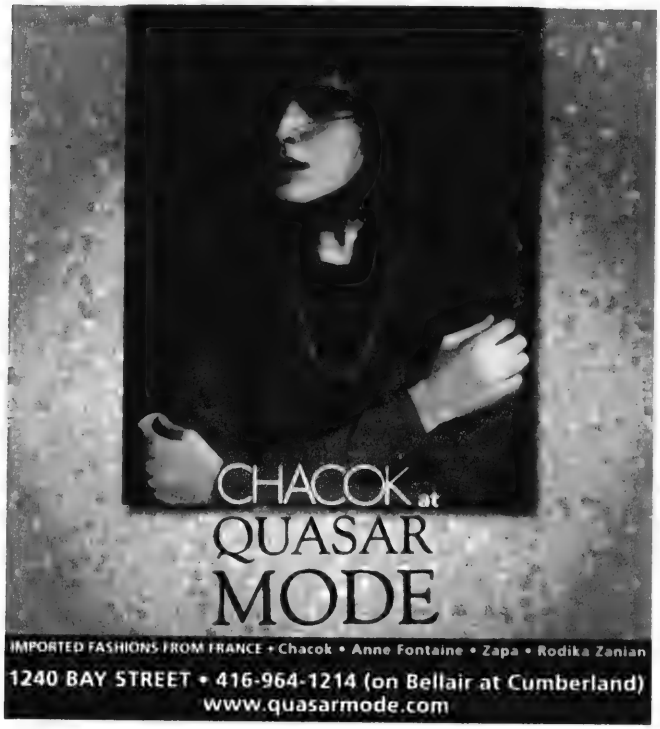


GREEKTOWN ON THE DANFORTH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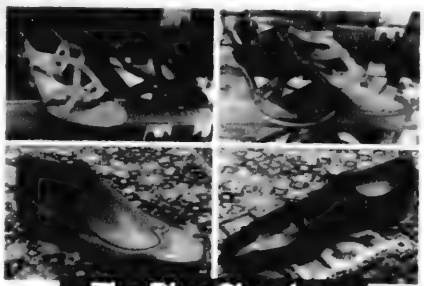
Italian shoes for less — *in sizes*? Blue Shoe Box

It never fails. You find an exquisite pair of Italian shoes. They're sexy and stylish but they're pricey. So you wait for the sale and hope. When the sale comes, your size is gone.

Then you discover the **Blue Shoe Box.** Italian shoes at hundreds of dollars less — *in sizes.*

If you're thinking warehouse, you're wrong. Tucked away on the south side of the Danforth at Logan, this pencil-thin shop is easy to miss. Once you're inside, however, the style-to-price ratio seems too good to be true — until proprietor Eliséo Staffiere cheerfully produces exactly the size you need in the style you want.



If the big shoe chains are Goliath, then The Blue Shoe box is David.

How do they manage this combo of style and fit?

- **Own fabrication and direct importing**. A third-generation Italian shoemaker, Staffiere designs and fabricates his own lines for women and men in Italy under the FAST and Eliséo Staffiere labels, respectively. These seductively stylish shoes and boots offer exquisite quality and style at hundreds of dollars less than comparable designer shoes. If you enjoy wearing the best without the high price tag, check them out. No one will know they're not Bloor Street trophy shoes unless you tell them.
- **Aesthetic exclusivity.** In plain language, this means Staffiere doesn't carry dogs. "I don't believe in the shotgun approach, where a store carries dozens of styles, including lower-quality ones, and hopes the customer will find one they like," he says. "I try to make every style count. I don't make a mediocre shoe. I can't. Nor will I carry a mediocre shoe from another supplier."

The superior construction and workmanship of Staffiere's private label shoes is immediately apparent. With soles double stitched inside out and kid lining, the men's shoe is as rugged outside as it is gentle inside. The same is true of the ladies'. You couldn't wear these out even if you wanted to.

But no amount of quality will help if the fit isn't right, he notes. "The margin for error is zero. Shoes are not like a shirt or a dress where you can get away with a quarter inch. They bear your weight, and must carry and balance that weight every step you take. So the fit has to be perfect. And the quality has to be built in, or the shoe that "feels" perfect today won't hold its shape tomorrow."

Hence the importance of having sizes in stock for every style you carry. (Despite its diminutive appearance, the Blue Shoe Box is deceptively deep, with an ample stockroom behind the showroom).

If the shoe fits, wear it. More and more of Toronto's fashion-forward shoppers are finding that fit at the right price in an Italian-made **Blue Shoe Box.**

GreekTown BIA and the Taste: history, philanthropic and economic impact

The Taste of the Danforth's growth in the 20 years since its inception has been nothing short of spectacular, and the benefits of that growth are far-reaching.

History. The Pilaros Taste of the Danforth was initially modeled after the enormously successful "Taste of Chicago". It began as a celebration of Hellenic cuisine and culture. It has grown to become a celebration of both its Greek heritage and the multicultural nature of the City of Toronto. While a number of events and programs are reflective of the area's Greek roots, the Festival programming and its audience have grown to encompass a much broader spectrum of the Toronto community.

From 5,000 visitors in 1994 to 1.3 million today

The Festival began in 1994 when a group of restaurateurs on the Danforth tried to come up with ways they could entice people to come to the Danforth and enjoy their amazing Greek cuisine. They decided that rather than advertising individually, they would be better off pooling their resources and advertising together. Rather than suggesting that potential visitors come to eat at one restaurant over another, they decided to set up "tasting" tables so that individuals could try food fare from a number of restaurants.

In the first year, approximately 5,000 people attended the Festival. Twenty-three restaurateurs participated, selling an eclectic mix of "tastes" from tasting tables. The following year, attendance grew to 100,000. By 1996, the Festival had grown so large that the Danforth had to be officially closed to vehicular traffic in order to accommodate over 500,000 visitors.

Today, the Festival has grown to approximately 1.3 million visitors during the course of three days and two nights. They come to enjoy food, entertainment and culture. The Pilaros Taste of the Danforth is one of Toronto's signature events, showcasing the best our multicultural city has to offer — from music to the arts and from sports to food.

Howard Lichtman

Role of the GreekTown BIA. The Festival is run by the GreekTown on the Danforth BIA. The concept of a Business Improvement Area was created in Toronto, but BIAs can now be found all over the world. In 1970, merchants in Bloor West Village formed the first BIA in response to competition from shopping centers. Toronto currently has 72 BIAs representing more than 32,000 commercial property owners and tenants. The number is still growing.

The GreekTown on the Danforth BIA is an excellent example of how a BIA can unite local restaurateurs and retailers along a street to promote businesses. The GreekTown on the Danforth BIA is a not-for-profit organization, run by a volunteer board chaired by Constantine Voidonicolas. The success of the Festival is due in no small part to the tireless efforts of Voidonicolas and his Board.

GreekTown Gives Back to the Community. The Festival combines exquisite food, culture and music with extraordinary philanthropy to benefit the local community. Profits from the Festival are donated to a number of charities. Over the years, GreekTown has donated more than $1.5 million to Toronto East General Hospital. Most recently, in 2012, GreekTown generously committed to donating an additional $250,000 to enhance pediatric care. This past year, GreekTown also donated two $5,000 SmartBoards to local schools, William McCordic School and William Burgess School, for children with special needs.

Major Economic Impact for Toronto. In 2010, the Festival conducted an Economic Impact Study. It was determined that the Pilaros Taste of the Danforth made a significant impact on the local economy that year, generating $32 million in economic activity. Event-related spending alone supported the equivalent of 158 full-year jobs in a single weekend. The Festival also generated approximately $4 million in tax revenue. Since then, the Festival has grown... and grown.

The Festival's title sponsor is Pilaros International Trading Inc., a leading importer of Mediterranean food products, primarily olives and olive oil — what the ancient Greeks refer to as "the Essence of Life".

Torontonians love the Festival. In 2012, its satisfaction score was 97%, and 93% of respondents said that they would be returning this year in 2013.

Howard Lichtman, Chief Marketing Officer of the 2013 Pilaros Taste Of The Danforth, has been involved in his present capacity for six years. When asked what factors contribute to the success of the Festival, Lichtman replied that "In survey after survey, the award-winning Pilaros Taste of the Danforth is voted Toronto's favourite Festival. The Danforth is a very special part of Toronto. GreekTown and the Danforth reflect its residents' warmth and welcoming nature. Many people have commented that they love the fact that many

Economic impact in excess of $30 million per year

of the restaurateurs and merchants are entrepreneurs and run local family businesses. Everyone in GreekTown knows each other and it's like one big extended family. For the weekend, Torontonians are invited to visit GreekTown's extended home and experience a "taste of the neighbourhood".

The street has become more multicultural throughout the years, similar to the rest of Toronto, and people enjoy the multi-ethnic tasting experiences that the community now has to offer. It's a perfect microcosm of how Canadians are a cultural mosaic living happily next to each other. In addition to the food, no other festival or event offers such a broad range of free entertainment."

Healthy Planet's Danforth location springboards spectacular growth

When the Healthy Planet decided to open in GreekTown one year ago, they knew the Danny was home to Toronto's highest concentration of health food stores and wellness practitioners. They hoped and expected to fit nicely into the mix.

What ensued surpassed expectations. The Danforth location hasn't just blended in, it's *trended*. Its emergence also marked the beginning of a major growth spurt for the chain as a whole. In the past year, The Healthy Planet has added no fewer than three new locations, swelling its total from 7 to 10.

How does Marketing Director Saqib Dadabhoy explain this spectacular growth in a challenging economy?

"Good health never goes out of style," he smiles, "and it's never been more fashionable than right now." Health-conscious consumers, he explains, are more aware than ever before of the importance of good nutrition and exercise — an awareness that dovetails perfectly with the Healthy Planet's mission statement and product mix.

"Good health never goes out of style"

"Most savvy consumers review their spending patterns to determine where they can save," says Dadabhoy. "But their health is one area on which they're not prepared to skimp."

Being committed to a healthy lifestyle doesn't mean you have to overspend, however — especially with The Healthy Planet's 10-store buying power at your service. The Healthy Planet is able to offer the best prices on the widest selection of health foods, nutritional supplements, and personal care products. Whether you're just picking up a few items or doing a full-blown shopping trip, the money is well spent, says manager Siddik Motala. "It's the best investment you'll ever make. Illness is costing us billions of dollars. The best way to save money is to stay healthy." Fellow manager Heidi Horowitz concurs. "Without good health, you have nothing. Without good health, your ability to enjoy life's pleasures is compromised."

The Danforth has become a magnet for health-oriented providers and consumers, says Motala. "We needed a location with a high profile and lots of space. This is it."

The Danforth location is all of that and then some. Situated at Danforth and Carlaw in the heart of GreekTown, this is not just another health food store. It's big (5,000 square feet), bright, and offers an unparalleled product selection. Here, health-conscious consumers will find every major brand name on the market in packaged and bottled goods, health and beauty products, vitamin, mineral and food supplements, and sports nutritional supplements. But The Health Planet also features less-known boutique brands *before* they become famous. "We are constantly sourcing the marketplace for the best products," says Motala. "We take pride in giving those companies the opportunity to enter the marketplace. We carry the big names but our m.o. is to offer our customers the very best, regardless of name or reputation. If we find a new product that we think can benefit our customers, we'll carry it."

The sports nutrition section is gigantic — a small store in itself. The serious athlete or trainer will feel right at home here. It's all part of the Healthy Planet's one-stop shopping concept, says Horowitz. "Whether you're an expectant mother on a restricted diet, a hockey player who's been ordered to put on 10 pounds for the coming season, or a householder greening up your home environment with chemical-free cleaning products, you'll find everything you need right here."

Healthy Planet

568 Danforth at Carlaw 647-873-1204

And nine other locations to serve you

www.healthyplanetcanada.com

Every Healthy Planet store prides itself on being a destination, but the GreekTown environment makes Healthy Planet Danforth a unique shopping experience, says Dadabhoy. "Our mall locations are convenient for many, but there's a sense of community here that is a pleasure to be part of." The Danforth location, he notes, ranks highest in terms of internal employee transfer requests.

The Danforth cultural mosaic into which this new Healthy Planet has nestled is particularly attractive to customers and staff alike, says Dadabhoy. "We are a proudly Canadian company that has evolved and thrived in a culturally diverse environment. Our success is proof that if you have a big idea and you're willing to do the work required to develop it, you can do it right here in Canada. There's no need to look south of the border."

The proof's in the pudding. What began as a single-store operation in 1998 has grown to a 10-store juggernaut in 15 years, with plans for further expansion in the offing. A full-service web store with an informative blog is accessible 24/7.

Gigantic sports nutrition section

The Healthy Planet's sustainable purchasing practices favor locavorianism and in-season buying. The Healthy Planet is community-minded and supports worthy charities like the Canadian Celiac Association.

The importance of a healthy lifestyle isn't new, says Horowitz. What *is* new is our heightened awareness of it. "When our grandparents told us *Go in good health*, they were onto something. We're finally listening."

Clinical studies have shown that not listening to Bubie and Zadie can be harmful to your health. At the Healthy Planet, they've been listening all along.

GREEKTOWN ON THE DANFORTH

Meals at Kalyvia a culinary continuum

Feel so at home that you've forgotten you're in a restaurant? You're probably at **Kalyvia**. And by the time you've finished your meal, you've gotten so comfortable that leaving feels premature. How long can you linger over coffee and dessert? Kalyvia's customers are not the eat and run type.

Kalyvia

420 Danforth Ave.
416-463-3333
www.kalyvia.com

Running a restaurant requires planning, but to the Tsafatinos family who owns Kalyvia and does most of the cooking, creating a familial atmosphere comes naturally. It's who they are. The welcoming spirit and the gracious service are as intrinsic to the Kalyvia experience as the food.

The at-home feeling that stems from this mélange of stimuli melts the boundaries between courses. It's customary for servers to bring your appetizers before the entrées, but you're so at ease here you hardly notice the order of arrival. The meal is a culinary continuum that goes on and on until it's time to leave — which may only happen when your children remind you that it's past their bedtime.

In the best GreekTown tradition, portions are beyond generous. The *Poikilia* platters are a prime example. They offer exceptional dining value, and greatly simplify the ordering process. The variety of items contained in each platter quickly silences any menu debate by providing something for everyone. The opportunity to share makes for convivial dining, and in terms of presentation, you can't beat their "Wow" factor. Heartily recommended is the *Poikilia Super Special*, a combination of meat and seafood that includes shrimps, scallops, swordfish sautéed in white wine, Ontario lamb chops, biftekia, and chicken for only $42.95. Like Kalyvia's three other combination platters, it includes Greek salad, rice, roast potatoes and bread.

Named after a village in southeastern Greece, Kalyvia comes by its culinary reputation honestly. Greeks love to cook, they take pride in their cooking, and they engage in friendly regional rivalries based on cooking skills. With 12 Greek villages bearing the name Kalyvia, erecting a sign with that name on it isn't just stating your business; it's upholding a reputation.

Like most family-owned Danforth restaurants, Kalyvia feels a certain kinship to the GreekTown community. Mutual support trumps one-upmanship; humility is esteemed by customers and competitors alike. "We take pride in the strength of our area. One night you may eat here, the next night at our neighbours. As long as you come to GreekTown, we're happy," says Jimmy Tsafatinos.

It's a bit closer than going to the namesake Kalyvia in south-eastern Greece — and a lot closer than all 12.

Might we see, at some future Taste Of The Danforth, a cookoff between representatives of each of these towns? Unlikely — but if and when it happens, Jimmy has every confidence that his town will come out on top.

"Bring it on. We're the home team."

Flavours of Mezes excite distinguished guest

There's no critic like a chef. If you're cooking for one and hoping for a compliment, you'd better outdo yourself. Words of praise can be elusive from those who wear the apron.

So when an Italian chef joined us at Mezes for a light lunch of dips and salad, we awaited her verdict with eager anticipation.

After several mouthfuls of *Tzatziki* and *Melitzanosalata*, she pronounced them "wonderfully fresh and flavourful" — then lamented that such dips are not commonly served in her native Italy.

The *Horiatiki* received a similar benediction, with special praise for the feta, which she compared favourably to ricotta. The tomatoes garnered her seal of approval for ripeness and flavour.

Then we were treated to a lecture.

"Serving tomatoes that are less than ripe," she said, "is one of the greatest sins of commercial dining establishments." One of a chef's most important roles, she noted, is to serve produce at its peak of freshness and fruit at its maximum ripeness, with minimal enhancement.

"Television has created the mythology of the culinary genius who combines many ingredients in elaborate preparations with great theatrics. Mother Nature is the genius. We are merely her 'delivery people.' We need to take what she gives us, *when she is ready to give it* — not one day sooner or later. Whatever we do to it or add to it must release its flavour, not cover it up."

She then proceeded to polish off the *Gigantes*, which she pronounced *perfettamente al dente*. (Clearly, there was no getting through a meal — even a Greek meal — without a pasta reference).

If you dine regularly at Mezes, you know that such reactions aren't rare. They're common. Mezes is not content to merely *satisfy* you; they want you to jump for joy. Be prepared to explore Greek cuisine as you never have before.

Here, they treat food with consummate respect. The mere act of serving it is a sacred trust. In that spirit, Mezes pays top dollar for all their ingredients to ensure you enjoy the best of everything. But that added expense does not translate to their prices.

"Our customers can taste the difference freshness and quality make. We believe in rewarding them for that, not penalizing them," says proprietor Sue Zindros.

Mezes Restaurant

AUTHENTIC GREEK CUISINE

456 DANFORTH AVENUE
416-778-5150 · WWW.MEZES.COM

The consistent excellence menu-wide makes it difficult to pick favourites here, so most customers start by ordering a large assortment of appetizers. When it comes time to order your entrée — if you can manage to get through the cornucopia of mezes — there's an equally spectacular array of home-cooked meat, poultry, fish and vegetarian specialties to tempt your palate.

Mezes offers one of the most extensive Greek wine portfolios not just in Toronto, but nationwide, and can recommend the ideal accompaniment to your meal.

In attempting to accommodate its ever-growing popularity, Mezes takes an equal-opportunity approach. It does not accept reservations on Friday and Saturday nights. So if you come for dinner on either of these nights, you may have to wait in line.

The good news is, you'll have plenty of food aficionados to chat with.

Maybe even a chef or two.

Since Mezes first opened its doors, it has distinguished itself not only by an unwavering commitment to excellence, but also by recognizing that the simple pleasure of enjoying a meal with friends and family isn't just one of life's important things.

It's life itself.

Green is in: Danforth enjoys major environmental and aesthetic upgrade

Already one of Toronto's greener dining and shopping areas, the Danforth is enjoying an aesthetic and environmental upgrade that will further enhance its appeal. A streetscape plan approved by the City Of Toronto Economic Development Corporation provides for significant improvements to the pedestrian infrastructure between Broadview and Jones Avenues.

The residential streets lining the Danforth are already home to some of Toronto's most stately trees. Greening and beautifying the main street will benefit residents and visitors alike, says Constantine Voidonicolas, Chair of the GreekTown On The Danforth Business Improvement Area (BIA). "We are very proud of our area. We want our residents to enjoy the best quality of life on a day to day basis, and we want our guests to derive maximum enjoyment from their visit. So we also take great pride in hosting, organizing and staging the Pilaros Taste Of The Danforth. The success of this event has heightened our profile not only in Canada, but internationally. People come from all over the world to visit GreekTown and enjoy our restaurants and shops. We appreciate their patronage and will continue to improve it any way we can."

City of Toronto and GreekTown BIA officials welcome one of 44 new trees to the neighbourhood

Improved pedestrian flow and a fuller tree canopy

The initiative was undertaken with a view to addressing practical and environmental shortcomings in the current infrastructure. Sidewalks in the area were in poor condition as a result of the numerous utility cuts made in the past few years. In addition, the concrete planters ("tree coffins") which housed the old trees inhibited healthy tree growth, and created "pinch-points" in pedestrian flow, particularly where they were located adjacent to patios.

When the City was planning the repair of the sidewalks, the BIA saw an opportunity to address these issues by replacing the many dead or unhealthy street trees in the bulky concrete planters and planting them directly into the sidewalk, in a bed of soil irrigated by an underground rainwater collection system. (On a street known for the quality of its cuisine, it's only fitting that the trees should be well fed).

The new tree planting solution was cost-shared between the City of Toronto and the Greektown BIA, with the BIA contributing 25% towards the cost of the project. A street "regreening" plan also provides for hanging baskets on the BIA's new street lights.

The new streetscape plan will pay practical, aesthetic and environmental dividends, says Councillor Mary Fragedakis. "It will help improve pedestrian flow on the sidewalks and create a more pleasant environment for local residents and visitors who shop, dine or stroll along the Danforth." From an environmental standpoint, she says, "The trees that were there were unhealthy. They were planted in 'tree coffins.' This plan includes 44 new trees planted into special pits. All the pits are connected by a continuous tree trench which provides sufficient soil volume under the sidewalk to ensure longer living trees. All in all, this will mean a fuller tree canopy for the street."

One site-specific improvement will see the installation of a permanent Marathon Flame structure in Alexander The Great Parkette at the corner of Danforth and Logan. This will bring to fruition a project ceremonialized on October 11, 2012, when the Marathon Flame was delivered from Marathon, Greece to GreekTown On The Danforth by Iordanis Louizos, the Mayor of Marathon.

Says BIA Chair Voidonicolas, who proudly lit the official Marathon Flame, "the Marathon Flame has both symbolic and historical value. It honours and brings to life the Marathon's 2,500-year history in a very tangible way."

The aforementioned improvements are just another feather in the Danforth's cap. One unusual green component already flanking the street is the mini "green belt" of parkettes, interspersed with Green P lots, that stretches in an almost unbroken ribbon from Chester Avenue in the west to Woodycrest Avenue in the east. Most people prefer to do their strolling right on the Danforth, but the opportunity for some quiet down time in the parkettes is there if you need it. The Parkette connecting Carlaw and Gough has a play area for children.

Permanent Marathon Flame slated for Danforth and Logan

On the Danforth, green is in as never before.

Olive tree plantation, Crete

Nature's noblest fruit endemic to Greek way of life

"Surely the apple is the noblest of fruits" wrote Henry David Thoreau. The Greeks beg to differ.

How important has the olive been to the mankind? Perhaps the best way to describe its significance is to imagine life without it.

As lovers of Greek food, let's answer that question from a narrow, selfish perspective. That racket you just heard is the sound of the approximately 200,000 Greek restaurants worldwide closing their doors simultaneously.

The culinary significance of olives and olive oil is the most obvious. But olive oil is also used in cosmetics, pharmaceuticals, soaps, and as a fuel in traditional oil lamps.

Scene of olive-gathering by young people. Attic black-figured neck-amphora, ca. 520 BC. Antimes Painter.

No other fruit save the apple has been the subject of so many spoken and written words. (And, unlike the apple, its résumé contains no caveats about the perils of temptation). Since time immemorial, its universality as a symbol of sustenance and peace is unparalleled. It is revered by people the world over for its flavour and health benefits.

And no country in the world is more closely aligned with a food substance than Greece with the olive. Culturally, historically, even ideologically, this noble fruit is woven

60% of arable land devoted to the cultivation of olive trees

into the fabric of their being. If you know someone who likes neither olives nor olive oil and claims to be Greek, you should probably check their birth certificate.

The olive tree is native to the Mediterranean basin; wild olives were collected by Neolithic peoples as early as the 8th millennium BC. The wild olive tree originated in Asia Minor in ancient Greece.

There are various theories as to where olive trees were first cultivated. One prominent school of thought places their first cultivation on the island of Crete. Archeological evidence suggests that olives were being grown there as early as 2,500 BC. The earliest surviving olive oil amphorae date to 3500 BC (Early Minoan times), though the production of olive is assumed to have started before 4000 BC. Until 1500 BC, eastern coastal areas of the Mediterranean were most heavily cultivated. The cultivation of olive trees in Crete became particularly intense in the post-palatial period and played an important role in the island's economy.

In absolute terms, Greece is the world's third largest producer of olive oil. Per capita, however, Greece both produces and consumes more olive oil than any other nation. And the highest-ranked grade of olive oil — *extra-virgin* — accounts for a whopping 80% of Greece's total production. (Italy ranks a distant second at 45%). Many medical studies suggest that the Greek diet is the healthiest of any Mediterranean country.

Approximately 60% of Greece's arable land is devoted to olive tree cultivation. It grows more varieties of olives than any other country. Its approximately 130 million olive trees yield about 350,000 tons of olive oil annually.

The process necessary to get olive oil from the tree to the table is multifaceted and requires great expenditure of effort. The procedure begins with the correct selection of the tree and continues through planting, watering, and ripening until harvest time in spring. Once the olives have been picked, the trees are pruned to prepare for the next crop. There's an old Greek saying: *Water the olive tree and you beg it to give you oil; prune it well and you order it.*

Olive groves thrive in most regions of Greece. The trees love sea and sun; coastal regions provide an optimal ecosystem for the trees to grow and bear fruit, but even areas further inland are productive.

If you've never seen an olive tree up close, you might imagine it to be slender and diminutive like the fruit. Except for young trees which are yet to bear fruit,

60% of arable land devoted to the cultivation of olive trees

this is rarely the case. This slow-growing species of tree, which takes four to five years to yield its first fruit and another 10 to 15 years to reach full capacity, typically grows quite wide at the base. Mature trees often reach a massive girth and, with almost Biblical endurance, can live hundreds of years. Tree core analyses have shown some trees to be over 600 years old.

Olive oil is graded according to the its level of acidity and the extent to which it has been processed. *Virgin* olive oil owes its moniker to the method in which it is extracted (naturally, without chemicals or other processing), and the low level of heat used during pressing (no higher than 33 degrees Celsius, hence the term "cold pressed". *First cold pressed* means that the olives are pressed only once. It's an important distinction because subsequent pressings of olive pits and skins remaindered from previous pressings produce *pomace* oil, an inferior grade better suited for soap making and other industrial purposes.

In Greece, olives are usually harvested between October and January, depending on the amount of rain received in the fall. Optimum ripeness is required to ensure a maximal harvest, but timing is critical. Olives that are not picked at their peak of ripeness will overripen and oxidize when they are picked, degrading the flavour of the oil.

In Greece, olive harvesting is traditionally a family affair in which all able-bodied members participate, from children to grandparents. Even those who work in the city often return to the farm to help out. In recent years, a growing number of migrant workers from other countries have been employed in the harvest, but for most Greeks, participating in this ancient rite remains a source of pride.

Olive harvesting in Greece is a family affair

Miltiadis Antypas, President of Pilaros International Trading Inc., the title sponsor of the Pilaros Taste Of The Danforth and a supplier of award-winning extra-virgin olive oil, says that "while not everyone has the opportunity to participate in an olive harvest, in a perfect world every child should have the opportunity to pick fruit at least once. That simple act brings home the importance of agriculture and the act of sustenance in a way that just reading about it or watching it cannot."

Antypas has seen his Montreal-based firm grow and flourish in recent years, culminating in the recent opening of two warehouse locations in Toronto. He attributes Pilaros' growth, at least in part, to the growing public awareness of the health benefits of extra-virgin olive oil. "The ancient Greeks called it "The Essence of Life". We may have coined the phase, but it now belongs to the whole world."

This ancient olive tree at Vouves in Crete's Kolimbari district is so old and massive it has been declared a "natural monument".

http://en.wikipedia.org/wiki/Olive_oil

GREEKTOWN ON THE DANFORTH

Pilaros TASTE OF THE DANFORTH

FRIDAY AUG 9 – SUNDAY AUG 11

PROGRAM HIGHLIGHTS

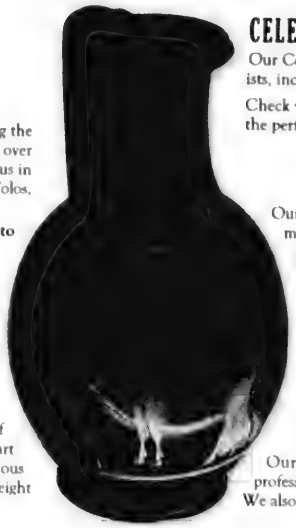
GUINNESS WORLD RECORD: WORLD'S LARGEST ZORBA DANCE SATURDAY AUG 10, 1:30 PM

The Pilaros Taste of the Danforth is inviting everyone to join us in breaking the **WORLD RECORD** for the **LARGEST ZORBA DANCE EVER**. Spanning over two kilometres of the Danforth, we are inviting 10,000 of our friends to join us in our record-breaking attempt. The previous world record was set in the city of Volos, Greece in 2012, with 5,614 dancers.

Get your Greek Flag Bandana for $2 (suggested donation). Proceeds to Prostate Cancer Canada.

GUINNESS WORLD RECORD: WORLD'S LARGEST GREEK YOGOURT BOWL SUNDAY AUG 11, 12 NOON

We have been pre-qualified, by Guinness World Records, to break the world's record for the **LARGEST GREEK YOGOURT BOWL**. The Pilaros Taste of the Danforth, in conjunction with **Astro Yogourt**, will be building a yogourt container over five feet tall, holding over 1,300 pounds of yogourt. The previous world record was set in 2010, by Fair Cape Dairies in South Africa, with a height of 4.52 feet and contained only 1,100 pounds of Rooibos yogourt.



CELEBRITY STAGE: LIONA BOYD, PEGGY ZINA & MORE

Our Celebrity Stage will feature several special appearances of world-famous artists, including **Liona Boyd, Peggy Zina, Abbamania, Vita Chambers,** and more!

Check **www.tasteofthedanforth.com** for updates and announcements regarding the performers and schedules.

ASTRO ORIGINAL GREEK YOGOURT STAGE

Our Astro Original Greek Yogourt Stage features the finest Greek singers, musicians, and dancers on the planet Earth.

Check **www.tasteofthedanforth.com** for updates and announcements.

DANFORTH SHOWCASE STAGE

Our Danforth Showcase Stage features eclectic international music and dance. Check **www.tasteofthedanforth.com** for updates.

SPORTS ZONE

Our Sports Zone features activations and challenges from Toronto's professional sports teams, including the **Leafs, Raptors, Argos,** and **Toronto FC**. We also have a special 20th anniversary unique skating experience (details at left).

SKATING IN AUGUST ON THE DANFORTH? WITH A SURPRISE NHL STAR!

Yes, you can skate on the Danforth in the middle of August at this year's Festival (we would tell you how but we have been sworn to absolute secrecy – come find out how!) Bring a helmet – we'll provide the skates. You might even bump into one of your favourite heroes from the Maple Leafs.

"MY BIG FAT GREEK WEDDING"

Win the honeymoon of your dreams to Greece or the Caribbean.

The Pilaros Taste of the Danforth will be hosting an exciting ***My Big Fat Greek Wedding*** competition where lovebirds will send in entries of their romantic proposals. Two winning couples will be sent on the honeymoon of their dreams. Finalists can win either a **Cruise to Greece from Transat Holidays**, a **Resort Honeymoon in St. Lucia**, or a stunning **1.3 carat diamond earrings and pendant set from Canadian Rocks** (approximate value $4,800). Just who will become the Best Couple of the Year? The world awaits.

KIDS' FUN ZONE

Sponsored by The Toronto Star

Our Kids' Fun Zone will be themed around the War of 1812 and include:

- An exhibition space that visually explores the War of 1812, in partnership with the City of Toronto.
- A professional storyteller will captivate listeners with the legends of the War of 1812.
- Embark on an adventure back in time to the War of 1812. The **War of 1812 Photo Experience** will digitally transport you into your own souvenir War of 1812 photo.
- ***"Are You Smarter than an Eighth Grader? — War of 1812 Edition"*** competition. This fun trivia game challenges participants to see who knows more about the War of 1812.

EVEN MORE TRIPS TO GREECE AND THE CARIBBEAN

Metroland will be handing out our Festival brochures in our festival information booths. The brochures will contain a map of all of the activities, as well as the schedules for all three Stages. It will also contain a secret passcode from **Loblaws Maple Leaf Gardens**, which will allow entry into another exciting contest where trips can be won to either Greece, compliments of **Transat Holidays**, or the Caribbean, compliments of the **Saint Lucia Tourism Board.**

BEER GARDEN: Join us at our Amsterdam Beer Garden for a refreshing drink

For a complete list of events, performers and showtimes visit

www.tasteofthedanforth.com

GREEKTOWN ON THE DANFORTH

Egremni Beach, island of Lefkada, north-western Greece

Even Leaf fans wing it to Detroit Eatery

If you're a Leaf fan and the best burger in town is served at a Red Wing hangout, do you eat there?

Leaf fans — and fans of old-fashioned home cooking in general — have spoken. The answer is a resounding **YES.**

The incredible homemade burgers served up at **Detroit Eatery** have become the stuff of legend. The big chains should send their head honchos here to learn what a *real* burger tastes like.

These bountiful burgers would be much harder for a Leaf fan to appreciate if the proprietors were the rub-it-in type. But they're not.

On the contrary, Alex Antaras and his son Chris are endearingly humble and easy-going. When he's not serving, Alex can often be seen on the bench in front of the restaurant, holding court with customers, friends, and neighbours. His friendly banter is as much a part of the Detroit experience as wife Eva's delectable offerings that emerge, piping hot, from Detroit's busy kitchen.

If you're strictly old-school as far as your burgers are concerned, Detroit's your destination. The patties are individually hand-made from the finest lean ground beef; no freezing, no pre-forming, no fillers.

The Antarases inherited the name Detroit when they bought the business in 1987. Chris, 18 and still involved in hockey at the time, took it upon himself to festoon the walls with Red Wing memorabilia. The rest is history.

And what history! Current and former members of the Detroit Red Wings not only visit (Kris Draper's a regular), they also bring the Cup with them when they win it. Will the Leafs do likewise, if/when? Good thing the Antarases are in it for the long haul.

DETROIT EATERY
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But hockey players aren't the only celebrities who do Detroit. On a given day you might see Jim Cuddy, Rick Mercer, Steve Paige, Gord Downey — or anyone who knows good home cooking when they taste it.

Detroit jumpstarts your day with a championship-worthy breakfast special that rivals the burgers in popularity. It's available all day long. Gargantuan sandwiches (steak, corn beef, roast beef and club) and steaming homemade soups hit the spot like a Gordie Howe slapshot. Old-school.

Open 8 am to 9 pm seven days a week and licensed, Detroit tames even the most ravenous appetites in an ambience so relaxed it's easy to forget you're in a restaurant.

There's not much more you can ask of an eatery.

Well, maybe one thing.

The next time a Red Wing player brings the Cup 'round for a visit, would you mind asking him if we can keep it for a year? We haven't seen it in ages.

In this *thouliamou,* they don't count the hours

Thouliamou. Parnosse. Livelihood. It's what most of us are lucky to have. And what most of us still complain about in our weaker moments.

The most common complaint is long hours. For many of us, 12- or 15-hour days mean overtime. For the average GreekTown restauranteur, they're standard time.

For most of us, one a.m. and unable to sleep means it's time to take a sedative. For the GreekTown restauranteur, it means it's time to serve another customer.

Long hours? Long days? These people eat long days for breakfast.

In fact, some of their days are so long, they finish up just in time to see their *children* eat breakfast.

Passing the torch is a metaphor frequently used in GreekTown. Mom and Dad or Dad and Uncle start a business, build it up, and pass the torch to their children. Here, the metaphor's doubly apt because with the hours some restauranteurs keep, that torch could well be a flashlight.

Time was, it was almost automatic for children to take up that torch. Today, less so. Times have changed. Children can now count their options because Mom and Dad didn't count their hours.

Good thing they didn't. How could they? In this business, serving food is just the tip of the iceberg. In order to be able to serve it, you have to first take inventory, buy supplies, bring them to the restaurant, and prepare them. As well as do a few other things like cleaning, washing, maintenance, linens, laundry, cutlery, payroll, hiring, paying bill after bill after bill — a triplication of your bills at home — the list goes on.

Unless you're so successful you can afford hired help for everything, you won't get it all done in eight hours. You might not get it done in ten hours. But in 12 or 15 hours, slowly slowly, you get it all done. Or enough of it to enjoy the few hours of sleep that remain — far more than the eight hours you *wouldn't* enjoy if you left all those loose ends hanging.

Times change, but values don't. Of the restaurants featured in this section, the vast majority are family businesses. Some have been passed on from parents to children, but in many of them, the parents are still active.

The inability to count can be habit-forming; many of these people don't count the *years*, let alone hours. Why should they? Why pass the torch when you're having so much fun carrying it yourself?

The children who do take up that torch — because the restaurant business is locked into their DNA — inherit not only a lifestyle but a lesson.

They learn that in this *thouliamou*, time is a relative concept. It's easier to work the hours than to count them. And it's relatively easier to work them with a relative or two working alongside you.

They learn that the 12- or 15-hour days that Mom and Dad worked — those long hours that might have deprived them of their favourite audience for a hockey game or soccer game or dance class — weren't really too many hours all. Turns out they were just the right number of hours needed to put bread on the table.

They learn that even though it's impossible not to feel enslaved by the business occasionally, it's more often liberating to discover just how much you can accomplish when you push your limits. And how much more time you had than you thought you had when less time is spent sleeping.

Most importantly, they learn that — in this *thouliamou* at least — long hours aren't the problem.

They're the *solution*.

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This Week

GTA

Camp unites Israeli Arab and Jewish teens. *Page 9*

Canadian families start new life in Israel. *Page 10*

Jewish Life

High Holidays both beautiful and imposing, says *CJN* columnist. *Page 19*

Arts & Travel

Klezmer wows young audience at Harbourfront. *Page 29*

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Blogger wants to change the world

Ron Csillag
Special to The CJN

Talking with Hannah Alper is a completely pleasant, but jarring experience. Hannah is 10 years old.

She's on the wee side, crinkles her nose, swings her legs when seated, and giggles often. She's a kid from Richmond Hill who likes to draw and ride her bike, hang out with friends and watch baseball with her dad. She holds a purple belt in karate.

Typical enough.

But then, she starts talking, and suddenly, you hear a tiny voice saying very adult things: expositions on eco-friendly cleaning products, child labour, Earth Hour, eliminating poverty. It goes on, seamlessly.

Poised and articulate beyond her years, Hannah is the brains and conscience behind the blog Call Me Hannah. While one could say the last thing the cluttered web needs is another pontificating blog, this one manages to cut through the noise with the sage and innocent perspective only a child could provide.

Earlier this summer, Hannah marked her first "blogaversary." Since starting, she's focused mainly on environmental activism, but also on bullying, child labour, leaving pets in hot cars, and her week spent at Take Action overnight camp, run by Craig and Marc Kielburger's world-renowned organization, Free the Children.

"I learned to change the world," Hannah casually relates about the week-long camp experience, "and how to make a difference." Later in the summer, she attended Camp Gesher.

Making a difference is her prime motivator, and people seem to be listening (or reading). Her posts are garnering thousands of views, and she's developed a solid following. Hannah also conducts celebrity interviews, and her chat with Amy Ray of the U.S. folk/rock duo *Indigo Girls* racked up nearly 4,000 views.

Hannah started her blog after attending a three-hour WordPress workshop at the Digital Family Summit last summer. After reaching 100,000 page views in six months, she became something of a media darling, with interviews by *Global TV*, *CP24 Breakfast Television*, *The Marilyn Show*, CBC's *George Stroumboulopoulos*, and *Zoomer*.

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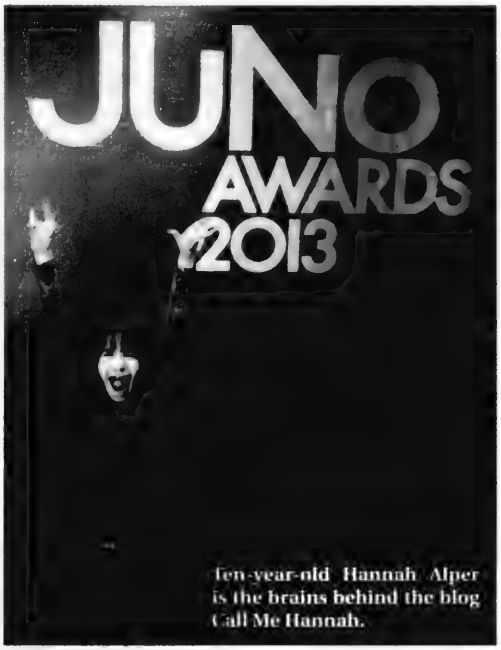

Ten-year-old Hannah Alper is the brains behind the blog Call Me Hannah.

Hasan Rouhani

New Iranian president Rouhani calls Israel an 'old wound'

The Times of Israel

Echoing the anti-Israel rhetoric of other current and former Iranian leaders, Iran's new president called Israel an "old wound," but Iran's semi-official ISNA news agency said Aug. 2 it had incorrectly quoted him as further saying that Israel "should be removed."

The comments were published two days ahead of Hasan Rouhani's Aug. 4 inauguration. ISNA said he spoke after taking part in an annual pro-Palestine rally, International Al-Quds Day, Aug. 2.

"The Zionist regime has been a wound on the body of the Islamic world for years and the wound should be removed," ISNA initially quoted Rouhani as saying.

"There is an old wound on the body of the Islamic world, under the shadow of the occupation of the holy lands of Palestine and Jerusalem," read the corrected ISNA quote.

Continued on page 16

Shoftim
Candlelighting: 8:12
Havdalah: 9:17
Greater Toronto Area

Obama urges speed on peace deal – please see page 22

CANADA

Buyback Drive

CALGARY — Akiva Academy, Calgary's community Jewish day school, has started a drive to raise $200,000 to buy its building. The 100-student, preschool-to-Grade 8 school leases its building rent-free from the Koschitzky Family Charitable Trust, which bought the former public school 15 years ago, when it was assessed to be worth $3 million. Akiva Academy had the option of buying it, and the trust recently asked the school to exercise the option. The trust is selling the building at less than one-third of the assessed value. Major donors have already pledged $500,000, the *Jewish Free Press* reported. Ownership would let the school expand if necessary and simplify maintenance.

New President

HAMILTON — The Hamilton Jewish Federation has elected Carl De Leon, 41, as its new president. The Jamaica-born descendant of Spanish-Portuguese Jews was raised in Kitchener, Ont., and attended McMaster University. He succeeds Larry Szpirglas for a two-year term. A businessman, De Leon has served for 14 years on the board of Temple Anshe Sholom – two as president.

WORLD

Rabbi Elected

NEW YORK — Rabbi Aaron Panken is the new president of Hebrew Union College-Jewish Institute of Religion, the Reform rabbinical school announced July 31. Rabbi Panken, 49, of Mamaroneck, N.Y., has taught rabbinic and Second Temple literature at HUC-JIR in New York since 1995. He's also served as vice-president of strategic initiatives, dean of the New York campus and dean of students. As president, Rabbi Panken will serve as CEO of the 138-year-old school's four campuses, located in Cincinnati, Jerusalem, Los Angeles and New York.

Bequest Dispute To Be Heard In Sept.

MONCTON, N.B. — A New Brunswick judge has set Sept. 10 as the date to hear a dispute over a $250,000 bequest of rare coins and artifacts to a U.S. racist group.

Robert McCorkill

Judge Peter Glennie also turned down a request by the lawyer representing the executor of the estate to cross-examine the deceased's sister, who is contesting the will.

The legal dispute arose last month over a will by the late Robert McCorkill, who left his coin collection to the National Alliance, a white supremacist group based in West Virginia. His sister, Isabelle McCorkill, is trying to stop the bequest, arguing it would be contrary to public policy to finance a hate group.

The Centre for Israel and Jewish Affairs and B'nai Brith Canada are seeking to intervene in the case, as is the government of New Brunswick. They're concerned an asset infusion could revive the moribund group.

Opponents argue that people should be free to give away their assets as they see fit and that the National Alliance hasn't been deemed an illegal or terror group.

McCorkill died in Saint John, N.B., nine years ago, but his estate hasn't been distributed.

Last week, a lawyer representing McCorkill's executor, Fred Streed, who represents the National Alliance's interests, asked to cross-examine the sister to determine if she is a genuine plaintiff or someone simply standing in for the civil rights group, the Southern Poverty Law Centre, *CBC News* reported. "She has no right as an heir," said lawyer John Hughes.

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Toronto man joins Mount Kilimanjaro trek

Climb designed to aid stem cell patients

Cara Stern
Staff Reporter

A Toronto man is one of 25 people climbing Mount Kilimanjaro in support of a Canadian Blood Services project to creation a national public umbilical cord blood bank.

Jaime Stein, 35, embarked on the seven-day climb up – and two-day climb down – the Tanzanian mountain Aug. 6 in support of the new blood bank. His father died of leukemia, one of the many diseases that can be treated with stem cells from umbilical cords.

"It means a lot to be able to do something for my dad. He was so important in my life," Stein says.

Right now, if someone needs cord blood, they're placed on a waiting list for a bone marrow transplant. However, the chances of finding a match aren't particularly high. According to Canadian Blood Services, around half of all patients who need a blood stem cell transplant from a non-relative are unable to find a match.

Canada is the only G8 country without a national public umbilical cord blood bank, according to Canadian Blood Services CEO Graham Sher, who is also taking part in the climb.

Canadian Blood Services is leading the fundraising campaign for the cord blood bank, with a goal of $12.5 million.

"We may be climbing Africa's highest peak, but the challenges we'll encounter are nothing compared to what patients face daily when they are waiting for stem cell transplants to fight life threatening conditions like leukemia or lymphoma," Sher said in a statement.

"Our team of climbers understands the courage and strength needed for Kilimanjaro is insignificant compared to what these patients endure every day."

Continued on page 16

Jaime Stein training for the climb

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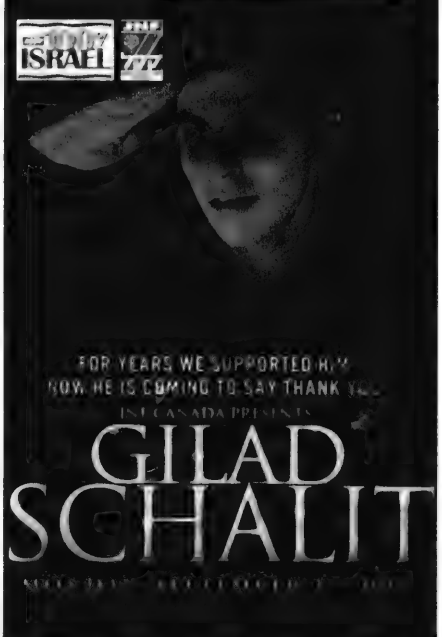

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Hope in short supply ahead of peace talks

As Israelis and Palestinians met in Washington early last week for a resumption of peace talks, the media initially paid only lukewarm attention. "Been there, done that," seemed to be the general sense of skepticism and wariness. Only on the evening of July 30 did U.S. Secretary of State John Kerry's earnest efforts to broker what he trusts will be meaningful negotiations over nine months put a dent in this doubt. A small number of headlines even dared to mention the words "optimism" and "hope."

According to Reports
By PAUL MICHAELS

For sure, the failure of past negotiations – Camp David in 2000, Annapolis talks in 2008 and the most recent round of talks in 2010 – provides plenty of fuel for the prevailing skepticism.

The influential *Financial Times* expressed this view on July 29, noting constraints within Israel's governing coalition, weakness from PA President Mahmoud Abbas, opposition from Hamas in Gaza, and a dangerously deteriorating situation in the wider region. On this last point, the *Times* argued that "the new talks are taking place amid regional turmoil, including Syria's civil war, Egypt's political crisis and huge refugee problems in Jordan and Lebanon. Many of the regional actors who might otherwise be applying pressure on both sides to make compromises are preoccupied elsewhere."

Yet even on this very point, there were exceptions. Former U.S. Middle East negotiator Aaron David Miller, for instance, wrote in the *Washington Post*: "With Syria offline because of its civil war, Iran's peace-process meddling constrained by its rift with Hamas and the end of the Muslim Brotherhood's rule in Egypt, the traditional spoilers don't seem as empowered as in the past. Egypt may actually be moving away from Hamas, back to Abbas."

Indeed, Egypt, despite its own turmoil, is co-operating with Israel to thwart a common enemy in the Sinai: radical jihadists who pose a security threat to both countries. This in turn helps to strengthen Abbas and weaken Hamas in Gaza, which, along its tunnel-strewn border with Egypt, has served as an entry and exit point for extremists. Egypt is cracking down hard on those tunnels much to the dismay of Hamas.

In the shifting equation of Middle East forces, some analysts noted that Kerry's success in getting the Arab League to approve the latest round of negotiations provided additional and much-needed support for Abbas against vocal rejectionists within his own Fatah movement.

On the Israeli side, despite opposition from very conservative elements of the government, Israeli Prime Minister Benjamin Netanyahu was able, by a cabinet vote of 13 to seven, to secure consent for a highly controversial (even painful) release of 104 Palestinian prisoners, many of whom murdered Israelis. Netanyahu said that as difficult as this decision was, it was justified in the context of the renewal of talks.

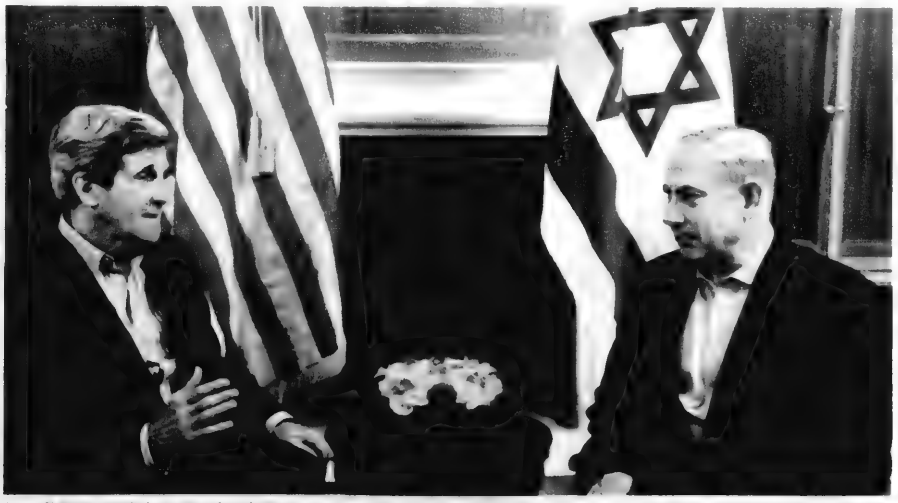
A number of western journalists and pundits credited Netanyahu for what they termed his commitment to peace. Or, as Roger Cohen, a commentator with the *New York Times* (and a not infrequent critic of Israel, especially of the Israeli right) put it in his July 29 column: "The controversial release of 104 Palestinians is not the action of an Israeli prime minister unserious about final-status negotiations."

Netanyahu was also credited by several analysts for publicly emphasizing in recent months that Israelis must be prepared for territorial concessions, as long as full security is guaranteed. This is essential, Netanyahu stated, to prevent "the creation of a binational state between the Jordan River and the Mediterranean Sea" – that is, to ensure Israel's survival as a Jewish and democratic state.

Ultimately, Israelis are asking what parallel message Abbas is telling his own people about the compromises that will be required on their part, and about the importance of finally ending the conflict with Israel. This process is not a one-way street.

So far Israelis have heard nothing of the kind.

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.



Israeli Prime Minister Benjamin Netanyahu, right, met with U.S. Secretary of State John Kerry in Jerusalem in June. ***(Moshe Milner/GPO/Flash90 photo)***

The values we share

I am very pleased to write my first column for *The CJN* and will start by discussing Canada's relationship with Israel.

Joe Oliver

I am proud that, in the cacophony of hostility and the silence of indifference, Canada stands tall among Israel's most steadfast allies. Our two nations share an unbreakable bond of friendship anchored in shared values and strengthened by the personal ties fostered by an extraordinary Jewish community here in Canada.

Last year, I had the opportunity to attend a working lunch hosted by Prime Minister Stephen Harper for Israeli Prime Minister Benjamin Netanyahu during his visit to Ottawa. What a great event that visit was, as Israeli and Canadian flags festooned the streets of our capital and *Hatikvah* played outside Parliament.

During lunch, Netanyahu commented with appreciation on our government's steadfast support for Israel in its battle against international terrorism, its struggle for fair treatment at the United Nations and its search for peace. So why, he asked, don't we do more business together? That comment and an invitation from my Israeli counterpart, then-national infrastructure minister Uzi Landau, resulted in two very productive visits to Israel and his visit to Canada. I will talk about those visits another time, in the context of our broadening commercial relationship.

My trips were among many by Canadian ministers. In fact, last year Foreign Minister John Baird and Finance Minister Jim Flaherty were in Israel so long that I asked then-citizenship minister Jason Kenney if they had made aliyah. He joked that he didn't think so, but he wasn't sure.

Visits by Canadian politicians to Israel, and Israeli politicians to Canada symbolize and reinforce our unbreakable friendship.

We support Israel's right to exist as a Jewish state. We support its right to defend itself against international terrorism and those with hostile intent. We oppose attempts at the United Nations, the Francophonie and the UN Human Rights Commission to apply a double standard to stigmatize and isolate Israel, while providing comfort and cover to its enemies.

We abhor the moral relativism and moral inversion that would transform the victim into the perpetrator and the perpetrator into the victim. We utterly reject the attempt to equate a liberal democracy with an international terrorist group devoted to its destruction.

We condemn the world's oldest and most pernicious hatred, anti-Semitism, in all its old yet renewed guises, as well as its new manifestation in the form of a hatred of the Jewish state.

We will not simply go along to get along. We walk the walk in sanctions against Iran, in votes at the UN, in closing Canada's embassy in Tehran, in the establishment of the Office of Religious Freedom, in formally apologizing for the dark period of our restrictive immigration before World War II, in boycotting the hatefest in Durban, in spearheading the Ottawa Protocol against anti-Semitism, in refusing to fund Hamas, in opposing the recognition of the Palestinian authority as a new member state of the UN. And the list goes on.

Our government understands the realities of the Middle East, and we will not falter in our continued support of Israel, Canada's friend and ally, in defending the core principles both nations share: freedom, democracy, human rights and the rule of law.

Joe Oliver is minister of natural resources and MP for Eglinton-Lawrence.

SeeJN

CHARGED WITH SPYING: A haredi member of the anti-Zionist Neturei Karta group was charged Aug. 1 in Jerusalem district court with espionage and assisting an enemy in time of war. Israeli authorities charged the 46-year-old man with attempted spying on behalf of Iran after he reportedly contacted sources at the Iranian Embassy in Berlin. *(Flash90 photo)*

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Thinking bigger

One of the many ways that society has been sub-divided is along the lines of the haves and the have-nots.

This breakdown is not by religion, ethnicity or some physical quality. It is a delineation based not on what a person is, rather on what a person has. Even though there surely are have-not communities, we tend to think of this delineation as referring to individuals.

So, when thinking about the responsibility the "haves" must show for the "have-nots," our reflexive understanding is that this refers to the charitable obligations we have for those less fortunate, for those in need. There is nothing wrong with this understanding. But it can become a distorted understanding if we restrict our appreciation of the haves and have-nots only to individuals and do not extend the parameters of responsibility to communities.

There is a danger in placing burdens on communities. Who exactly in the community should shoulder the burden, especially when the challenge, is multi-faceted?

We know that collective responsibility has an inherent trap, that the responsibility is punted away toward others by everyone, assuring that nothing gets done. In the Jewish parlance, collective responsibility means nothing less than a shared burden from which no one can run away.

Much has been shared about the great challenges we face - most, but not all, being finance related. They boil down to "can we afford to be Jewish?" For some, it is not a question. But for others – and not an insignificant number of others – finances pose a huge challenge. Thankfully, there are many individuals and groups who are addressing this pressing matter. But like so many other communal issues, the burdens of the many are being shouldered by a precious few. With this type of response, burnout is inevitable.

So, it will come as a bit of a shock that we propose adding to that burden. It is not to suggest that we have ignored that burden, just that the issue is more pressing, even close to an emergency. We are speaking of the very small Jewish communities spread out across Canada, the have-not communities. Many are in imminent danger of disappearing. Some already have.

The obligation to look after the needy includes the obligation to look after needy communities that are far from having a critical mass to sustain themselves. These communities cannot afford schools, teachers or clergy. They are disconnected from where the action is, but have an intriguing history, a remnant of the past that is too precious to ignore.

We all can help, and in so doing, we will be helped in the process, as is always the case when help is extended. One way or another, the helper is always helped.

Simple, relatively inexpensive initiatives such as a "smaller communities shared programs" endeavour can have considerable impact. If every "have" synagogue or organization identified a community to partner with and held two programs a year – one in the smaller community and one in which the smaller community joined the larger one for an event, be it religious, educational or social – everyone would be enhanced, and the "have-nots" would be given a better hope of continuity.

Technology, including Facebook and Twitter, is no substitute for the real thing – people meeting and embracing people, and communities coming together in the spirit of shared responsibility. The resultant legacy is a gift that our posterity will cherish. But it cannot happen unless we will it, and do it.

– Rabbi Reuven P. Bulka

Dry Bones — MOB RULE IN AMERICA

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Harper's support for Israel is unwavering

Regarding the article "EU move on Hezbollah applauded, questioned" (*CJN*, Aug. 1), whatever one's politics, we, members of the Jewish community, must never forget how this government of Prime Minister Stephen Harper has been right beside us in defence of Israel and our interests here in Canada. Remember former prime minister Jean Chrétien with his Jewish cabinet ministers? Tokens to hide behind as his government turned away and pretended they couldn't see or hear. So as tough as it may be for regular Liberals or NDPers, we need to remember who our friends are when the next election is here. Otherwise, we will be on our own –again.

Patricia Starr
Toronto

• • •

Peace talk problems

As a lifelong supporter of a free and democratic State of Israel, I hope and pray that the peace talks recently initiated in Washington will bear fruit. What is troubling to me is that the Israelis and the Americans had to make all the concessions to even get the Palestinians to the bargaining table. Israel promised to release 104 Palestinian prisoners ("Protesters rally against Palestinian prisoner release," *CJN*, Aug. 1), many of whom were convicted for murdering innocent Israelis, and the Americans promised $4 billion in investment and aid to the Palestinian Authority. Nothing was asked of the Palestinians, even to concede that they would recognize Israel as a Jewish state. The Israelis even agreed to go back to the pre-1967 borders with some adjustments.

The world seems to have forgotten that Israel, from the time of its creation, has been rejected by the Palestinians and other Arab countries and its existence threatened by wars and intifadahs. The Palestinians are insistent that in the new Palestinian state, there will be no Jews, even those who would remain inside the borders of an independent Palestinian state. As a result, for the safety and security of those Jews currently in the West Bank, their land must become part of Israel proper in consequence of any peace settlement. Meanwhile, Hamas, which governs Gaza, is still committed publicly to the destruction of Israel. All the concessions being made by Israel do not bode well for a successful peaceful resolution.

Bert Raphael
Thornhill, Ont.

• • •

Time has passed for talks on *gets*

It is high time to stop the hand-wringing and agonizing about restrictive, potentially punitive Jewish divorce laws that can leave a woman in a failed marriage "chained" without the freedom to remarry. In her recent column ("Who will redeem the chained women?" *CJN*, Aug. 1), Norma Joseph urges readers to enlist the aid of rabbis and demand "education and real action" on this long-standing issue.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

Why? More than 30 years have elapsed since the problem of women unable to obtain a Jewish divorce, a *get*, from a husband rose to public consciousness, and still there is no solution. The window of opportunity for a remedy – indeed if it existed at all – has closed, and no amount of public angst is going to fix it. The rise of multiple, competing factions within Orthodoxy negates any possibility of a solution acceptable to all. If rabbis can't agree on the kashrut of raisins, how do you expect a consensus on something far thornier?

What "real action" does Joseph have in mind? Shaming a recalcitrant husband at his place of work or in the privacy of his home? Using civil laws and/or courts to act as enforcers of Jewish law? No and no.

My advice: Jewish law is what it is. Deal with it. Either don't get married under a Jewish wedding canopy, or do so and accept the risks and potential consequences.

Dorothy Lipovenko
Westmount, Que.

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Hope for peace, but play the lottery

Avi Issacharoff
The Times of Israel

Israeli President Shimon Peres, left, U.S. Secretary of State John Kerry, centre, and Palestinian President Mahmoud Abbas shake hands May 26 in Amman at the World Economic Forum on the Middle East and North Africa 2013. Despite the smiles, there's a long way to go toward achieving peace, the writer says. *[Flash90 photo]*

Negotiations on a permanent peace deal between Israel and the Palestinians began in Washington last week with little fanfare as the Israeli, Palestinian and American delegations met for an Iftar dinner.

The lack of festivities was due mainly to the low expectations by both sides, and not only among the leaders. Both the Israeli and the Palestinian public are treating this round of talks with a combination of disdain and apathy, as if everything taking place at the U.S. State Department or the Mayflower Hotel relates to some virtual reality that has nothing to do with the real one on the ground.

U.S. President Barack Obama sent his blessings ahead of the occasion, saying he had seen the two sides' desire for peace with his own eyes during his visit to the region earlier this year. Yet it appears that both teams were dragged by U.S. Secretary of State John Kerry to Washington against their will.

The lack of genuine desire, mainly on the Palestinian side, but also on the Israeli side, exists for two central reasons.

First, there is a complete lack of trust between Israeli Prime Minister Benjamin Netanyahu and PA President Mahmoud Abbas. Despite having met in the past, more than once, it appears that the two hold each other in little regard and don't believe in each other's ability or desire to deliver the goods.

Simply put, Abbas believes Netanyahu is unwilling to make peace, while Netanyahu believes Abbas is unable to. Both are sending out pessimistic vibes, giving those around them the feeling that nothing much will come of all this. This can be seen in their decision to send representatives to Washington instead of holding a high-level summit.

The first to issue a combative statement (at almost exactly the same time the talks began in Washington) was Abbas, who was quick to make clear, following his meeting with interim Egyptian President Adly Mansour, that the Palestinians see all Israeli settlements built after 1967 as illegal. According to Abbas, "In a final resolution, we would not see the presence of a single Israeli – civilian or soldier – on our lands." This despite the fact that in the past, he had already agreed to the notion of land swaps in exchange for settlement blocs. Conversely, Netanyahu has stressed recently that he would not allow for any scenario that would see settlements demolished.

What a great way to build a positive atmosphere as talks get started.

The second cause for lack of motivation is closely linked to the first. The odds of a peace agreement coming out of the current round of talks seem smaller than winning the lottery. Clearly Abbas will not accept anything less than what former Israeli prime minister Ehud Olmert offered him in September 2008 – that is, 93.7 per cent of the West Bank, relinquishing control of the Jordan Valley, an international authority to administer Jerusalem's holy sites (and, of course, giving up on Jerusalem's eastern neighbourhoods) and a symbolic return of refugees to Israel.

Netanyahu has made clear that he will not sign off on such an agreement, which, it should be noted, was rejected by the Palestinians anyway. Back then the PA asked for 98 per cent of the West Bank, sovereignty over the Temple Mount and the return of tens of thousands of Palestinians to their ancestral homes. Netanyahu, or any other Israeli prime minister for that matter, will be unable to pass anything even similar to that in the Knesset.

So why, in spite of everything, are the sides sitting down for talks? Mainly because the Americans are pushing and neither side wants to be blamed for torpedoing peace. Renewing talks will also reduce international pressure on Israel over the settlements (at least that's what Jerusalem would like to believe).

For his part, Abbas will get the prisoner release that will boost his popularity, despite criticism that he entered negotiations without demanding a settlement freeze. The negotiations will also likely have a calming effect on the West Bank. Fatah activists will likely display less enthusiasm to clash with IDF troops while talks are taking place.

On the other hand, it's important to remember that the anticipated failure of the talks may lead to renewed tensions and possibly another round of violence.

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ROMSPEN

Trinational work to counter anti-Semitism and racism

Sara R. Horowitz

in Toronto

The first time I travelled to Poland, my aunt called me up to chastise me. "If your grandmother knew, she'd never forgive you."

My maternal grandparents left eastern Europe for North America as a young couple with small children sometime between the end of World War I and the Great Depression. Within a few years, all of their siblings had joined them. The shtetl they left behind is located in present-day Belarus, but they always said they came from Poland. And once they left, they never looked back.

They weren't nostalgic for the old country. They told few stories of the life left behind. What they valued – family, Jewish ways – came with them and took root on a new continent. What few tales they told were about crushing poverty and the precariousness of Jewish life. Although their English always remained an immigrant tongue and would lapse easily into a more comfortable Yiddish, from the moment they stepped onto the ship that would carry them across the Atlantic, they vowed never to utter another word in Polish.

My aunt concluded our conversation. "At least don't spend any money there."

My grandparents' antipathy towards the place whence they hailed – an antipathy bequeathed to their progeny – wasn't unique among Jewish immigrants of their era. After all, they weren't expelled from their home. They made a considered choice to leave. They were happy to Americanize their young family, to acculturate to a place they saw as economically promising and hospitable to Jewish life.

And yet the judgment of history is less harsh. Coupled with a long record of anti-Semitism is also an equally long record of hospitality to Jewish culture and Jewish learning – so much so that the 16th-century Krakow Talmud scholar Rabbi Moses Isserles – known as the Rema – is said to have punned on the Hebrew word for Poland, Polin, asserting that God had led the Ashkenazi Jews to the area and told them, "*Poh lin*," Hebrew for "Rest here."

Recently, as I organized my suitcase for an extended field study trip that would end up in Poland, I couldn't help but recollect the conversation I had had with my aunt. It wouldn't be correct to say anti-Semitism has vanished in Poland. Far from it. Recent online discussions of the new ban on shchitah (ritual slaughter) of kosher animals reveals disturbing sentiments about Jews.

But my trips to Poland over the past decade have also shown me a finer side of the country. This summer marks the seventh anniversary of the extraordinary biennial program developed by my York University colleagues Michael Brown and Mark Webber – The Mark and Gail Appel Program in Holocaust and Antiracism Education – "Learning from the Past, Teaching for the Future." We travel with a trinational group of students – Canadian, German and Polish – who spend one month learning about Jewish life, and the destruction of Jewish life, as well as about the rich Jewish culture, the decimation of that culture, and about the tenacity of Jewish life and culture, and its miraculous survival.

When we travel through Poland and Germany, we cohere as a group who interact with colleagues, educators, journalists, museum directors and curators, and memorial site workers. The Poles we study and work with are interested in Jewish life and culture, committed to facing up to Poland's mixed record, and to forging relations with contemporary Jews. In this, they come to resemble their German peers, facing up to a past that contains unspeakable horrors, but also an intellectual and spiritual heritage that is still with us.

We all come with questions. To say that we come home with answers would be only partly true. We find some answers, true, but we develop more questions – questions that could drive a lifetime's reading, study and research.

Call it an occupational hazard, but I have great hope for the current generation of young people – both those I have come to know on my own campus, and those I've had the privilege to work with in other countries. They show a great sensitivity to all sorts of racism and an idealistic desire to better the world.

I'll be tweeting on behalf of our group as we make our way through Germany and Poland this month. You can follow our encounters at @prof_srh.

More brilliant than brave

Rabbi Dow Marmur

in Toronto

Rabbi Jonathan Sacks, chief rabbi of the United Hebrew Congregations of the Commonwealth, is due to retire at the end of this month. The Wikipedia entry about him cites an article in the London *Jewish Chronicle* in which I described his refusal to attend the funeral of a well-known and highly respected Reform rabbi in Britain as "neurotic and cowardly."

I've written about Rabbi Sacks in a similar vein when I reviewed one of his books, in which he made changes in a second edition because some of his Orthodox colleagues objected to a passage they perceived to be too liberal.

In all my reviews, I've expressed my admiration for his erudition and gladly admitted to having learned much from his writings. He's one of the most articulate and incisive exponents of contemporary Judaism, not least when speaking to non-Jews.

Rabbi Sacks' message to Jews has, alas, been more complicated. Seemingly trying to placate his right wing as the price for surviving 22 years in office, he has often been grossly unfair to non-Orthodox Judaism. In his writings, he has even avoided quoting arguments in support of his views because they were put forward by non-Orthodox Jewish thinkers.

However, on the eve of his retirement, Rabbi Sacks seems to be starting to show his urbane and – yes – more liberal colours. Speaking at a star-studded dinner last June in his honour, he's quoted as having described the growth of ultra-Orthodox Judaism as "a threat to world Jewry." He wouldn't have said anything like that when in office.

A former president of Britain's United Synagogue, the group of mainstream Orthodox congregations that's the major sponsor of the office of the Chief Rabbi and himself a Sacks supporter, admitted to the London *Jewish Chronicle* that "as chief rabbi, he was politically constrained by the position" and speculated that "perhaps now he feels freer to express himself in the way he would like."

A rabbi who doesn't say what he or she believes out of fear of criticism deserves to be called a coward. But a rabbi who's prepared to make amends and now tell it as it is, even if some may consider it too little, too late, deserves applause and encouragement. That's why this column is intended as a tribute.

Non-Jews, not constrained by internal Jewish squabbles, have always had high praise for Rabbi Sacks. Britain's current prime minister and all his living predecessors, as well as the Archbishop of Canterbury and those who preceded him in office, together with many other leaders in Britain and abroad have heaped praise on him. They've spoken about how much they've personally benefited from his wise counsel.

Perhaps now also his Jewish colleagues, who appreciate Rabbi Sacks as a teacher and wish to learn from him even though they don't share his Orthodoxy, will be able to say the same. Many non-Orthodox rabbis have sat, literally or figuratively, at the feet of such giants of contemporary Orthodoxy as rabbis Joseph Soloveitchik, Eliezer Berkovits and David Hartman.

I believe that exponents of Reform, Reconstructionist and Conservative Judaism, rabbinic and lay, would like to add Rabbi Sacks to this list. They'd want to join him in his expressed endeavour to bring back to the centre of Jewish life the assimilated and the fanatics, whom he characterized in his pre-retirement speech as "those who embrace the world and reject Judaism, and those who embrace Judaism and reject the world."

It's the challenge of all the mainstream religious movements in contemporary Judaism, not least those whom the now outgoing chief rabbi of the United Hebrew Congregations has hitherto shunned, and even vilified.

He said in the same speech that only the Jewish centre is capable of fighting the anti-Semitism and anti-Zionism that's poisoning the minds and hearts not only of the ignorant and gullible but also, more ominously, of Jewish and non-Jewish intellectuals. I hope that this means that instead of seeking to distance himself from centrist religious movements, which he seemed to have been doing while in office, he'll now want to co-operate with them.

Mercifully, the chief rabbi of the United Hebrew Congregations of the Commonwealth has had no jurisdiction in Canada, but Rabbi Sacks has many readers and admirers in this country. We look forward to continue to be inspired and motivated by him without being given the cold shoulder because we pray in a different shul.

Israeli Arab and Jewish teens at camp together

Heart to Heart participants Maayan Mamet, 15, left and Hamada Masarwi, 14, share a moment at the Noor Cultural Centre last week. ***[Ron Csillag photo]***

Ron Csillag
Special to The CJN

Like a long-married couple, Maayan Mamet, a Jewish 15-year-old Israeli, and Hamada Masarwi, 14, an Arab-Israeli, complete each other's sentences.

"We are all the same," says Hamada, who lives in the northern Israeli town of Kfar Qara, referring to the Jewish and Arab teenagers with whom he'd just spent several weeks in Canada.

"I don't believe in war," Hamada goes on. "If we kill Jews, they kill us. We must find a solution. We are all human."

Maayan, who lives not too far away in Maor, a moshav, interjects. "They are just like us," she says of her new Arab friends. "They love the same things. We are like family now. We prove that Arabs and Jews can be together. We are the key to change."

Which was the point of Heart to Heart, a program, now in its third year, that brings 20 Jewish and Arab/Palestinian youths from Israel to Canada for a three-week "coexistence" program hosted by Camp Shomria in Perth, Ont.

It's an outgrowth of an award-winning program in Israel, Children Teaching Children, which provides tools to middle schoolers as they grapple with issues of national identity and conflict over a shared land. CTC is operated and funded by Givat Haviva, a non-profit educational foundation that fosters equality and understanding between Arabs and Jews in Israel.

Also partnering in Heart to Heart is Hashomer Hatzair, a secular Jewish youth movement founded in 1913.

For 2-1/2 weeks at Camp Shomria, the 11 Arab/Palestinian Israeli teens and nine Jewish Israelis, all aged 14 or 15, frolicked in a typical camping environment. At a meeting last week at Toronto's Noor Cultural Centre before some 200 Jewish and Muslim supporters of the project, the teens spoke glowingly of the experience, with some privately recounting their first terrifying time in a canoe. They also took in the sights in Ottawa and Toronto.

But more importantly, in living, sleeping, talking and eating together, they learned about dialogue, mutual respect and seeing "the other" as human.

"The idea is that this is going to be Israel's next generation of leaders," program co-ordinator Dalia Kursner told *The CJN*. "There are big differences between hearing parents saying they are tolerant and liberal, and living it. Never again will they be able to say they have no partner for peace."

While the kids did speak among themselves "specifically" about the Arab-Israeli conflict, rarely did they get into topics like terrorism, Hamas or Jewish settlements, Kursner said.

All the participants live in northern Israel, she noted. The program is open only to Israeli citizens – Jewish and Arab – but not to teens in the West Bank and Gaza.

Many of the Jewish teens, including Maayan, learned to speak some Arabic. The participants have also pledged to stay in touch on Facebook and other social media tools.

But as keynote speaker Patrick Martin sees it, keeping up contacts so impersonally reflects ongoing tension.

"Some of these folks live only a few kilometres apart," said Martin, the *Globe and Mail*'s Mideast correspondent. "Keeping in touch [personally] may be difficult."

Recent uprisings in Arab lands like Tunisia and Yemen began with a single person, Martin said. Change "begins with small steps from real people, and they can topple governments."

Last week's meeting of the participants and their supporters came on the heels of reports of a breakthrough in U.S.-brokered peace negotiations, in which diplomats said that reaching an Israeli-Palestinian peace deal within nine months is a target.

Martin also made note of a meeting that very morning in Jerusalem, where a delegation of Palestinian officials was greeted at the Knesset, with Israeli and Palestinian flags displayed side by side. "To my knowledge," he said, "that has never happened before."

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Four Canadian families join 'Children's Aliyah Flight'

231 North Americans make aliyah

CJN Staff

Nefesh B'Nefesh's first-ever "Children's Aliyah Flight" took off last week for Israel with 231 North American olim. Among them were 41 families and a record number of 106 children (56 girls 50 boys).

Among the olim making aliyah was the Sheffield family from Ottawa. Arthur Sheffield, 60, and his wife Gittel, 64, are moving to Ramat Beit Shemesh. The Bouskila family, from Montreal, including Salomon Bouskila, 56, his wife Yvonne, 47, along with their children, Moshe, 9, Hila, 15, and Yael, 17 are moving to Ashdod. Also moving to Ashdod is the Meshwork family from Thornhill, Ont.: Jason Meshwork, 38, Allison Brown, 35, and their children Levi, 8, Roman, 6, Ivy, 3, and Moses, 1.

"We are very excited to have the opportunity to make aliyah to join part of our family already in Israel, and to live in the land of our people," said Arthur and Gittel.

"It is an opportunity of a lifetime that we have the merit to enjoy the retirement years of our lives."

Close to 1,000 children from the United States and Canada are expected to make aliyah to Israel in 2013 with Nefesh B'Nefesh, an organization that facilitates aliyah from North America and Britain.

This is an increase of 20 per cent compared to 2012, when 822 children made aliyah.

This flight was facilitated in co-operation with Israel's Ministry of Immigrant Absorption, the Jewish Agency for Israel and the Jewish National Fund.

Nefesh B'Nefesh is celebrating its 11th anniversary this summer, marking more than a decade since its inaugural charter aliyah flight in 2002.

"As we welcome our 35,000th oleh, it is exciting to see so many children amongst the Zionistic modern day pioneers who are helping to build and secure the future of the State of Israel", said Tony Gelbart co-founder and chair of Nefesh B'Nefesh.

"This new generation is joining young adults volunteering for the IDF and olim moving to Israel's north and south to help strengthen the periphery, to infuse the country with renewed passion and idealism."

The Meshwork family at JFK Airport in New York City as they get ready to make aliyah to Israel with Nefesh B'Nefesh. (Shahar Azran photo)

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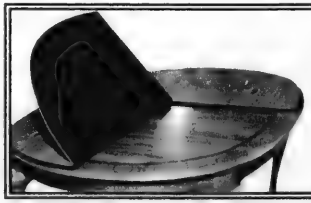

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Weizmann chair urges girls to enter science

School offers fellowships for women to pursue academic career

Carolyn Blackman
Staff Reporter

Varda Rotter, chair of the Weizmann Institute's department of molecular cell biology, says it's up to girls to find their own way in the world of science.

Rotter, 66, who is married with two daughters and eight grandchildren, said on a recent visit to Toronto that girls are capable of doing everything, but they're not treated equally.

"They have to promote their gender, but they don't want to be promoted because they are women. Some things have not changed."

Born in Germany, Rotter earned her PhD in cell biology from the Weizmann Institute in 1976. Following postdoctoral research at the Massachusetts Institute of Technology, she returned to Israel and joined the faculty of the Weizmann Institute.

She also serves as the president's adviser for advancing women in science and is director of Israel's Women's Health Research Center.

Varda said that while 50 per cent of PhD students at Weizmann are women, they make up only 13 per cent of its professors.

"We call it the scissor effect. There is a point where women just don't go on."

To encourage women, she said, for the past six years, the school has offered postdoctoral fellowships of $50,000 for two years to 10 women who want to pursue an academic career.

"Weizmann wants to encourage Israeli women to choose that track."

A genetic engineer, Rotter and two other Weizmann scientists first cloned and characterized the p53 gene, and showed that it actively prevents cancer.

It has since been found that p53 is non-functional in about half of all cancers, making it the most frequently altered gene in tumours.

The gene, known as the "guardian of the genome," puts the brakes on cancer when a cell's DNA is damaged. When these "brakes" aren't functioning properly, there is nothing to stop a normal cell from transforming into a cancerous one.

Rotter is searching for ways p53 can be used to stop the proliferation of cancer cells.

She was in Toronto to attend a conference on p53 arranged by Dr. David Malkin at the Hospital for Sick Children.

"A good p53 gene is a guardian against cancer, but sometimes it turns into a mutant. We are trying to find ways to reverse this. Our collaboration with [the hospital] is a blessing," she said.

In the day-to-day life of a scientist, she said, there is no one "aha" moment.

"Every day is an 'aha' moment."

Scientists, she said, must have devotion, tenacity and belief.

"We have to take advantage of other people's work. They have been the first to discover something, but we have to keep going."

Varda Rotter

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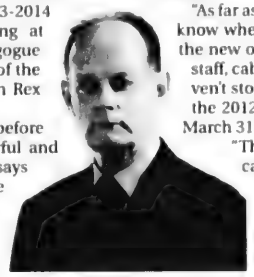
CBC's Rex Murphy to open Winnipeg campaign

Target set at over $5.8 million

Myron Love
Prairies Correspondent

WINNIPEG — Gail Asper is looking forward to a full house for the Combined Jewish Appeal 2013-2014 campaign kickoff evening at the Shaarey Zedek Synagogue on Sept. 10, and the star of the evening will be CBC icon Rex Murphy.

"I have heard Rex before and he delivers a powerful and captivating message," says Asper, who is chairing the annual campaign for a second year. "Orators like him are few and far between, so it's exciting that we will be bringing him to Winnipeg to speak. We anticipate a large crowd."



Rex Murphy
(CBC photo)

The CJA campaign here has been upping the ante every year now for the past 10 years or more, reflecting the growing size of the Jewish community, which the Jewish Federation of Winnipeg now estimates to be more than 17,000. (In recent years, most of the growth has come from Israeli families relocating here.)

Last year's target was $5.56 million. The goal for the coming year is to raise $5.817 million.

"As far as I am concerned, it's hard to know where one campaign ends and the new one begins, because the CJA staff, cabinet and division chairs haven't stopped working, even though the 2012 campaign officially ended March 31," Asper said.

"That being said, the 2013 CJA campaign formally launches on Sept. 1.

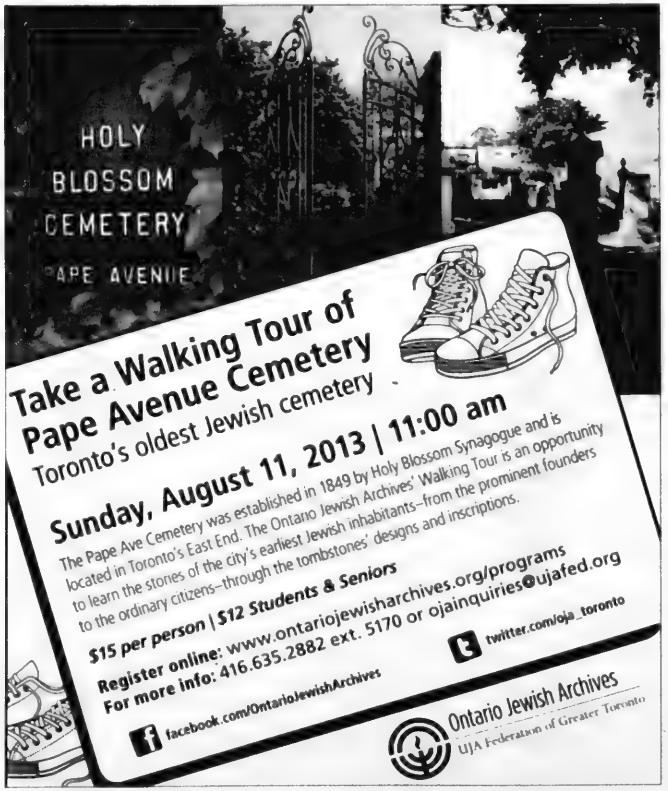
"One thing we all agree on: people need to know more about what the campaign is all about and all of the vital agencies and programs it supports, here in Winnipeg, nationally, in Israel and in challenged Jewish communities around the world. If everyone was provided with this information, who wouldn't feel compelled to support the CJA generously?"

Asper said that Winnipeg's CJA drive has one of the highest campaign participation rates among North American federated communities.

"We have a lot to be proud of," she said. "But there are still thousands of members of the Jewish community who haven't had the opportunity to contribute to the CJA. I firmly believe that if they understood the important work the federation and its partner agencies do, they would become supporters. It's our job to educate them, one donor at a time."

The Women's Philanthropy chairs for 2013-14 are Daniella Jacobsohn and Mira Narvey while the Young Adult Division campaign chair is Lindsay Sawyer.

Super Sunday is scheduled for Sept. 29.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Agencies get boost after record CJA haul

Myron Love
Prairies Correspondent

WINNIPEG — There are a lot of smiling faces among staff at the many Jewish organizations that serve the community here.

Thanks to another record year for the Combined Jewish Appeal, every one of the Jewish Federation of Winnipeg's beneficiary agencies has received a substantial increase in its allocations – in some cases even more than the agency requested.

CJA met its $5.56-million target for the 2012-13 fundraising drive, the latest in a more-than-decade-long string of yearly increases for the campaign, leaving some $127,000 more to allocate this year. The goal for the 2013-14 campaign is $5.82 million.

"It has been a very gratifying year," said Adam Levene, chair of the Jewish Federation of Winnipeg's allocations committee. "Because the campaign was so successful, we had more money to give out."

Adam Levene

The largest increase this year went to Jewish Child and Family Service. The allocations committee granted JCFS' request for $70,600 more for a total of $782,600 for 2013-2014. The grant includes $12,000 for a satellite daycare whose location has yet to be determined.

JCFS is the second-largest recipient of CJA funding after Gray Academy of Jewish Education. The community's junior kindergarten-to-Grade 12 Jewish day school last year received $895,000. The school requested and received another $20,000 for this year. The school also receives funding from the provincial government, which funds all private schools in the province at the rate of 50 per cent of public school funding, which translates into about 40 per cent of Gray Academy's annual budget.

The Kaufman Silverberg Jewish Library – which is in the school's basement (both are housed at the Asper Jewish Community Campus) – had its grant bumped up by $5,000, from $55,000 to $60,000.

The Rady Jewish Community Centre, the campus building's other major tenant, asked for and received $19,500 more, for a total of $498,000, while the Jewish Heritage Centre of Western Canada received $10,000 (for a total of $65,000) as per its request.

Camp Massad, the 60-year-old Hebrew language camp just north of Winnipeg, received the largest increase dollar-wise, more than doubling its allocation from $37,500 last year to $80,000 for 2013-2014. Massad is in the midst of $1-million fundraising campaign to pay for a major upgrade to its camp site. B'nai Brith Jewish Community Camp received a more modest, but still substantial, $10,000 raise to $55,000 for the coming year.

Agencies based outside the campus also received generous increases. The most important of these agencies is the Gwen Secter Creative Living Centre in North Winnipeg. The centre provides Jewish seniors with a variety of programs and companionship. It's responsible for preparing kosher meals for shut-ins (meals on wheels), Jewish patients in hospitals and Jewish prison inmates. The centre received a $12,500 boost, to $129,000 for 2013-2014.

The Shalom Residences – the group of group homes in north Winnipeg for Jewish adults with intellectual disabilities – was given an additional $10,000 (for a total of $30,000).

The federation also supports a couple of off-site educational programs. Reform Congregation Temple Shalom's religious school received $3,000 more (a total of $8,000) while Chabad's Jewish Learning Institute saw its grant triple to $15,000.

JRH head resigns after losing 'support'

News articles raise questions about expenditures

David Lazarus
Staff Reporter

MONTREAL — André Ibghy stepped down June 20 as executive director of Laval's Jewish Rehabilitation Hospital (JRH) after 16 years despite the continued backing of the institution's board of directors because of what he calls the "evaporation of political support" for his part-time status.

Ibghy, 58, served four successive four-year mandates as part-time chief administrator of the 58-year-old public and bilingual facility, during which the institution expanded and flourished, he told *The CJN*.

Ibghy described his years at the JRH as a period of "spectacular development." The JRH has 132 beds and more than 550 employees.

But Ibghy's continued tenure at the hospital appeared to become less politically tenable following a series of articles over the last few months in the *Journal de Montréal* that questioned certain expenditures made under his administration, as well as why he has maintained his architectural practice while serving as JRH executive director.

But he insisted that no one pressured him to quit.

"I decided to resign from my position as executive director despite the continued support of the board, as it became increasingly difficult to [reconcile] the increasingly complex demands of both positions with the added strain occasioned by the loss of the ministry and regional health board support," Ibghy said in an email exchange.

Ibghy said that when he was hired as the JRH's executive director in 1997, it was clear to all parties that that it would be on a part-time basis while he continued his architectural pursuits.

"My practice as an architect was fully and repeatedly disclosed to my board of directors and [to] the Ministry of Health and Laval Regional Health Board from the day I was hired... to the most recent disclosures of my other professional activities at the time of the renewal of my contract in 2011," Ibghy said.

André Ibghy
[Courrier Laval photo]

"This authorization was repeatedly offered me through the signature of four successive mandates."

He said ministry officials were on the selection committee when he was first hired at the JRH.

But the climate has changed, Ibghy suggested, with issues such as being a part-time executive director while having an architectural practice becoming "more politically sensitive."

"Years ago, no one paid attention," Ibghy said. "I was doing a great job at the JRH, and no one bothered. Now it's a whole other context, and I had to take that into account."

In an earlier interview, Ibghy characterized his relationship with the JRH as a "28-year love affair" and his board as "intimate family."

Before becoming executive director in 1997, he worked for 12 years as a JRH volunteer, as a board member and president.

Ibghy's architectural projects over the years have included the Segal Cancer Centre at the Jewish General Hospital, the Miriam Home's Lori Black Centre, the expansion and renovation of the Cummings House (housing Federation CJA); the Montreal Holocaust Memorial Centre, and the Mount Sinai Hospital's relocation from Ste. Agathe des Monts.

He's also project architect for the new Shriner's Hospital for Children and part of the "Master Architect Consortium" for the McGill University Health Centre (MUHC).

Ibghy said he would devote himself more fully to his architectural practice, but will miss the JRH, which began as the Jewish Convalescent Centre in 1955 and became the Jewish Convalescent Hospital in 1962 before finally being renamed the JRH in 1988.

"It's just a special place," he said.

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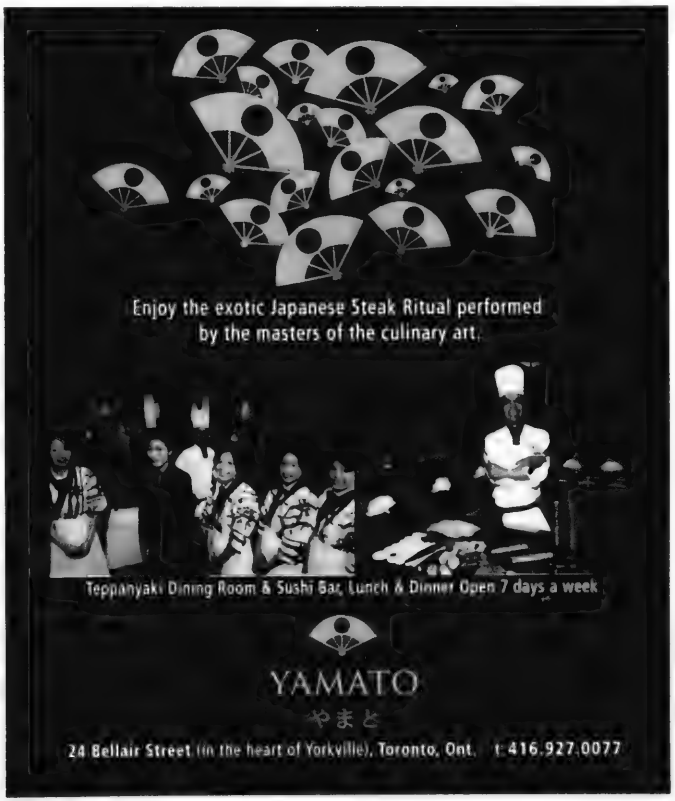
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Author's works incorporate Jewish, lesbian personas

Myron Love
Prairies Correspondent

WINNIPEG — Leslea Newman came out as a lesbian in 1983.

"I had previously pushed my Judaism away," she told the 21st World Conference of GLBT Jews at the event's closing luncheon last month at the Winnipeg Convention Centre. "But once I came out, I realized that I didn't fit in anyway. So I took back my Jewish identity."

The award-winning author of 65 books and the former poet laureate for the city of Northampton, Mass., added that she realized that being Jewish was an ideal training ground for dealing with her lesbian identity.

"I was taught growing up that community and social justice were very important. I was also surrounded by strong, pushy women," she recalled.

"There were no books out in 1983 about Jewish lesbians. So I had to create my own."

Newman spoke twice at the conference, the first such gathering to be held in Canada. Her first presentation was titled "The Gender Dance: Picture Books that Challenge Stereotypes."

For her second appearance, she read a number of her poems that reflect both her Jewish and lesbian identities. Her first poem was a tribute to her grandmother, the late Ruth Levin.

She concluded with a couple of short poems that she wrote in memory of Matthew Shepard, a gay student at the University of Wyoming who was tortured and murdered in Laramie, Wyo., in October 1998 in a hate crime. Newman was in Laramie just after the murder as the keynote speaker at a gay awareness week. One of her poems was called *October Mourning: A Song for Matthew Shepard.* Newman wrote the second poem from the perspective of the fence on which Shepard was left to die.

The bulk of the presentation however was a 25-minute reading of her short story *A Letter to Harvey Milk.* Harvey Milk was the first gay politician to be elected to public office in California. In 1972, he was elected a city supervisor in San Francisco. Less than a year later, he and mayor George Moscone were gunned down by a disgruntled former city supervisor named Dan White.

Leslea Newman

Newman's *A Letter to Harvey Milk* is written from the point of view of a fictional retired former kosher butcher named Harry Weinberg, who knew Milk as a kid growing up in New York and met him again years later in San Francisco. Harry narrates the story in the words of a stereotypical New Yorker. The retiree with too much time on his hands decides to take a creative writing class for seniors. The teacher asks the students to write letters to people from their past. Harry chooses to write to Milk, because he finds writing to his late wife or his parents to be too painful.

In his letter to his late friend, Harry exhibits a relatively open mind toward Milk being gay while showing in his words the traditional views of his generation on homosexuality. The teacher is so impressed by his letter that she wants to publish it. He declines, but invites her out for coffee, where she reveals that she, too, is gay and that her parents haven't spoken to her for eight years.

He encourages her not to give up hope for a reconciliation. The story, which Newman related with humour, is based, she said, on her own grandmother, who, like Harry, never wanted to share stories of her past.

The story, she added, has also been turned into a play and a short film – the film was created by a student at McGill University – and an award-winning musical with 18 original songs.

Rabbi lectures on sexual ethics

Myron Love
Prairies Correspondent

WINNIPEG — Rabbi David Dunn Bauer came to the rabbinate somewhat late in life.

Rabbi Bauer, who was ordained by the Reconstructionist Rabbinical College in 2003, spent the first 20 years of his adult life working internationally directing theatre and opera. From 2000 to 2010, he served as spiritual leader of congregations in Great Barrington and Amherst, Mass.

He's currently a queer spiritual counselor based in San Francisco and serves as the Bay Area director of programming for Nehirim, a national U.S. group for gay, lesbian, bisexual and transgender Jews.

As well as leading services at the 21st World Conference of GLBT Jews, held July 5 to 7 in Winnipeg – it was the first time a Canadian city has hosted the event for gay, lesbian, bisexual and transgender Jews – Rabbi Bauer led two workshops, the first on July 6 on "Jews and Gender Non-Conformity in Cinema" and the second on July 7 focusing on comparing traditional Jewish sexual ethics with gay sexual ethics.

Keynote speakers at the conference were transgender memoirist and poet Joy Ladin, and Jay Michaelson, the founder of Nehirim and the author of five books, most recently *God vs. Gay? The Religious Case for Equality.*

In his July 7 talk, Rabbi Bauer defined sexual ethics as a community's "self-imposed taboos."

Orthodox Judaism, he pointed out, emphasizes modesty. "It is not considered proper among Orthodox Jews to see other men naked," he said, also citing the rules in the Torah about not uncovering nakedness.

Orthodox Judaism, he continued, also teaches that we have an obligation to please our partners sexually and that the primary purpose of intercourse is for procreation.

The basic rule for gay sexual relations, he noted, is to do no harm. In other words, members of the gay community have to be always aware of the possibility of sexually transmitted diseases and take the appropriate protective measures.

Also important in sexual relations in the gay community is mutual consent and good communication between partners.

"Jewish sexual ethics are defined by tradition," he noted. "Gay sexual ethics are determined more on a personal level."

Rabbi Bauer also spoke about the position of power among men vis-a-vis women in a traditional Jewish relationship, a situation that may or may not be part of a gay couple's relationship.

Come to Israel to see...the birds!

Diane Koven
Ottawa Correspondent

OTTAWA — There are many reasons for tourists to visit Israel, including beautiful scenery, the holy sites of several religions and archeological wonders.

But Yossi Leshem, director of the International Center for the Study of Bird Migration in Latrun, wants to add birds to that list.

On a recent visit to Ottawa to attend the World Congress of Birdlife International, a gathering of 120 bird organizations from around the world, Leshem met with *The CJN* prior to his presentation to a local birding group. Leshem and his colleague, Dan Alon, director of the Israel Ornithological Center, expounded on Israel's huge potential to attract birders from around the world.

"The number of birds [in Israel] divided into the size of the country is a world record. Five hundred million birds fly over Israel every year," Leshem said.

There are also a tremendous variety of birds, as Israel is at the junction of three continents. In Canada, for example, there are two types of eagles, while Israel has 12, Leshem said.

Tourism is just one area his centre is promoting.

"We are building an Internet portal so that the birder who wants a list of species can match them, and the portal will tell him when and where to go to see them," Leshem said.

His research has had more serious and life-saving applications as well.

A study done specifically for the Israeli Air Force, which tracks the movements of birds, has, according to Leshem, reduced collisions by 76 per cent and saved the lives of many pilots. This information can now be shared with other countries, too.

Margaret Atwood with Yossi Leshem, right

"Migrating birds know no boundaries," Leshem said.

His centre also works with Jordanians and Palestinians on various bird-related projects.

For instance, who knew that barn owls eat rodents, or that each one can eat 15 to 20 rodents per night?

By employing barn owls in farmers' fields to do the job often done by pesticides means that crops are safer both for humans and also for the birds that stop in the fields. There are now more than 3,000 nesting boxes throughout Israel, and several hundred have been placed in Jordan and the Palestinian Authority.

The collaboration is also a small step in the peace process, but every bit of people-to-people co-operation is helpful, Leshem said.

At the Birdlife International meeting, Leshem said he was happy to see his "old friend," renowned novelist Margaret Atwood, whom he met in Israel three years ago when she was awarded the Dan David Prize at Tel Aviv University.

As joint honorary president of Birdlife's Global Rare Bird Club, Atwood was extremely interested in seeing the birds of Israel during her visit. Leshem invited Israeli author Meir Shalev to accompany him and Atwood on a bird tour, combining literature and birding in the outing.

From Ottawa, Leshem and Alon continued on to Toronto for five days of lectures and meetings, and then to Winnipeg, where they were hosted by JNF Manitoba and Manitoba's immigration and multicultral minister, Christine Melnick.

"Next year, Minister Melnick will host me, [Palestine Wildlife Society co-founder] Imad Atrash and Gen. Mansour Abu Rashid of Jordan in a follow-up tour for regional co-operation in our region, supported by Canadians," said Leshem.

For more information, visit www.birds.org.il.

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Hannah wanted to do something different

Continued from page 1

She's been featured in *Chickadee* magazine and was named a Champion of the Earth in *Owl* magazine.

Hannah's aware that other kids have blogs, but says they tend to be about their authors or pop culture. She wanted something different.

"I didn't want to make a blog that was all about me like some others kids do," she says. "I wanted to do something I was passionate about, and I was always passionate about the environment. I always loved nature."

And unlike many blogs that are mere aggregations, snippets or links to websites, Hannah prefers longer, original entries.

"I usually do long posts because I just have a lot to say. I let it out!" She updates about twice a week, and her social media-savvy parents, Eric and Candace, help her edit and proofread.

"But school comes before anything," she adds quickly. Not surprisingly, Hannah, who's about to enter Grade 5, earns As and Bs.

As a veteran eco-blogger, Hannah's tips include making your own enviro-friendly cleaning products from vinegar, borax and baking soda.

"That one got a lot of hits and comments, because that was so simple and you can do that really easily," she says.

For this year's Earth Hour and Earth Day, she listed several dos – unplugging unused electronics, planting vegetables, organizing neighbourhood cleanups – and don'ts – littering, using plastic bags and water bottles and leaving unneeded lights on.

She smiles. "I enjoy it so much because I know I'm making a difference. I love inspiring people to commit to making a difference. Whenever I do an interview, it's always good because I know that they're spreading the word and I know that people are doing my tips, like eco-friendly cleaning supplies or the Earth Hour pledge. It just feels so good. It's not something that most kids do."

For Free the Children, she took part in the campaign *We Create Change* that collected pennies to support the group's water projects in developing countries ($25 buys clean water for one child for life; the effort raised $1.4 million in total).

Hannah launched the project at two schools, and helped raise 97,500 pennies, or $975.

"It was amazing!" she enthuses. "That equals clean water for 39 people for their entire lives. It just feels really good."

Besides her parents, her role models are David Suzuki and his daughter Severn, the Kielburgers, Terry Fox, and legless activist Spencer West.

And - no surprise again - she knows what she wants to be when she grows up: an environmental activist.

If she had a slogan, it would be: "Little things add up to make a big difference."

Her advice for kids and others hoping to make a mark on the world is simple: "Follow your passion. If you want to make a difference and you think that people won't like it, you should just keep doing it. I know that I'm probably not going to stop my blog for a long, long time 'cause it really gets the word out. If I stop then I'll miss it."

Queen's Park bans annual Al-Quds rally

JTA

Jewish groups welcomed a decision by Queen's Park sergeant-at-arms to refuse to issue a permit to the annual Al-Quds Day protest, traditionally held on the grounds outside the Ontario legislature building in Toronto

The legislature's sergeant-at-arms, Dennis Clark, informed B'nai Brith Canada and the Centre for Jewish and Israel Affairs (CIJA) that this year's permit was refused for reasons of "public safety." The rally, marking the annual worldwide protest of Israel's control of Jerusalem, was to take place this past Saturday, Aug. 3.

In 2011, CIJA videotaped the Al-Quds Day protest held on the legislature's grounds. Speakers accused Israelis of being "racist," "inhuman" and "barbarians" who "suck the resources and blood from people all around the world," statements CIJA said at the time was "reminiscent of historic anti-Semitism."

One speaker referred to Israel as a cancer that must be killed. Footage also showed protesters displaying the image of the late Iranian supreme leader Ayatollah Khomeini, who created Al-Quds Day in 1979, and the flag of Hezbollah, which is banned in Canada as a terrorist organization.

CIJA provided the video to Clark, and over the past two years, was in regular contact with him to ensure that the legislature's grounds "are not abused as a venue to showcase such vile rhetoric."

B'nai Brith said it had raised the same concerns with Clark and House Speaker Dave Levac earlier last week.

"This rally must be seen for what it truly is," said Frank Dimant, CEO of B'nai Brith Canada, "an Iranian-sponsored hatefest used for the express purpose of blaming Jews worldwide for problems across the globe."

Shimon Fogel, CEO of CIJA, also applauded the move but cautioned that organizers of Al-Quds Day may reject the ruling and proceed without authorization.

"In light of this possibility, we ask that the legislature take appropriate measures this weekend to uphold its decision," he said last week.

Stein to tweet photos from the climb

Continued from page 3

To train for the climb, Stein has been hiking for roughly three hours every Sunday, as well as training in the gym throughout the rest of the week, since January.

While he's away, Stein will be tweeting photos from the climb to raise more awareness about the project.

Stein said the goal for the team was $250,000, and by the end of July, they had already raised more than $335,000. His personal goal was originally $10,000, but he collected more than $25,000.

"My goal was $20 from a lot of people, as opposed to a couple of big donations," he says.

The social media professional first posted his donation link on Facebook and other social media sites on Feb. 12 around midnight, and overnight, he raised $1,200.

Since then, he's been sending out emails asking for donations and has continued to repost his donation online.

He said it's been interesting to hear from people who choose to donate. He said there are people he hasn't heard from in years who made donations and sent personal notes about how they were touched by one of 50 blood-related diseases that can be treated using stem cells.

Stein has some experience climbing mountains, but Kilimanjaro is a big undertaking nonetheless.

"I wouldn't say I'm an avid mountain climber. I've never done anything of this magnitude," he said.

But the importance of the climb is that it not only gives him a personal challenge, but also the feeling of helping the community.

"I see it as a chance to carry the torch," he said. "To try to help all Canadians who would ever find themselves in need of a transplant."

Follow the adventurers on Twitter @ Climb4Cord.

Pictured with JUMP's director of strategic development Alana Kayfetz, third from left, are event co-chairs, from left, Isaac Apter, Orli Kessel, David Steckel, Stephanie Silverman and Jared Gaber. ***[Barry Roden photo]***

JUMP wine festival sells out

CJN Staff

Some 250 young professionals and community members wined and dined in support of Toronto's Jewish Urban Meeting Place (JUMP) on Aug. 1.

"It was moving to see the enthusiastic response from our community. JUMP plays such a crucial role in the post-university life of GTA young professionals. We were so thrilled to be supporting the work they do with this exciting event," said Stephanie Silverman, one of this year's Wine Festival co-chairs.

Now in its second year, the festival returned to Arta Gallery for a night of fine wines and food.

Guests were treated to a sommelier lesson from Adam Bekhor, tasting kosher wines from across the globe and dining on Asian-themed appetizers courtesy of Clearwater Catering. One lucky guest went home with a round trip ticket to Israel, compliments of El Al Airlines.

JUMP is a non-profit organization that provides social, educational, volunteer, and leadership opportunities for young Jewish adults from 22 to 34. The turnout reflects the community of dedicated young people JUMP has fostered since it started in 2007, said Alana Kayfetz, JUMP's director of strategic development.

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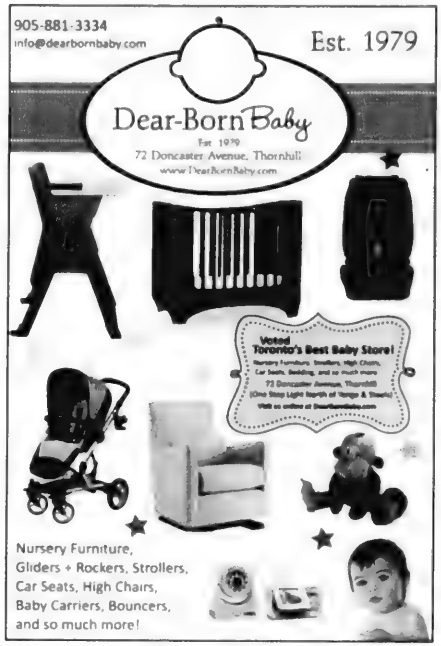

Happy rebirth-day

Jewish & Digital

Mark Mietkiewicz

Welcome back! It's sort of like a birthday around here. Or perhaps, a "rebirth-day." Whether you're a newspaper column or a human being (or the world which will be blowing out 5,774 candles shortly), birthdays plays a significant role in the Jewish calendar.

At first glance, it seems that the Torah does not have a lot to say about birthdays. The *Encyclopedia Judaica* is very blunt on this topic: "There are no positive data in the Bible or in rabbinical literature concerning birthday festivals among the ancient Jews." **[http://bit.ly/jbirth1]** Lynn Harris points out that there *is* one birthday party mentioned in the Torah, but it's for Pharaoh! (Genesis 40:20). **[http://bit.ly/jbirth2]**

Rabbi Yanki Tauber explains that Judaism traditionally observed the death (yahrzeit) of an individual, while the anniversary of a birth did not get as much attention. He says that's logical, since a yahrzeit commemorates a lifetime of achievement. However, the rabbi then suggests that the birth of a child does merit celebrating in our tradition. "Birth marks the point at which your body received and fused with your soul, the point at which you attained your individuality." **[http://bit.ly/jbirth3]**

The Ohr Somayach site mentions several sages who marked birthdays as auspicious days. "Rabbi Yisrael Lifshitz instructed his children that when one of them has a birthday the others should visit and bless him. Similarly, distinguished members of Jerusalem's Jewish community used to visit Rabbi Shmuel Salant on his birthday and offer him their blessings." **[http://bit.ly/jbirth4]**

The Talmud informs us that on our Jewish birthdays our mazal (good fortune) is dominant. Rabbi Naftali Silberberg explains that "Your birthday is a day to express gratitude to God for bringing you into this world, entrusting you with the mission of illuminating it with the radiance of Torah and Mitzvot. This day, which is akin to a personal Rosh Hashanah, is the appropriate time to recommit to the mission at hand, resolving that the added maturity and experience gained during the past year will cause the following year to be even more productive and fruitful." **[http://bit.ly/jbirth5]**

How can you celebrate the day in a Jewish manner? In the article "Birthdays, Jewishly," Sandra Widener and Lisa Farber Miller have several suggestions for kids, but I think adults could enjoy some of these too:

- Plan a special family-only Shabbat dinner dedicated to the person celebrating a birthday.
- Or start a Saturday slumber party with a havdalah ceremony.
- Do a mitzvah together. Birthdays are a good time to convey the importance of mitzvot like bringing a piece of birthday cake to an ailing relative or friend.
- Plant a tree. An ancient and lovely tradition is to plant a tree when a new baby is born. According to the Talmud, in biblical times a cedar was planted for a son, a cypress for a daughter. (Talmud Gittin 57a) **[http://bit.ly/jbirth6]**
- And of course, sing! Although *Happy Birthday to You* is the staple of most birthdays, you can inject some Hebrew into your next celebration. There are several kids' tunes ranging from *Hayom Yom Huledet* **[http://bit.ly/jbirth7]** along with a surprising number of other melodies. **[http://bit.ly/jbirth8]**

Next time, the celebrations continue!

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Notice to Visitors to Pardes Shalom / Pardes Chaim Cemeteries

Arrangements have been made to provide complimentary transportation to the cemeteries before the High Holidays, for those who require it.

Bus service will be provided on **Thurs. Aug. 22** and **Wed. Aug. 28.**

A bus will depart from the **parking lot** of the Lipa Green Centre, 4600 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of the Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemeteries.

Entry to the cemeteries will not be permitted 15 minutes prior to the closing times noted below.

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Jewish unity lessons in Whistler

Sephardi Window

Rabbi Ilan Acoca

On my recent holiday in Whistler, B.C., I was fascinated by the beautiful scenery and the surrounding mountains.

I was also amazed by the number of tourists visiting and languages being spoken. I heard English, French, Hebrew, Russian, German, Arabic and Chinese, to name a few.

On one of the cycling trails, my family and I were stopped by an elderly couple seeking directions. We found out they were Israelis and spoke to them Hebrew. They were delighted, and we had a long and pleasant conversation.

In another instance, I had a conversation in French with some young people from Quebec.

Being exposed to so many cultures and tongues got me thinking about how wonderful it would be if we could learn from this magnificent scene and have people from different backgrounds live together peacefully.

A few weeks ago, we commemorated the destruction of the Temple.

The Talmud says the reason for the destruction of the Temple was baseless hatred. God couldn't bear that Jews did not live harmoniously, so He caused the Temple to be destroyed, teaching us a fundamental lesson: if we can't have a peaceful relationship with each other, God won't want to have a relationship with us. By destroying the Temple, God expressed His dissatisfaction with us.

The Jerusalem Talmud makes a staggering statement: "Every generation that the Temple is not built in, it is as if it was destroyed in it."

What does this mean? Why are we responsible for the destruction of the Temple if we didn't destroy it?

The answer is that in order to rebuild the Beth Hamikdash, we must express kindness and love toward each other. If the Temple is not rebuilt, it's because we're not doing enough of it.

Rav Elimelech of Lizhensk (1717-1787) composed an inspirational prayer in which he writes, "Let us all see each other's qualities and not their iniquities... And we should not have in our hearts any resentment toward each other."

It's so easy to criticize and find fault in each other, but much harder to see good qualities.

As I write this article, we're a few days from the election of the new chief rabbis of Israel. In my mind, the primary task of the new chief rabbis will be to build bridges between the different segments of Israeli society. I have no doubt it will be a difficult task, but it has to be done. In order to do it, a dialogue will have to take place in which all groups will have to agree to sit together and express their opinions freely. Doing so will be a start for a better future.

God wants us to be united – as it says in the Rosh Hashanah prayer, "let them all become one group."

Let's all remember that the strength of the Jewish people relies on our unity.

May God give all wisdom and inspiration to see each other's qualities.

Lowering the cost of Jewish living

Class Act

Daniel Held

Preparing for the first barbecue of the season, I went to the supermarket to buy hamburger buns. Sorting through the bags on the shelf, the only buns with a hechsher, indicating they were kosher, were more than a dollar more expensive than the other bags.

Active Jewish living is expensive. In a recent column, I wrote about the cost of Jewish day school education, which, for families who send their children to these schools, makes up the lion's share of the added cost of Jewish living.

Day schools, and the community agencies that support them, are aggressively seeking creative ways to reduce costs and increase revenue streams in pursuit of affordable and sustainable tuition levels. It's time for us to do a similar accounting in other areas of Jewish life.

The list of expenses runs on and on. Synagogue dues run into the thousands of dollars. Summer camps – day and residential – cost hundreds of dollars a week. Membership in JCCs and sending children on Shabbatons, trips to Israel and other educational endeavours all add to the budget.

Kosher food in the supermarket is markedly more expensive than non-kosher food. Keeping two sets of dishes (or four for Passover) adds to the financial burden. A meal at a kosher restaurant is significantly more expensive than a non-kosher equivalent. Lavish simchahs have become cultural norms. Living in a Jewish neighbourhood is more expensive than other areas in the suburbs. On top of it all, an active Jewish life includes an imperative to give tzedakah.

The high cost of Jewish living is a barrier to engagement, forcing those at any income level to make difficult decisions regarding their forms of engagement. Increasingly, I hear peers questioning their spending on Jewish schools, camps, kosher food and activities. Communal agencies and lay and professional leaders have a responsibility to consciously work to make the cost of Jewish living more sustainable.

The list of possibilities to cut costs and increase revenue is diverse.

Among other steps, similar organizations should benchmark their expenses against one another in search of opportunities for cost savings and undertake a careful analysis of human resources to ensure efficiency. Collective purchasing of supplies and services has potential to cut expenses – a project that UJA Federation of Greater Toronto has started with summer camps. Communal spaces – including schools and synagogues – should be shared to maximize utilization, and we should look to rent underutilized spaces to increase revenue.

In addition to these systems of good management, our rabbis must exercise leadership. The cost of securing *hasgachah*, kosher certification, in both wholesale and retail, must be lowered. The cost of Passover is crippling, and it will take rabbinic leadership to curb this increasing trend by making clear which stringencies are necessary and which are not. Moreover, rabbis must use their unique voice to share concern about poverty and fight the cultural norm of increasingly ornate simchahs and communal events.

Living an active Jewish life is a choice – one that I, and many others, value and choose to invest in.

At the same time, it's incumbent on our community to consider the opportunity cost of the more expensive hamburger bun that I bought for the first barbecue of the season.

Days of opportunity

From the Bimah

Rabbi Yael Splansky

Those who have been to Zion National Park in southern Utah know how dramatic the landscape is: towering walls of rock that change colour with the sun, big open sky, views that take your breath away.

After two days of biking and hiking, my husband and I were feeling more confident and ready to tackle a tougher climb: Angels Landing. Even the name was inspiring. We dressed in layers, and packed our lunch and plenty of water. We were ready. When we got to the trailhead, there was a simple sign that read: "29 people have fallen to their deaths on these trails. Your safety is your responsibility."

It was obvious that the number "9" had been pasted over an "8" not that long before, bringing the death toll from 28 to 29. So what did I do? I looked down at my hiking shoes and up at my husband and said, "How about a picnic by the river?"

We found a perfect spot by the gentle water that had, over millennia, carved out those beautiful and terrifying mountain peaks. And there, dwarfed by the imposing reality of the hard rock all around us, there in the shadows of Angels Landing, we talked about life here on earth – about our kids and our plans for the future.

The High Holidays are like that -- beautiful and imposing. The two daunting peaks of Rosh Hashanah and Yom Kippur will soon tower over us. The Days of Awe and Terror will force us to look life and death in the eye. Like that blunt sign at the trailhead in Zion, these days demand that we confront our mortality head on.

The sign reads: "Not 29, but everyone! Not just the unlucky, not only the risk-takers, but every single human being who has ever lived has died on these trails. Your life is your responsibility. Take care."

When we use the month of Elul and the Ten Days of Repentance as intended, when we put them to work for us, when we reflect on our lives and pour our hearts out in prayer, when we are stirred by the sound of the shofar, the essential questions quickly come to the surface, and the answers often follow.

"The angels gripped by fear and trembling" have us ask not only: "Who shall live and who shall die," but also "*How* shall I live and *how* shall I die?" "Whom shall I live for and what would I die for?" "What will be the story of my life, and how do I wish to be remembered when death does take me?"

The themes of these days and the words of our machzor aren't intended to depress or scare us, but to motivate us, to make us discerning and brave.

Clarity, purpose and urgency are what the High Holidays offer. They make us bolder, more ready to get on with only what matters most. After taking sanctuary in our synagogues, after seeking refuge in the company of God and Jewish people, we emerge, ready to get back to the world "out there," with fears diminished and hopes magnified. L'Shanah Tovah.

Rabbi Yael Splansky is senior associate rabbi of Holy Blossom Temple in Toronto.

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Canadians win 70 medals at Maccabiah Games

Paul Lungen
Staff Reporter

Canadian athletes came home with 70 medals – including 22 gold – as the 19th Maccabiah Games wrapped up last week.

With the third-largest delegation at the Games, behind only Israel and the United States, Canada far exceeded the 54 medals earned at the last Games in 2009.

Canada finished third that year, behind the two larger delegations.

Final medal standings for this year's Games weren't available at *The CJN*'s deadline, but Canada and Australia were expected to record the highest medal counts after Israel and the United States.

The Canadian men's open and junior hockey teams, each with a gold medal, along with a golfing gold and two golds in a new event – Maccabi man and Maccabi woman – are among this year's highlights, said Tom Bacher, president of Maccabi Canada.

The Maccabi woman competition consists of four events held over seven days, including a half-marathon, a 26-kilometre bike race, an Olympic triathlon and a five-kilometre swim. Judy Snider, 52, won a gold medal in the over-35 division, while Sasha Gollish finished first in the under-35 grouping, he said.

Canada's 2013 medal haul was boosted in the Games' final days on the softball diamond. The women's open team won a silver medal, losing to the United States in the championship game, 4-0. Canadian pitcher Amanda Greenberg threw with a stress fracture in her pitching arm before being pulled from the game.

The open men's softball team likewise fell to the United States in the gold medal game, this time by a score of 6-2.

The women's softball team won a silver medal

The men's master's softball team, however, managed to do what the younger athletes failed to do – they struck gold.

They defeated the United States 7-6 in the title game. David Goldstein led the way with two hits, while pitcher Murray Margolis struck out seven batters in three innings of relief work.

In squash, Albert Shoihet dropped a 3-1 decision in the final game, but it was still good enough for a silver medal.

In track and field, Alexia Miller, 17, won a gold medal in the 400-metres, a silver in the 800-metres and a bronze in the 4x100-metre relay.

On the soccer pitch, Canadians came home with medals as well. The women's team, defending gold medalists, cruised to a 3-0 victory in the bronze medal game against Australia.

The men's team duplicated the ladies' success, roaring into a 3-0 lead versus Mexico and holding on for a 3-1 victory, also winning a bronze medal.

That win gave Canada its first-ever men's soccer medal at the Maccabiah Games.

Bacher said the swim team's Alex Shogolov won a bronze medal, while two more medals were earned in relay events. Overall, 12 swimmers recorded personal bests at the Games.

Unlike the situation four years ago, the team's accommodations weren't a disappointment or a distraction.

"There was not a single complaint about accommodations," said Bacher, adding that there were some transportation glitches, but nothing unusual for an event in which there are 9,000 participants.

He called the gold medal hockey games in Metulla particularly memorable, as friends and fans crowded the Canada Centre rink.

"We rejuvenated the Metulla area," he said. "The arena was packed with close to 1,000 people watching."

As to the Games overall, "I think everybody had a great time," he said.

The younger athletes enjoyed a six-day pre-camp, which included extensive touring and fun activities.

"A lot of kids told me [the Games] changed their lives. A lot told me it was the best experience of their lives," Bacher said.

The junior boys hockey team celebrates its gold-medal performance

Alexia Miller shows off her track and field gold medal

Canadian, Israeli universities sign research deal

Cara Stern
Staff Reporter

The Association of Universities and Colleges of Canada (AUCC) has signed a five-year memorandum of understanding with the Association of University Heads of Israel to encourage collaboration in research and to connect faculty and students in both countries.

The agreement was formalized at Tel Aviv University during a tour earlier this month that brought six university heads to Israel. Representatives from the University of Calgary signed the deal on behalf of the AUCC's 97 member institutions.

"Canada and Israel share a common commitment to educational attainment and research excellence, and are among the best in the world in these important indicators of global leadership," AUCC vice-president Christine Tausig Ford said in a statement.

"Increased collaboration with universities in Israel will strengthen the research and teaching missions of Canada's universities and benefit both countries' economies."

There are already many collaborative projects between Canadian and Israeli universities, but those have been the result of individuals deciding to work together, said Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs, which co-hosted the presidents' tour along with Israel's Ministry of Foreign Affairs.

However, the agreement means Israeli universities will be on the top of the list when Canadian university researchers are looking for people who focus on topics complementary to their own, and vice versa.

The delegation of university presidents at the Institute for Medical Research Israel-Canada of Hebrew University

Canada isn't the first country to sign a memorandum of understanding with Israel regarding academic research. In February, Universities Australia – the Aussie equivalent of the AUCC – signed a memorandum of educational co-operation with Israel, and Britain reached an agreement in May regarding science co-operation.

Fogel said the Canada-Israel memorandum is very important in advancing the ties between the two countries. "This particular development represents an important indicator of just how deep the relationship is becoming."

In a statement, Ford described the tour of Israel as an eye-opening experience, in which the university heads saw the "start-up nation" first hand and learned about the country's history and culture.

"Canadian university presidents have been deeply impressed by Israel's innovative spirit and its equally deep commitment to basic university research," she said.

Alan Shepard, president of Concordia University, who went on the trip, echoed her sentiments.

"It's a thrill to meet so many super-smart researchers and academic leaders. The deep respect for learning and for making significant investments in research is very clear," he said.

"In leading Concordia I hope to help build the start-up culture of Montreal and add to our collective prosperity."

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Obama urges leaders to move quickly on peace deal

The Times of Israel

U.S. President Barack Obama called Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas on Aug. 1 and praised both leaders for their roles in last week's resumption of peace talks.

Roiling region, pessimism behind Kerry's urgency on peace talks

Story at cjnews.com

He also urged them to "move fast" and make "speedy progress" toward a permanent accord, according to a White House source quoted by Army Radio.

In nearly identical press releases from the White House regarding the two phone calls, Obama was said to have commended both Netanyahu and Abbas for their "leadership and courage in resuming final-status negotiations."

In his conversation with the PA president, Obama pledged his support in achieving peace based on the two-state solution, according to the press release. The reference to two states was notably missing from the statement posted regarding his call with Netanyahu, however, in which the U.S. president and the Israeli prime minister agreed to continue the close co-ordination between their two countries on regional issues.

On July 30, U.S. Secretary of State John Kerry publicly marked the launch of talks between Israelis and Palestinians by saying that all issues would be tackled in nine months of negotiations and that he believed a permanent peace accord could be reached in that time.

Speaking to Channel 2 news on July 31, Justice Minister Tzipi Livni, who has been tasked with spearheading peace talks, said the sides would know within a far shorter period of time whether or not they'll be able to reach an agreement.

"I believe the nine-month time frame is only a marginal issue," Livni said. "If after one month we see that the talks aren't headed anywhere we won't pursue them, but on the other hand, if we reach an agreement in a shorter period of time we will of course not dismiss that."

Also on July 31, Consul General Michael Ratney, a U.S. diplomat in Israel, told reporters that the nine-month time frame was not a deadline.

"We never set a deadline, but we have clearly set a target," he said.

Kerry was expected to visit the region "on a regular basis" to check on progress, Ratney added. He said John Allen, a retired U.S. general, will work closely with the two sides on security arrangements.

U.S. President Barack Obama speaks with Prime Minister Benjamin Netanyahu in January 2012. (*Peter Souza/White House/File photo*)

Livni said she believes both sides are committed to achieving a deal.

"If any side wished to end negotiations, it wouldn't take much, but both leaders do not seem interested in such a case," she said.

Livni met with chief Palestinian negotiator Saeb Erekat in Washington July 29 and 30 to launch the talks. The sides plan to convene again in mid-August in the region to continue negotiations.

Earlier, Livni said both sides would put everything on the table for negotiation, including final-status issues that have proved to be sticking points in the past.

"Some people said before entering negotiations that we might only want to talk about borders, or only about security," Livni told Israel Radio.

"This is not the case. The goal is to end the conflict. You cannot end a conflict and end claims if you only address some of the core issues."

TimesofIsrael.com

Rouhani won landslide victory in June election

Continued from page 1

"This day, is to remember that the Muslim population will not forget its historic right and will resist tyranny and occupation," he reportedly added.

Rouhani won a landslide victory in Iran's June 14 presidential election. He replaced Mahmoud Ahmadinejad on Sunday and has been described by some observers as more moderate than his predecessor. He was believed to have garnered the votes of Iran's more reform-minded voters, even though he is a veteran of the ruling clerical establishment and his candidacy was authorized by Supreme Leader Ayatollah Ali Khamenei.

In his own Al-Quds Day remarks, Khamenei vowed that "Palestine will be free" and predicted the emergence of a new "Islamic Middle East."

Last year, Ahmadinejad used an Al-Quds Day event to call for the elimination of the "insult to all humanity" that is Israel, and said that confronting it constitutes an effort to "protect the dignity of all human beings." He also expressed confidence in the emergence of "a new Middle East" with no trace of Americans or of Zionists.

Rouhani has pledged since his election to follow a "path of moderation" and promised greater openness over Iran's nuclear program, which has placed it at odds with the West.

Millions of Iranians took to the streets Aug. 2 to mark the day of solidarity with the Palestinian people, held annually on the last Friday of the month of Ramadan. Millions of Muslims across the world were expected to attend similar rallies.

Protesters in Tehran shouted the familiar slogans "Death to America" and "Death to Israel" during demonstrations Aug. 2.

Rallies were also planned in the United Kingdom, Australia, the United States, and across the Muslim world. (An annual event at Queen's Park in Toronto was denied a permit by the legislature's sergeant-at-arms.)

The day of anti-Zionist expression was conceived by Ayatollah Ruhollah Khomeini, leader of the 1979 Iranian revolution. Khomeini established the annual event in order to bring international attention to the Palestinian cause, according to Will Fulton, an Iran analyst at the American Enterprise Institute's Critical Threats Project, and to strengthen movements such as Hezbollah, Hamas, and Islamic Jihad.

It's marked in Iran by huge rallies, the burning of Israeli and American flags, and with predictions of the Zionist regime's imminent demise. Iran's allies, including the Lebanese-based terrorist group Hezbollah and President Bashar Assad's regime in Syria, also organize mass rallies for Al-Quds Day.

In the past, Sunni extremists have used the day as an opportunity to attack Shiites. During a 2010 Shiite Al-Quds Day rally in the Pakistani city of Quetta, a Taliban suicide bomber blew himself up, killing dozens and wounding hundreds. A spokesperson for the Taliban said the attack was in response to the killing of Sunni clerics by Shiites.

"Palestine will be free: there should be no doubt of this," Ayatollah Khamenei said in remarks issued in honour of Al-Quds Day. "Palestine will certainly become free and will be returned to the people, and in that place a Palestinian state will be formed. Of these things there is no question.

"A new Middle East will come into being," he added. "This Middle East will be an Islamic Middle East."

On July 31, Iran criticized the revival of U.S.-led peace talks between Israel and the Palestinians, saying it "condemn[s] the revival of the reconciliation plan" as it has yielded no results in 65 years, *Fars News* reported.

A London Al-Quds Day demonstration organized by the Islamic Human Rights Commission was reportedly to be attended by representatives of Neturei Karta International, the anti-Zionist ultra-Orthodox sect that sees the founding of the state of Israel as a violation of God's plan. On Aug. 1, a gag order was lifted on an espionage indictment filed in Israel against a 46-year-old Neturei Karta adherent who is accused of offering to serve as a spy for the Iranian regime. In 2006, members of the fringe Neturei Karta sect visited Iran to take part in a conference hosted by then-president Mahmoud Ahmadinejad, which sought to "re-examine the Holocaust."

TimesofIsrael.com

Woman speaks up after bus attack

JTA

JERUSALEM — The woman at the centre of attacks by haredi Orthodox men on public buses in Beit Shemesh told an Israeli newspaper that she was willing to move to the back of the bus after being asked.

Rachel Rosenfeld told Israel's daily *Ha'aretz* on Aug. 1 that she sat down in the front seat of the bus when it was empty and was carrying her two young children and a large bag.

Once the bus began filling up, a haredi couple explained to Rosenfeld, an Orthodox woman who immigrated to Israel from London, that the bus was segregated and offered to help her move to the back, according to the newspaper. Rosenfeld was visiting relatives in Beit Shemesh.

Human rights abusers nominated to UN body

CJN Staff

GENEVA — UN Watch is calling on senior United Nations officials and democratic leaders to oppose the election of human rights abusers to the UN Human Rights Council.

"The United States, the European Union, UN chief Ban Ki-moon and High Commissioner for Human Rights Navi Pillay must end their silence over outrageous candidacies from China, Russia, Cuba and Saudi Arabia. Otherwise, these and other serial abusers will surely win," said Hillel Neuer, executive director of UN Watch, a Swiss-based NGO.

Hillel Neuer

"The world's leading voices for democracy are turning a blind eye as mass murderers and misogynists are infiltrating the world's highest human rights body. Words matter. What is said and done in the name of human rights at the UN affects hearts and minds the world over. It's time for Washington, Paris, London and Berlin to speak out," he said.

The UN announced recently that elections for 14 seats on its Human Rights Council would be held on Nov. 12.

The seats are allocated based on region, with candidates including Algeria, Morocco, Namibia for the African group, China, Jordan, Saudi Arabia and Vietnam for the Asia-Pacific region and Russia from eastern Europe.

Neuer, a native of Montreal, pointed out that Iran pulled out of the race after UN Watch revealed its candidacy on July 9.

UN Watch published a chart indicating that Syria and Cuba are vying for seats on the council, though the United Nations does not list the two countries as candidates. UN Watch based its findings on media reports, including an *acn Cuban News Agency* release.

Syria's bid is expected to fail. "Yet given that the UN recently elected Syria to the human rights committee of its world agency on education, science and culture, and to a decolonization committee charged with upholding fundamental human rights, we can't afford to take anything for granted. We need to actively oppose every one of these cynical bids," Neuer said.

The council already includes Kazakhstan, Pakistan, Mauritania, Venezuela, and other countries with dismal human rights records.

"Politics, not principles, are too often what rule in UN elections," said Neuer.

"Candidates like Algeria, China, Cuba, Russia and Saudi Arabia have one thing in common: they systematically violate the human rights of their own citizens and they consistently vote the wrong way on UN initiatives to protect the human rights of others," he added.

Israeli strike ends, Canadian Forces free to deploy

Paul Lungen
Staff Reporter

Israel's Foreign Ministry labour dispute came to an end late last week, as employees agreed to return to work and seek mediation to resolve the six-month strike.

The end of the strike means eight Canadian Forces soldiers taking part in the Operation Proteus training mission of Palestinian security personnel will be free to rotate in and out according to their normal schedule, said Department of National Defence spokesperson Elana Aptowitzer.

"The soldiers were not delayed at all and will be coming back according to their pre-determined timelines," Aptowitzer told *The CJN*.

Media reports had indicated the eight soldiers might become "stranded" because of the strike, but Aptowitzer said that was never the case.

Even in the midst of the labour dispute, Canadian personnel could have been returned home. However, the strike would have prevented the issuing of travel documents to their replacements and "new guys couldn't get in. We didn't want to have a gap" where the Proteus mission would not have eight members, she said.

Canadian personnel might have had to temporarily extend their deployment in the Palestinian territories had the strike not come to an end, she added.

The troops have been overseas for a year, and their replacements are scheduled to deploy some time this month.

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After many years of negotiations, the Government of Lithuania agreed to make compensation payments for Lithuanian Jews who survived the Nazi Holocaust and Soviet terror during World War II. The Law on Good Will Compensation for the Immovable Property of Jewish Religious Communities of the Republic of Lithuania has designated that LTL 3 million (approximately $1.1 million) shall be paid, "to persons of Jewish nationality who resided in Lithuania during the Second World War and suffered from the totalitarian regimes during the occupations."

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3. The applicant must have a proof that the person was alive as of July 19, 2012 or still is.

The criteria and application form are available on the Good Will Foundation website on www.gvf.lt

The deadline for submitting applications is **September 30, 2013**. Based on the number of eligible claimants, the Good Will Foundation will determine the exact amount of individual payments with the goal of distributing them by **December 31, 2013**. Application to the Foundation is FREE OF CHARGE.

For information contact:
The Good Will Foundation
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Tel: +370 52611259
Email: info@gvf.lt Website: www.gvf.lt

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Ve'ahavta battle of bands raises $40,000

Lila Sarick
CJN Staff

When the Shtetl People, Black Shabbos and Kosher Acid took to the stage last week, it wasn't just to raise a little hell, it was also to raise money for a good cause.

The second annual showcase of bands raised $40,000 for poverty relief projects sponsored by Ve'ahavta – The Canadian Jewish Humanitarian and Relief Committee, as well as an additional $1,000 for "kinderkits," backpacks filled with school supplies.

The performers in the three bands, none of whom is a full-time musician, worked with professional mentors at The League of Rock, an adult recreational music league, for 12 weeks to perfect their skills before the show.

Each band performed its well-rehearsed set in a live showcase before friends, family and supporters.

The money raised goes to Ve'ahavta's ongoing projects including its homework club, creative writing contest, monthly community dinners and mobile outreach van.

The kinderkits will be distributed in the Jewish community before school starts, said Shawna Meshwork, development officer at Ve'ahavta.

Guitarist Terry Moshenberg, left, co-owner of the League of Rock, and Ve'ahavta founder Avrum Rosenswelg, jam at the fundraiser music festival. *[James Kelso photo]*

The fundraising evening typifies the charitable organization's philosophy.

"As we are a grassroots organization, we wanted to have an opportunity for our donors to have fun and expand their skills," Meshwork said.

"It fits in line with Ve'ahavta projects – we believe in education and personal growth."

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Riblowski, Frieda	July 18/13	12 Brookshire Circle
Bielas, Jake	July 18/13	46 Lansbury Crt
Merker, Robert	July 19/13	3560 Bathurst St
Snitman, William	July 19/13	492 St. Clair Ave. E
Ickowicz, Sara	July 22/13	718 Sheppard Ave. W
Yarmus, Shirley	July 22/13	49 Sterne Ave
Fleischer, Miksa	July 23/13	604 Glencairn Ave
Radzinsky, Ada	July 24/13	
Aronov, Rachel	July 25/13	3560 Bathurst St
Flynn, Alexander	July 26/13	Private
Strolight, Howard	July 23/13	California
Neumann, Herbert A.	July 26/13	169JeffersonForestDr
Banks, Michael	July 27/13	19 Madrid Cres
Schochet, Rabbi Jacob I.	July 27/13	55 Charleswood Dr
Bernatt, Philip	July 27/13	3560 Bathurst St
Abraham, Ira David	July 28/13	1201 Steeles Ave. W
Shegalov, Lea	July 28/13	360 Ridelle Ave
Bitton, Jaques	July 28/13	
Tolvis, Vladimir	July 28/13	88 Promenade Circle
Pilsmaker, Lawrence	July 28/13	
Koreen, Jack	July 29/13	55 Skymark Dr
Levy, Toby Sarah	July 27/13	Edmonton
Serfaty, David	July 29/13	569 Sheppard Ave. W
Frisz, Szandla	July 30/13	15 Fontainbleau Dr

BENJAMIN'S PARK MEMORIAL CHAPEL

Faiga Tick	Jul 20/13	350 Lonsdale Road
Anne Palter	Jul 20/13	34 Huntley Crescent
Mart Teplitsky	Jul 19/13	41 Edith Drive
Linda Lewis	Jul 22/13	526 Old Orchard Grove
Gerald J. Morris	Jul 22/13	283 Danforth Ave.
Sylvia Chris	Jul 22/13	65 Spring Garden Ave.
Maurice Strauss	Jul 23/13	85 Baycrest Avenue
Nate Salter	Jul 23/13	3 Tamarack Drive
Shirley Cohen	Jul 24/13	19 Hadley Street
Rita Podoliak	Jul 25/13	52 George Street
Joe Fried	Jul 25/13	9 Deer Park Crescent
Eugene Kojokaro	Jul 19/13	10 Torresdale Avenue

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Boutique bike shop aims to make cycling KindHuman

Paul Lungen
Staff Reporter

If you were to mention the brand names Kampionne, Ritchey, Bont and Lazer, chances are the average recreational cyclist might think you're talking ladies designer handbags or some other exotic, over-priced items.

In reality, though, you'd be talking carbon frame sets, bike components, shoes and helmets, respectively.

Step into the KindHuman bike shop at the northern end of Avenue Road, and you'll find the product lines any serious cyclist would appreciate.

You'll also find a repair shop that will tune up your little sister's one-speed and your old clunker of a road bike, for pretty much the same price the competition charges down the road.

"There are shops that specialize in performance bikes," said Gavin Brauer, who founded the business in February along with partner Adam Abramowicz. "That's not us. We'll fix any bike for any customers and we'll treat them with the same level of respect that we do the customers with the $12,000 super bike."

"We created a bike shop that we wanted to exist in the city," said Brauer. "There are some small shops, but not with the openness, the environment and friendliness we have here."

With 1,000 square feet of retail space, much of it uncluttered, their goal was to create an "intimate" space. "We prefer to edit our assortments so we're not trying to be everything to everybody. We're focused on a core customer and finding more unique products," Brauer said.

Besides assembling quality bikes – starting at around $2,500 – KindHuman's business model is to build on its product line with a welcoming atmosphere, customer service and sheer friendliness.

KindHuman is a boutique bike shop that not only provides hand-assembled bicycles to its customers' specifications, but which aims to be a meeting place for a community of cyclists. It's what a bespoke tailor is to a store that sells goods off the rack. With a "bike bar" thrown in.

You can sit down, drink a coffee, schmooze, discuss biking, catch a race on the big screen TV or watch as Ayal Rahat fixes your bike.

"We want to make it feel comfortable," said Abramowicz. "Let's get them enjoying riding like we do."

In the front of the store, a couple of sleek-looking bikes give a hint at the kind of ride the guys at KindHuman can put together. And put together are the operative words.

The components are manufactured abroad – the steel frames in the United States, the carbon ones in China and Taiwan. KindHuman assembles them as per customers' specs. "We outsource our manufacturing... All the bikes we sell are our own brand of bikes, KindHuman," said Brauer.

And that's where the value is added to the final product. "A lot of the differentiation in a... bike is the quality of assembling. With a higher standard, we can offer customers a better bike," he continued.

Take carbon frame bikes, for instance. "With carbon, you can truly decide the characteristic of a frame, design the tube shape, the thickness of the shapes that gives a bike different riding characteristics," said Abramowicz.

The tubes are thicker at the crank, where you need the stiffness to better transfer power. The tubes are tapered and thinner at the seat.

"It reduces the harshness of the ride," he explained.

Clearly the guys know their bikes and are willing to discuss them in some detail.

Though they've been in business a relatively short time, they're noticing the clientele so far has been quite varied, "everyone from super elite riders to commuters and leisure riders. They want to know that their bike is repaired properly," said Brauer. That's where Ayal Rahat comes in. A champion racer in his native Israel, Rahat competed on Team Canada at the recently concluded Maccabiah Games. He's a guy who knows his way around bikes and provides "a level of professionalism" seldom matched elsewhere, Brauer and Abramowicz state.

"Our goal is to become the gold standard for bicycle repair and bicycle maintenance," said Brauer.

A longstanding cycling enthusiast himself, Brauer bought his first high-end mountain bike while still in Grade 8.

Exploring business opportunities south of the border, he ran into Abramowicz, a native of Philadelphia who had worked in the television industry in Los Angeles. He was familiar with fast riders who exhibited something of an elitist attitude to the sport.

He, on the other hand, along with like-minded enthusiasts, wanted to bring the sport to "human-kind."

Abramowicz was living in South Carolina, "putting together KindHuman bikes," when he ran into Brauer "in a chance encounter."

Brauer was intrigued by the kind of bikes Abramowicz was working on, as well as the name. "To me, it represented a brand that had a good social identity," he said.

After a relatively short time – "it feels like we've been friends longer," Abramowicz said – the two became partners. They found Brauer's business background and Abramowicz's product development and marketing backgrounds meshed nicely.

To further develop the brand, the company is sponsoring scholarships, supporting local charitable events and they've assembled a competitive amateur cycling team.

They raised seed money for the venture from a private equity fund, Brimor Capital, in exchange for a one-third stake in the business. They retain the other two-thirds.

They've raised enough funds to make it to the end of the year, said Brauer.

The store has seen business from the day it opened in June. "So far, we haven't covered the overhead, but most people coming in tell us it's a cool shop. People appreciate our vision for the store," said Brauer.

Good wishes, however, won't butter the bread. "At some point," he acknowledged, "you have to stop burning and start earning.

"The goal is bicycle service. That drives everything. Our belief is that if we do a stellar job repairing people's bicycles, they'll come back and it will drive product sales."

Gavin Brauer, left, and Adam Abramowicz hope their bike shop becomes a go-to place for cycling enthusiasts. *[Paul Lungen photo]*

Company develops Jewish app for GoogleGlass

JTA

NEW YORK — RustyBrick Inc., a New York State web development company, has developed a Jewish app for GoogleGlass.

JewGlass will deliver customized Jewish information such as sunset times, directions to nearby synagogues and Hebrew translations. It also will provide information related to Jewish learning, such as the Torah portion of the week or the day's daf yomi (page of Talmud to be studied), and identify nearby kosher restaurants.

The app is being called the first of many projected Jewish applications of GoogleGlass, a wearable computer that allows users to control the visual display of information with hand gestures and voice commands.

RustyBrick was founded in 1994 and is based in West Nyack, about 18 miles north of New York City.

According to *Tablet* magazine, RustyBrick has practically cornered the market on iPhone and iPad applications for observant Jews.

It was founded and is run by 33-year-old twin brothers Barry and Ronnie Schwartz, tech-savvy modern Orthodox Jews. RustyBrick's Jewish apps include an iPhone siddur, an iPhone Tanach and a Shabbat app that provides candle-lighting times and has been downloaded more than 400,000 times.

RustyBrick's shofar app plays the four distinct shofar sounds.

The siddur app includes a world map that allows users to see where other people are using the application at any moment. In the mornings, 300 to 400 people could be seen on the map, all praying with a siddur.

A *Mi Sheberach* (prayer for healing) list allows a user to add the name of a person he or she wants to pray for. When the settings have enabled this feature, other users can see that name.

"People in the iPhone community can actually pray for each other," Barry Schwartz said.

A look back at Shirley Faessler classic

Bill Gladstone
Special to The CJN

A Basket of Apples and Other Stories
Shirley Faessler
(McClelland and Stewart)

It has been 25 years since Canada's leading publishing house brought out *A Basket of Apples and Other Stories*, a book that quickly won critical acclaim for its lively and colourful re-creation of the world of the Yiddish-speaking Jewish immigrants in the Kensington Market neighbourhood of Toronto in the 1920s and 1930s.

Shirley Faessler did not publish her first short story until she was already a grandmother. It appeared in the *Atlantic Monthly* in 1967, certainly an impressive debut for an unknown writer. She followed with a series of linked stories that were published in various literary journals before M&S collected them and brought them out under one cover in 1988. She also published a reasonably good novel, *Everything in the Window*, in 1979.

Born in Toronto in 1921, Faessler grew up in in a small house on Bellevue Avenue in the Kensington Market neighbourhood. She married a gentile artist and became the proprietor of a large rooming house on Sherbourne Street that catered largely to actors; *Chatelaine* magazine described it as "the only theatrical boarding house in Toronto." A charming raconteur, she was the centre of an artistic salon that drew many creative people around her including her friends Mavis Gallant, Alice Munro and Margaret Laurence.

Lily Poritz Miller, novelist and former senior editor for McClelland and Stewart, recalls Faessler as "an amazing woman. The power she exerted was phenomenal -- she had hypnotic power over everyone, and everyone was absolutely enchanted with her. All of her entertainment took place in her very basic kitchen . . . but she would with difficulty move up to the second floor where she wrote on a little typewriter."

When Faessler died in 1997, the *Toronto Star* called her "indisputably one of Toronto's most gifted writers," and a flower garden was planted in her memory at Huron and College streets. But alas, the roses and lilies bloom no more and Faessler has been all but forgotten. Now, 25 years since the appearance of *A Basket of Apples*, seems a good time to sing the praises of Faessler and her remarkable stories.

A Basket of Apples offers nine plump and rosy specimens, ripe for the taking. Six of the stories deal with the Glicksman family, the other three with a fast-living coterie of poker players, Jews and non-Jews, in a recognizable Toronto of the postwar era.

The Glicksman stories appear in chronological order and are narrated by Sarah Glicksman, Faessler's alter ego, a teenager in the earlier stories but more apparently an adult telling us the tales retrospectively in the later pieces.

Sarah Glicksman's Romanian-born father is a peddler-turned-collector of accounts for Moe Blum's Bargain House Furnishings, where customers (except for the deadbeats) pay for goods in installments of $2 a week. Her mother died when she was a little girl and her father has gone to a matchmaker to find an acceptable mother for his children.

Sarah's stepmother, who comes from the tiny Belarusian village of Chileshea, near Propoisk, has so many loudmouth cousins swarming in and out of the house that her father disdainfully calls them "the Russian hordes."

These characters still have their roots deep in the Old Country and in the first story, Henye, a significant part of the action takes place in Chileshea. An arranged marriage has been made between the handsome Yankev — "tall, straight, a head of hair like a lion, a neck like a bull" — and Henye, a bent "nothing of a woman" with bony arms and legs, and "the size of a sitting dog." Despite Yankev's great misgivings and forebodings he cannot escape the match, not even after his twin brother offers out of pity to stand in for him under the chupah.

After their first three children die soon after birth, Henye goes to the grave of a jilted suitor and begs his forgiveness; then the children come, one after another, strong and healthy. The couple immigrates to Toronto. These are fully-formed shtetl characters transplanted to a big North American city, painted with all their glaring imperfections and ironies in the tradition of Isaac Bashevis Singer. It's a delight to read Faessler's descriptions of these green immigrants adapting to life in Toronto, partly because many of us will recognize our own parents or grandparents who came here in the same era.

"They entrained for Toronto and were met at the station by a gang of people: landsmen, relatives, a junto of compatriots who had emigrated years before. The first few weeks were given over entirely to conviviality. Parties were given for them, dinners, suppers; days and nights were spent in nostalgic reminiscence. Their cousin Haskele (called behind his back Haskele the *Shikker*) toured the twins with their sons around the city in his car. He showed them Eaton's, Simpsons, the City Hall, Sunnyside, the parliament buildings, Casa Loma, the Jewish market on Kensington and the McCaul Street synagogue."

At first the Glicksmans live in an apartment above a synagogue on Bellevue Avenue. One day — a Jewish holiday, with a few worshippers lolling out front in their prayer shawls —the police raid the apartment seeking the bootleg liquor that Yankev, one of the Russian hordes, has hidden there. When the police try to grill the stepmother, Sarah talks to her in Yiddish, and tells the police: "She says she can't give you a straight answer because her head is spinning with fright. She wants you to take the whisky and go before my father comes home."

This is only one of many dramatic moments in this lovely story that explores the complex and verbally abusive relationship between Yankev and Henye; it ends (or nearly ends) when she dies and he stands at her grave singing her praises and begging her forgiveness.

Because they feature many of the same characters from different vantage points and in different moments of time, the Glicksman stories colour each other, fleshing out the various portraits of peddlers and bootleggers, hunchbacks and business owners, and honest but out-of-luck decent folks struggling to make a dime through the Depression. The characters speak in the sublimely humourous cadences of their native Yiddish. The whole is definitely greater than the sum of the parts.

Focusing largely on the generation of prewar Jewish immigrants in Toronto, these powerful and highly enjoyable stories demonstrate that Faessler could write with all the sublime humour and dark irony of an Isaac Bashevis Singer.

Don't miss the opportunity to wish your clients and the Jewish community
A HAPPY AND HEALTHY NEW YEAR
Rosh Hashanah Greetings
Sept 6th edition

THE ATTACK IS ATTACKED & BANNED IN THE ARAB WORLD

The Attack, a film made by Lebanese-American director **Ziad Doueiri** and filmed partly in Israel, has reportedly been banned in 22 Arab countries and its maker sharply criticized by the Hezbollah government in Lebanon for setting foot in the "Zionist entity" and for being a traitor to the Islamist cause.

Doueiri, who previously had worked as a camera operator for American director **Quentin Tarantino**, wanted to tell the story of a Palestinian doctor in Tel Aviv investigating the death of his wife in a suicide bombing that leaves 19 dead; Israeli police tell him his wife was the perpetrator, but he is convinced of her innocence and enters the Palestinian territories in search of the truth.

The film was adapted from a bestselling novel by **Yasmina Khadra** and was an official selection at the 2012 Toronto International Film Festival. It has also won praise at several other festivals around the world.

According to *The Hollywood Reporter*, Doueiri's Egyptian backers criticized the film for depicting the suffering of the Jews and not the Palestinians; some of the film's investors have released him from repaying their stakes in the film so as not to be connected with it. Doueiri's wife, screenwriter **Joelle Touma**, had been planning an unofficial, non-commercial screening of the film in Lebanon until the government threatened to arrest her and anyone who might attend. *The Attack* has also been banned by the Cairo-based Arab League.

"The Syrian government is doing a lot more atrocities than Israel did in 50 years, and is anybody complaining or boycotting Syrian film?" Doueiri said to *The Hollywood Reporter*. "Of course not. Israel remains the big taboo, the big evil in the Middle East, which is ridiculous."

The Attack opened last week in Toronto at the Cineplex Odeon Varsity and VIP Cinemas.

• • •

Arts in Brief

• Pianist **Fern Lindzon** performs at the Pantages Martini Bar, 200 Victoria St., on Aug. 16 & 17, 8:30 to 11:30 p.m.

• **Osnat Lipa** delivers an illustrated presentation on Israeli art, focusing on some leading artists and the development of artistic culture in Israel from the late 19th century. Active Seniors, Boomers & Retirees, $4 includes refreshments. Miles Nadal JCC, Thursday Aug. 15, 1:30 p.m. (program at 2 p.m.) 416-924-6211, ext. 155.

• • •

At the Galleries

• Israel's **Efrat Shvily** is one of 14 photographers on the long list of the Aimia-AGO Photography Prize, worth $50,000, to be awarded for outstanding work that has "made an extraordinary impact in their respective communities," said **Matthew Teitelbaum**, director and CEO of the Art Gallery of Ontario (AGO). The artists receive a fully-funded six-week residency in Canada and their work will be exhibited at the AGO. The winner will be selected by public vote at the exhibition and online; the winner is to be announced Nov. 7, 2013.

Evgenia Dodena and Ali Suliman in *The Attack* which is being sharply criticized in the Arab world.

• *Mesopotamia: Inventing Our World* is making its North American debut at the Royal Ontario Museum. The exhibition, which originated with the British Museum, explores 3,000 years of an ancient civilization and features more than 170 priceless objects. Mesopotamia was the "land between the rivers" and encompasses present-day Iraq, north-eastern Syria and south-eastern Turkey. Significant developments in this period include the invention of writing, long-distance communication, trade networks and the first empires. At the ROM until Jan. 5, 2014.

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Dr. Oz shares thoughts on first visit to Israel

Sammy Hudes
Special to The CJN

JERUSALEM — Dr. Mehmet Oz, host of TV's *The Dr. Oz Show*, called his first experience in Israel "truly life-changing."

Oz was in Jerusalem last month to participate in a panel discussion on the topic of healing the Middle East.

Joined by Natan Sharansky, chairman of the Jewish Agency for Israel, and Rabbi Shmuley Boteach, nicknamed "America's rabbi," the discussion, moderated by *Jerusalem Post* editor-in-chief Steve Linde, focused on overcoming hatred as Israel enters peace negotiations with the Palestinian Authority.

Oz said his first impression of Israel was "a country which has been traumatized" but that has overcome its past with "such hope, such wisdom, such insight.

"Hope is not hoping the diagnosis is good, or that the surgery goes well. Hope is making sense of what has happened," Oz said. "We have a civic responsibility to speak up on issues that matter to society. We have a unique ability to influence that process."

Oz said he had no hesitations on visiting Israel, despite other high-profile tourists having been targeted by boycott, divestment and sanctions calls recently.

"It is very hard to hate people you know," Oz said. "You can create caricatures of who they are. I can pretend I know what a Jewish person does or what an Israeli thinks but if you actually meet somebody, it's really hard to dislike them."

Oz said it can be difficult to differentiate between good and evil, adding that such feelings can negatively affect one's ability to heal.

"It hurts you more than them," he said. "When you hate them, you're sapping

Rabbi Boteach said that as Oz continues to gain fame and credibility in the United States for his work in healing, he should think about how he can impact the Middle East.

Oz noted the Hippocratic oath taken to practice medicine includes "a civic responsibility to speak up on issues that matter to society."

But Oz said this civic responsibility is forgotten by many doctors today.

"We have a responsibility – and certainly in countries that are closer to this conflict it becomes a compelling need – to speak on things that you're not a world authority on," Oz said. "I'm not an expert on Middle East affairs or how to stop the crisis here. But I do know a fair bit about healing and... we all have a responsibility on a personal level."

Fusibility keeps klezmer alive

Ilan Mester
Special to The CJN

It was a chilly pre-fall night in Toronto. The air was crisp and the sun was barely visible; its rays had been replaced by lights from the Harbourfront Centre's stage. Hundreds of music lovers gathered to take in electrifying beats and powerful melodies.

But the young crowd wasn't listening to rock, pop or hip hop. They were grooving to a hybrid of klezmer. Yes, klezmer. With the exception of things like matzah ball soup and words like schmuck and schmooze, not much else of Yiddish culture has survived so pervasively. It's amazing that klezmer continues to live on.

A simple YouTube search reveals at least 100,000 or so klezmer-themed videos. It's clear that there's an interest in Eastern Jewish music, but it's not just George Gershwin fans that have been listening to klezmer. Artists from bands like the Yeah Yeah Yeahs and even funk legends, including Fred Wesley (of James Brown fame) have shown an interest.

Colin Stetson is best known for touring with Canadian Grammy-winners Arcade Fire, and for his work with artists Tom Waits and Laurie Anderson. However, the musician has a long history with Jewish music. He was a member of the People's Bizarre, a band based in San Francisco that played klezmer tracks. Stetson is also a member of The Sway Machinery, a group that explores Jewish spiritual music.

Stetson didn't grow up listening to klezmer. In fact, he's not even Jewish. But he admires the music's history. "It's an intensely impassioned music tradition that goes back many many years," says the saxophonist.

According to him, there's an underlying difference between music today and styles such as klezmer. "They're based on the foundation of meaning and struggle and of actual lives," says Stetson. "It's important and I feel like people know that, by feeling it."

Eric Stein, artistic director of the Ashkenaz Festival, says the event has come to reflect what's been happening in the local and international klezmer scene: fusion with other music styles.

"Boundaries between different styles and sub-genres are kind of breaking down in different ways, and people are drawing among klezmer and other influences – whether they're Jewish or not Jewish – to create their own contemporary versions of Jewish music," says Stein.

Despite the popularity of Jewish music, Stein says there's always going to be a misunderstanding about klezmer and Jewish music in general (thanks *Fiddler on the Roof*). Part of his goal for the festival is to break down stereotypes.

Colin Stetson is best known for touring with Arcade Fire.

Some experts believe klezmer's ability to adapt to other genres is what's made it last all of these years. "It's not new that there's fusion with klezmer," shares Judith Cohen, a professor of Jewish music at York University. "Klezmer in the early 20th century didn't sound anything like klezmer in the mid-19th century. It has a long history adapting to jazz, to Dixieland, to piano, to brass instruments, so it has at least 100 years or more than that of this kind of adaptation. I think it's a kind of natural survivor."

Artists like Montreal's Socalled have fused klezmer with hip hop and funk and in turn, developed massive cult followings. Stein says a number of other musicians are mixing klezmer with genres like hip hop, electronica and even reggae.

Fusion isn't new to klezmer, but globalization is. Technology has made it easy for artists from opposite ends of the world to collaborate. "The palette of styles and influences that are available to people today are just so much bigger in the global village, and with the kind of explosion of different world music and the overlapping of jazz and folk and classical and pop and rock, and all these things into world music and in particular, Jewish music," says Stein.

Socalled has fused klezmer with hip hop and funk

Stein says trends within klezmer and Jewish music are now being set by younger artists drawing on the raw materials of older musicians and different genres to create their own music.

Sharon Green, an associate professor of modern Hebrew literature at the University of Toronto who has lectured about Yiddish literature, thinks klezmer might have survived because it's not completely dependent on the Yiddish language. "It allows those Jews who no longer know Yiddish to still be able to feel connected to their origins through music," says the professor.

Green believes the music's itinerant nature could also be linked to its survival.

"This gives it a cachet among those who are seeking a counter-cultural means of identifying as Jews," says Green. But maybe the answer to why klezmer has survived all of these years isn't in textbooks, but rather in the music itself.

Fringe dance resurrected for festival

Kathryn Kates
Special to The CJN

After their success at last year's Toronto Fringe Festival, the co-artistic directors of JD Dance, Jordana Deveau and Jesse Dell, will be taking to the stage again in choreographer Shannon Litzenberger's *The Den*.

It's part of the late-night series "What You See Is What You Get" at the Dance: Made in Canada/Fait au Canada festival at the Betty Oliphant Theatre in Toronto.

The Den is a ferocious duet that explores the instinctual animal within us.

"Shannon was interested in looking at different parts of the female psyche and relationships," Deveau told *The CJN*.

"There is a very animalistic quality to the movement. She also plays off the words *The Den* – both the animalistic side and the human side – because it can be both a home for animals and also it is a room in the house where we sit and have family time and where the undercurrent of different relationships can occur."

Deveau hopes the audience has a visceral reaction to everything she does – that they feel something.

"I think there is a really dynamic and electric energy between Jesse and I in this piece that prompts the viewer to feel a lot of tension and excitement and maybe having a sense of getting in touch with a deeper psychological expression that we have," the Toronto native said.

"I think audiences will be really drawn into the raw physicality of the piece – it is full of tension. There really isn't a narrative presented. We're not really specific characters, but more a physical expression of these strong emotions. We react to each other in almost a gladiator style… we are really going at each other."

During their solos, Deveau said, their movements are very vulnerable and exposed, showing how they react to relationships with others when they are alone.

She said after the seven, 10-to-12 minute performances of *The Den* at last year's Fringe, she was left exhausted yet vibrating with energy, adding that it has been really exciting to let the piece grow and develop since that time.

"It's a real honour for us to be part of Dance: Made in Canada. It's a major festival, and it's exciting to be sharing the stage with some major Canadian dance artists," Deveau said.

"This project with Shannon was an interesting experiment that has worked out really well. She wanted to be creating and we wanted to be performing and expanding our rep. Neither of us had any funding at the time, but we thought let's get together in the studio and see what happens, and now we have opportunities to perform it and perhaps expand the piece."

Deveau has been a force in Toronto's dance scene for more than 10 years.

In addition to JD Dance, she's a founding member and rehearsal director of Event Horizon Dance, directed by Miranda Abbott. She's also the co-author, with Donna Krasnow, of *C-I Training: Conditioning with Imagery*, documenting Krasnow's conditioning system for dancers, and she has danced in the United States, Europe and across Canada, performing in works by renowned choreographers such as Carol Anderson, Peggy Baker, Sidra Bell and David Earle. As well, she has delved into choreographic work herself and has worn many hats as co-artistic director of JD Dance since 2009.

Jordana Deveau

"JD Dance is a multi-faceted fluid collective that reshapes and reforms for any given project, so we have brought on different artists," Deveau said.

"Our mandate has expanded, and we are really excited about JD Dance not being just about the two of us. We are really trying to foster and support relationships between artists and across genres, so we have commissioned a couple of composers and choreographers."

Deveau said her Jewish background is an important part of her identity, not so much in a religious sense, but a cultural one. It's a big part of who she is, and she says she carries it with her wherever she goes. It connects her to her family history, and specifically to her maternal grandmother, who survived the Nazis and escaped Communist Hungary for Australia.

Last year, Deveau was commissioned to create *High Tide*, a dance inspired by her grandmother's stories about her journey by boat leaving Europe. Her grandmother died last January, a few months before her 99th birthday.

Dance: Made in Canada/Fait au Canada runs from Aug.14 to 17. *The Den* runs Aug. 15 and 16. For information and tickets, call 416-533-8577 or visit www.princessproductions.ca. Information about *The Den* can also be found at www.jddance.ca.

Deveau is seen here dancing with Jesse Dell *(Peyman Soheili photo)*

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HEEBONICS

Breakdancer advocates for hip hop to relieve stress

Mike Prosserman

Cara Stern
Staff Reporter

Mike Prosserman (a.k.a. Bboy Piecez) took his love of breakdance and turned it into a major charity for youths across Canada.

"I use dance as an outlet to deal with some of the stress and anger I have," the 26-year-old says. "Especially as a teenager, it helped me clear my mind and focus on what was in front of me."

UNITY Charity, he says, is his own story multiplied by thousands.

What began in an entrepreneurship class in Grade 11 at Thornlea Secondary School in Thornhill, Ont. has now reached people far from his home of Toronto, including places in Alberta, Nova Scotia, and even Nunavut.

The charity introduces youths to four elements of hip-hop culture: breakdance, beatboxing, spoken word, and graffiti. Prosserman says he specifically chose those aspects of the genre since they can be done with no resources.

"The idea in hip hop is you create something out of nothing," he says. That's why the group left out DJ despite its prominent place in hip hop. You have to buy equipment to DJ, so it's something that's inaccessible to many people.

The charity's website claims to have reached 100,000 youths since 2008, with 220 youth mentors and leaders trained each year, 90 schools reached, and more than 400 volunteers in high school and university chapters of the charity.

Prosserman says he can't pinpoint exactly what it is about breakdance that spoke to him, but he knew he wanted to do it since he saw a breakdance group at a bar mitzvah.

He says it was a natural fit for him, having spent much of his childhood practising gymnastics and walking around on his hands.

His breakdance skills have taken him around the world, performing and competing in places such as Spain, Italy, Japan, and many others. He says being able to communicate through dance is a really interesting phenomenon.

"I always say hip hop is a universal language, and I find that to be true no matter where you go," he says. "You have an automatic family in another country because we speak the same language even though we don't speak the same language."

Prosserman became so skilled at breakdance, he was even offered a position with Cirque du Soleil, but he turned it down in favour of studying at university and chasing his dream of running the charity.

"At the end of the day, I had bigger goals for myself around wanting to do more with what I have," he says. "I wanted to give that outlet back to other young people. I had to dedicate my life to something bigger."

In July, the charity demonstrated its wide reach in its fifth annual festival showcasing participants from the programs, and professional performers. Prosserman says that last year the festival reached 30,000 people, and although he does not have concrete numbers for 2013, he estimated the group surpassed that record.

The four-day festival, which ran from July 18-21, involved a day at Toronto's Dundas Square. That event, Prosserman says, drew huge crowds.

"The festival is a celebration of the voices of the youth in our program, to show what they have created to the public," he says.

So how did he take the charity from a classroom project to a successful organization employing eight full-time and five part-time workers?

"Trial and error, using our instincts, and surrounding ourselves with people who know more than we do so we can very quickly learn," he says.

And it's ultimately been a true success, proving to young people and helping them realize that they can use hip hop as a form of expression and an outlet for stress.

"We do use these art forms to escape some of our challenges," he says. "It's a powerful tool to give youth a voice when they wouldn't necessarily have that opportunity or voice. This is something that really speaks to them."

For more information about UNITY Charity, visit unitycharity.com.

Videos, events and more on heebonics.ca

What's New

Deadline reminder: Due to the Jewish holidays, deadlines will change. Aug. 12 is the deadline for the issue of Aug. 22. Aug. 13 is the deadline for the issue of Aug. 29. Aug. 19 is the deadline for the issue of Sept. 4. Phone 416-416-391-1836, ext. 269; email whatsnewcjn@gmail.com.

Saturday, Aug. 10

ORILLIA COUNTRY SHUL

Orillia Country Shul holds services during the summer with visiting guest rabbis and speakers. Aug. 10, **Rabbi Elyse Goldstein;** Aug. 17, **Rabbi Tina Grimberg;** Aug. 24, **Rabbi Daniel Mikelberg;** Aug. 31, **Rabbi Arthur Bielfeld.** Services at 10:30 a.m., 151 Creighton St. South. 705-327-7069.

TORAH AT BETH TIKVAH

Ian Schlifer leads the Torah discussion this week at Beth Tikvah Congregation.

Sunday, Aug. 11

TRUNK AND BOOK SALE

Shaar Shalom Synagogue holds a trunk and book sale, 10 a.m. to 4 p.m., 2 Simonston Blvd., Thornhill, Ont.

Tuesday, Aug. 13

CROSSING DELANCEY

Shaarei Shomayim Congregation shows the movie *Crossing Delancey* at 1 p.m. Members free, guests $3. 416-789-3213.

Wednesday, Aug. 14

HERITAGE EXHIBIT

The Toronto Workmen's Circle and the Town of Ajax present a heritage exhibit including Camp Yungvelt and the W.C. Colony, Workmen's Circle Centre, 471 Lawrence Ave. W., 1-9 p.m. (Ajax exhibit only open from 3-7 p.m.) RSVP by Aug. 9, wcarto@yahoo.com or 416-787-2081.

NEW TO TWO

Shaar Shalom Synagogue continues with its New to Two program, songs, games and crafts for children up to 2, Wednesday mornings. To register, call 905-889-4975.

Other News

YOUTH FAIR

Beth Avraham Yoseph of Toronto Congregation is holding a youth fair, Aug. 25, 10 a.m.- 1 p.m., with inflatables, sho-far-making ($5 prepaid only by Aug. 12) a barbecue, and more. Vendors who have a service, product or program of interest to children or teens, contact **Rich Winkler** at 905-886-3810, ext. 135 or visit www.bayt.ca

Lila Sarick

FIDDLER ON THE ROOF

Pride of Israel Synagogue is going to see *Fiddler on the Roof,* Aug. 20. Tickets, which include bus, orchestra theatre ticket and kosher box lunch are $110 for members, $130 for non-members. Call 416-226-0111.

RUDY AND ESTER

Shaar Shalom Singles and the Intersynagogue Singles (50+) present A Midsummer's Night's Dream Dance with music by **Rudy and Ester** Aug. 18, 7:30 p.m. at Shaar Shalom Synagogue, 2 Simonston Blvd. $10. Call 905-889-4975, ext. 72.

VOLUNTEERS NEEDED

Baycrest Freeman Family Day Centre is looking for a volunteer who can teach music and is able to incorporate music education into a program. To volunteer, visit www.baycrest.org/volunteer or call 416-785-2500, ext. 2572.

Reena is looking for creative arts volunteers to work with the Reena Theatre Troupe helping to prepare for a major production. Volunteers with skills/interests in dance, music, acting, lighting, sound, scene design and production are needed. The commitment is Sundays 1-5 p.m. from September 2013 to May 2014 at 972 Clark Ave. W., Thornhill. Call **Millie Chadwick,** 905-889-2690, ext. 2112, or send an email to: mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

RENT A SPARE ROOM

List your spare room or basement

Continued on page 33

PURCHASE HIGH HOLY DAY CARDS

Send a High Holy Day Tribute Card in support of Shaare Zedek Medical Center in Jerusalem to benefit world class health care. Support excellence in patient care, research and technology that we provide to over 500,000 patients annually.

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Each card is a minimum of $10.00, orders of 11 or more cards are $8.00 per card, a package of 12 blank cards with envelopes is $100 or eCards are $5.00.

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Continued from page 32

apartment with the accommodation registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

JF&CS GROUPS

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups to bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

Seniors Cultural Club meets Tuesdays, 10 a.m., Borochov Cultural Centre, 272 Codsell. 416-630-9444.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Hadar Senior Citizens Social Club is looking for new members. The club meets Monday and Wednesday afternoons, Garnet Williams Community Centre, 501 Clark Ave., Thornhill. Call **Phyllis** 905-889-5722.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Trip to Woodbine Casino, Aug. 21; Lunch and Laugh Aug. 15. Monday to Thursday, Mah-jong, Rummikub and dominoes, 11 a.m. to 2 p.m.; Tuesdays, chair exercise for seniors, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155. Aug. 15, Art appreciation, Israeli artists with **Osnat Lipa,** refreshments at 1:30 p.m., program starts at 2 p.m.

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112. Aug. 8, **Sabina Malstman** discusses "How to Get the Most Out of Your Visit to the Doctor," 1:30 p.m.; Aug. 13, **Rachel Levin** discusses "The 10 Most Famous Paintings in the World," 10 a.m.; Aug. 14, grief and bereavement support group, 11 a.m.; Aug. 15, **Debra Flanagan** discusses "Top 10 Ways to Improved Wellness for Older Adults," 1:30 p.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Now accepting registration for limited spaces in September for junior and senior kindergarten- full-day program with kosher lunch and snacks. Call **Kailah Rubin,** ext. 4351.

Mah-jong tournament games for experienced players, Mondays at 1:30 p.m; Casual Yiddish conversation, Mondays 1:30 p.m.; Folkdance with Teme and Sandy, Wednesdays at 10 a.m.; Recorder with Judy, Wednesdays; Duplicate bridge with Samy Toledano, Thursdays at 12:30 p.m.

Spirituelle Divas – new chapters forming. Call to join for monthly get-togethers Tuesdays at 1:30 p.m. and Thursdays at 7:30 p.m.

Car, bike and truck show, Aug. 18, 3-6 p.m. BBQ and music. Call ext. 4235.

The movie *How to Train your Dragon* will be shown under the stars Aug. 25. $10 for ticket and nut-free snacks.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211 www.mnjcc.org

Register now for fall programs – music, film lecture series, adult theatre classes, pottery, Hebrew Institute, Jewish learning, kids' programs, athletics, sports leagues and more – Aug. 14 for members; Aug. 21 for non-members. Ext. 0.

Adult daytime choir meets all summer, Tuesdays at 1 p.m. No experience or sight reading needed. Email: music@mnjcc.org.

Fall swim lessons registration, Aug. 14 for members, Aug. 21 for non-members. Call ext. 530 or email swimlessons@mnjcc.org.

Weight of Memory, visual art by **David Brock, Mahla Shapiro, Jessica Thalmann, Yael Brotman** and **Shlomi Amiga** is on display at the gallery until Aug. 28. A reception will be held Aug. 8, 7-9 p.m. Call ext. 250 or email deannad@mnjcc.org.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein,** 416-968-0200.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

Next subway stop: Bathurst Street?

Carolyn Blackman
Staff Reporter

The City of Toronto needs to catch up on 25 years of transit neglect, says Ward 10 Councillor James Pasternak.

One of the first priorities, he said, should be to extend the Sheppard subway line from Downsview station to Yonge Street and Sheppard Avenue, thereby connecting the Yonge and Spadina lines north of Bloor Street and bringing rapid transit through the heart of the Jewish community with a stop at Bathurst Street.

Toronto council recently endorsed Pasaternak's motion to request that the project be added to the list of priorities for public transit expansion in Metrolinx's second phase of the provincial Big Move transit plan, which outlines a vision for transportation in the Greater Toronto Area.

The Sheppard line currently has five stops, running east from Yonge to Don Mills station.

"[Transit riders] need an east-west option north of Bloor Street. This expansion would take enormous pressure off the Yonge Street line and ease congestion on the roads," Pasternak said.

"It seems, to me, to be the only logical move. It makes no sense to have a gap."

He said there's a "massive" hole at Downsview station where drilling equipment is being stored, so the project is close to being shovel-ready.

"The goal is that by 2016, we will have the equipment moved and the resources in order."

It's been estimated that the expansion, with one stop at Bathurst Street, would cost about $1.75 billion.

Pasternak said the subway extension would be a major boost to the Jewish community in Bathurst Manor and Clanton Park.

"The local streets would be relieved of congestion, and property values would go up."

Toronto Councillor James Pasternak would like to see a Sheppard subway with a station at Bathurst Street. It's the "only logical move," he says. *[Jeff Rosen photo]*

Mazel Tov מזל טוב

Lynn & Joe Siegal, Ellen Litvak & Ra'anan Mintz announce the marriage of their children, Rachel Siegal & Yonan Mintz, June 2, at Kiever Shul.

Happy first birthday Liam! Shown with mom, Natalie Parnes Doyle. Hugs and kisses from dad, Jamey, and big sister Madelynn.

Annette Wolfstein-Joseph & David Joseph announce the engagement of their son Noah to Alexandra, daughter of Barbara Colnes Quinn & Gerry Quinn, of Washington, D.C.

Mazel tov Jamie & Marc Hadid on your 35th wedding anniversary! You are an inspiration to us all. Love, Charly, Ben, Vicky, Vanessa, Mordechai, Yaffa.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

Back from camp a changed kid

Married With Kids

Lauren Kramer

"Come on Mom, let's bensch after dinner tonight!"

My 10-year-old daughter is just back from three weeks at a Jewish camp, and for the first time ever, she's suggesting we say *Birkat Hamazon*. I try to conceal my shock and pure pleasure and act nonchalant, as if she says this every day.

But inside, my heart is singing.

Amy has come back gushing with the joy of Judaism, her eyes alight as she describes how much fun she had, especially on Shabbat.

There are lots of stories about dances and boys, of course. At 10 there's nothing more exciting than having a boy ask you to the dance. Or taking a late-night swim in the lake with your cabin mates and heading to bed at midnight.

But it's the Judaism they celebrated and lived at camp that's made the strongest impression on my kid. The decade's worth of seders, Shabbat meals at home, synagogue visits and holiday festivities with her family can't even come close to leaving her *this* excited about her Jewish identity.

I'd seen the research about Jewish sleepaway camp and its profound effect on Jewish children. Considered one of the most impactful ways to imbue your child with a strong, proud appreciation of their Yiddishkeit, Jewish camps are prime recipients of funding and scholarships from philanthropic organizations such as the Harold Grinspoon Foundation.

But it's one thing to read the data and quite another to see your child beaming with positive Jewish energy and making her parents promise they'll send her back to camp next year.

At Jewish camp, Amy received an intensive joy of Judaism course, but one devoid of stress or a sense of deliberate learning. Rather, the instruction she received was experiential, conveyed in the chorus of song as kids bensch together after meals, sing Jewish songs around the campfire, eat kosher food (and love it!) and gather each morning around the Israeli flag.

My son, now 13, convinced his sister that she had to go.

"You will love it," he assured her as he signed up for his third summer at the same camp.

She knew she wanted to try it, but Amy wasn't convinced she was ready to leave home.

Truth be told, my daughter was homesick at the prospect of being away from Mom. Dad and the comfort of her own bed for months before she boarded the bus.

As her fears and apprehensions heightened, I imagined a series of worst-case scenarios: camp counsellors calling me about my distraught child, tearful conversations over the telephone and the sense of disappointment and failure she'd feel if she came home early.

I voiced my concerns to the counsellors, raising a warning flag that this was a kid they would need to look out for. I sent letters and emails daily, and I scrolled through the hundreds of photographs posted online each day so that worried parents like me could be comforted by the smiling faces of their kids thriving at Jewish camp.

I knew deep down that she would have an amazing time, of course. But I forgot how completely Jewish camp can change your perceptions of Judaism – from a religion full of restrictive rules to one that's filled with meaning, celebration, camaraderie and pride.

No question about it: Jewish camp has changed her life.

THE HIGH HOLIDAYS ARE AROUND THE CORNER

Save time and energy, do your shopping in The CJN food pages

Rosh Hashanah Foods

August 15, 22 and 29th editions.

Just a spoonful of honey.....

Daphna Rabinovitch
Special to the CJN

Every cuisine tells a story. The story of Jewish food is the story of migrating communities, and how these communities absorbed and re-invented the cuisines of whatever locale they established themselves in, fitting new spices, new foodstuffs and new techniques into the cooking traditions they brought with them.

It's amazing to me how adaptable these far-flung Jewish communities have been. They borrowed what was necessary, and retained other customary meals and foods to preserve their own sense of heritage and kosher observances.

For this article, I looked at two distinct cuisines, those that hail from Sicily and Algeria, with the holiday of Rosh Hashanah in mind.

Despite how far flung these places are, the recurring themes of sweetness and renewal all come into play time and time again, regardless of the specific dishes being served. So this New Year, why not visit a new region, gastronomically speaking, of course, to sweeten up your Rosh Hashanah table.

SPINACH AND CHICK PEAS WITH TOMATOES AND CUMIN

This Algerian side dish is often served at Shabbat. More specifically, it is a Rosh Hashanah specialty due to the inclusion of chick peas and spinach. The chick peas not only represent plenty but their round shape also symbolizes the hope that the New Year will be rounded in all aspects. The spinach, it is said, alludes to newness and the beginning of hope.

2 tbsp. olive oil
2 onions, coarsely chopped
¾ tsp. ground cumin
½ tsp. ground coriander
3 tomatoes, cored and coarsely chopped
2 cans (19 oz. each) chick peas, drained and rinsed
1-1/4 lb. baby spinach, trimmed and rinsed
salt and pepper, to taste

In a large deep saucepan, heat the olive oil over medium heat. Add the onions; cook, stirring occasionally, for about 10 minutes or until very soft. Stir in the cumin and coriander for 1 minute. Stir in the tomatoes and chick peas, stirring until the tomatoes release some of their juices.

Add half of the spinach. Cover and steam for 3 minutes. Stir until the spinach is wilted. Add the remaining spinach. Stir for about 3 minutes or until all of the spinach is wilted and coated well with the tomatoes and the onions. Season generously with salt and pepper. Makes 6 to 8 servings.

SICILIAN ROAST CHICKEN WITH ORANGE, LEMON, GINGER AND HONEY

Fresh ginger root is believed to have arrived in Italy and Sicily with the first African Jewish immigrants. This lively dish packs a bit of heat from the ginger so feel free to increase the honey if you wish.

1 lemon
1 orange
3 tbsp. minced fresh ginger
1 whole chicken, about 5 lb.
2 sprigs fresh oregano
¼ tsp. each salt and freshly ground black pepper
½ cup freshly squeezed orange juice
¼ cup freshly squeezed lemon juice
¼ cup each olive oil and honey

Preheat the oven to 350. Finely grate the zest from the lemon and the orange; place into a bowl along with 1 tbsp. of the ginger. Cut both the lemon and the orange in half; cut again into quarters. Rub two of the lemon quarters all over the outside of the chicken; discard those lemon quarters.

Rub the zest and ginger mixture inside the cavity of the chicken. Place the remaining lemon and orange quarters as well as the oregano sprigs inside the cavity. Truss the chicken; place on a rack in a roasting pan. Sprinkle the surface with the salt and pepper.

Roast the chicken in the centre of the preheated oven for 15 minutes.

Meanwhile, in a small bowl combine the orange and lemon juices, the remaining 2 tbsp. minced fresh ginger, olive oil and honey. Baste the chicken with the mixture. Continue roasting for 1 hour to 1 hour and 15 minutes, basting about every 20 minutes or until the surface is golden and the juices run clear when the thickest part of the thigh is cut. Remove chicken to a cutting board. Tent with foil. Let rest for 10 minutes before carving. Makes 6 servings.

HONEY ROASTED RED POTATOES

1lb. red potatoes, quartered
2 tbls diced onion
2 tbls parve margarine, melted
1 tbl honey
1 tsp dry mustard
pinch salt
pinch ground black pepper

Preheat oven to 375°. Lightly coat 11"x7" baking dish with nonstick cooking spray.
Place potatoes in single layer in prepared dish; top with onion. In a small bowl, combine melted margarine, honey, mustard, salt, pepper; drizzle over potatoes and onion.
Bake in preheated oven 35 min. or until tender, stirring halfway through cooking time.

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$299 for 10 people

MENU #2
Gefilte Fish & Horseradish, Chicken Soup & Matzo Balls, Roast Chicken, Roast Brisket of Beef, Lockshen Pudding, Pan Roast Potatoes, Green Beans Almondine
Carrots Tzimmes, Cole Slaw, Honey Cake, Challah, Mohn Cookies, Chocolate Brownies, Honey & Apples
$339 for 10 people

MENU #3
Gefilte Fish & Horseradish, Chicken Soup & Matzo Balls, Roast Turkey Breast, Gravy & Cranberry Sauce, Candied Yams, Broccoli & Mushrooms
Cole Slaw, Fresh Fruit Salad, Challah, Mohn Cookies, Honey & Apples
Only 20g of fat per person
$199 for 5 people

MENU #4
Gefilte Fish & Horseradish, Roast Veal, Chicken Fingers, Lockshen Pudding, Pan Roast Potatoes
Green Beans Almondine, Cole Slaw, Challah, Mohn Cookies, Chocolate Brownies, Honey & Apples
$189 for 5 people

MENU #5
Gefilte Fish & Horseradish, Chicken Matzo Ball Soup, Roast Chicken, Chicken Fingers, Roast Brisket of Beef
Lockshen Pudding, Green Beans Almondine, Challah, Mohn Cookies, Honey & Apples
$185 for 5 people

MENU #6
Chicken Soup & Matzo Balls, Sweet & Sour Meatballs, Poached Salmon, Pan Roast Potatoes
Green Beans Almondine, Challah, Mohn Cookies, Chocolate Brownies, Honey & Apples
$169 for 5 people

MEAT DISHES
Roast Turkeys, Turkey Breast, Cornish Hens, Chopped Liver, Cabbage Rolls, Veal Roast, Flanken in Borscht, Roast Duck, Lemon Chicken Breast, BBQ Chicken Wings, Honey Garlic Wings, Chicken Fingers, Knishes -Potato or Beef, Kishke, Meat Kreplach

VEGETABLE DISHES
Vegetable Noodle Soup, Vegetarian Loaf, Stir Fry Vegetables, Grilled Vegetables, Apple Farfel Pudding, Rice & Mushrooms, Potato Latkes, Green Beans Almondine, Broccoli & Mushrooms, Candied Yams, Handmade Egg Noodles

SALADS
Bean Salad, Coleslaw, Cous Cous, Cucumber Salad, Fresh Fruit Salad, Humus, Pasta Salad, Pickled Beets, Tossed Salad

FISH
Poached Salmon

DESSERTS
Round Challa Plain or Raisin, Apple Flan, Assorted Fruit Pies, Carrot Cake Squares, Chocolate Bubka, Chocolate Brownies, Chunky Chocolate Cookies, Chocolate Cake, Chocolate Horns, Honey Cake, Mandlebrot, Mohn Cookies, Rogelach

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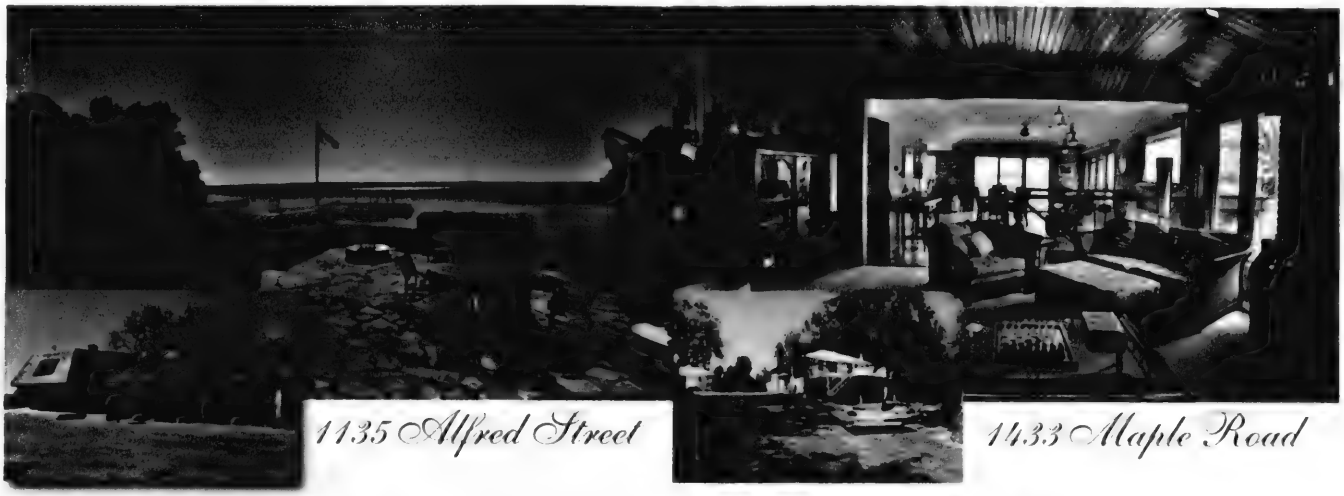

1135 Alfred Street

One of the most beautiful properties in all of Belle Ewart. 118' x 375' winterized waterfront home, with unique architectural design, permanent dock, sandy beach. 5 bedrooms, 4 baths. Incredible views of the lake and total privacy. Asking $1,799,000.

1433 Maple Road

Unique waterfront family compound on 93' lot. Four season winterized renovated home with 5 bedrooms, 4 full baths, numerous walkouts and great views. 3 bedroom seasonal guest cottage, with bathroom, kitchen, lake views + boat house. Asking $1,395,000.

1269 Maple Road

Floor to ceiling wood panelled two story, 6 bedroom winterized waterfront home with vaulted ceilings and great views of the water. Shallow, sandy, kid-friendly waterfront. Concrete break-wall. Detached 2 car garage. Asking $749,000.

1153 Claver Avenue

Cozy 4 bedroom, 2 bathroom renovated and winterized on quiet street. Open kitchen, dining room, living room with fireplace, soaring ceilings and walkout to deck and lake. Main floor master features loft area + walkout to lake. Shallow, calm, kid-friendly waterfront. Asking $749,000.

1287 Maple Road

Great starter cottage. 4 bedrooms, 2 baths, open concept, kitchen, dining room, living room, + huge sun room with great views of the water. Calm, shallow, sandy waterfront. comes with bunkie, storage shed and paved basketball court. Asking $549,000.

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Community recalls Christie Pits riot

TSN reporter Mark Masters, right, hit a triple and later scored the first run in a commemorative baseball game recalling the Christie Pits Riot. The game was played this past Sunday at Christie Pits Park. For more on the riot and its aftermath, please see Bernie Farber's Perspectives essay on page 7.
(Cara Stern photo)

Paul Lungen
Staff Reporter

From his vantage point in his father's confectionary store on Bloor Street at Montrose, near Christie, Joe Black had a front row seat to the mayhem that unfolded in front of him 80 years ago this week.

There, playing out like a 3D movie on the widest of wide screens, young men battled each other with fists, wooden clubs, iron rods, knives – pretty much anything they could lay their hands on.

Remarkably, no one died, but the six-hour set-to has gone down in history as the Christie Pits riot. It pitted Jews, and their Italian allies, against anti-Semites and immigrant bashers who had unfurled a swastika banner at the tail end of a baseball game at the Christie Pits field in Willowvale Park.

The event took place in the summer of 1933 when Black was 7-1/2 years old. But the memory of what he saw has stayed with him all these years.

The riot is a little-known aspect of Toronto history, and this past weekend, a commemorative softball game featuring Toronto sports celebrities, was held at the same field. The event was co-sponsored by the UJA Federation of Greater Toronto and the Centre for Israel and Jewish Affairs (CIJA).

Black was present, as he was 80 years ago at the game that sparked the imbroglio. Back then, in the midst of the Depression, sports was a favourite pastime. Going to a game was free and it could provide an evening's entertainment.

On that occasion, the game pitted a largely Jewish team, Harbord Playground, versus St. Peter's, a church-sponsored one. Plenty of Jewish supporters flocked to the game to back their side; the other team likewise had its own cheering section.

At the time, Toronto was a city that was openly anti-Semitic, Black recalled. Sunnyside Pool, which he would frequent with his gentile friends, was restricted. No Jews were allowed.

Continued on page 14

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This is no way to build trust

Analysis

Avi Issacharoff
The Times of Israel

The expected Aug. 14 release of the first 26 prisoners (of 104) as a goodwill gesture in the resumption of negotiations between Israel and the Palestinian Authority has brought about the expected wave of enraged responses from both sides.

While the headlines in Israeli newspapers have dealt extensively with the criticism leveled by the families of victims killed by the prisoners to be released, on the Palestinian side, there has been no shortage of voices expressing disappointment in the make-up of the list.

"This is not what [Palestinian Authority President Mahmoud] Abbas had hoped for," one senior Fatah member told this writer.

"Last night, we were trying to figure out who one of the prisoners was that was to go free, because none of us knew who he was. This does not appear to be a gesture to [Abbas], but rather to [Hamas Prime Minister Ismail] Haniyeh. We expected the release of some of the 'symbols,' the known prisoners, because now Abbas needs to show an achievement to the Palestinian public, especially in light of the Israeli government's statements about building in the territories."

Not a single senior PA official openly expressed such reservations about the composition of the list. Publicly, the release of 26 prisoners, some of whom are ill, must be welcomed. Nevertheless, there is considerable disappointment on the Palestinian side. And as the senior official explained, the disappointment lies not only in the list of relatively unknown prisoners being released, but also in Israel's provocative message of continued construction.

Continued on page 27

Ki Tetzei
Candlelighting: 8:02
Havdalah: 9:03
Greater Toronto Area

Israeli families protest prisoner release – please see page 26

CANADA

CJNer Passes Away

HAMILTON — Moura Wolpert, *The CJN*'s longtime Hamilton correspondent, died Aug. 3 of a heart ailment after a period of illness. Wolpert was born in Danzig, Poland, but immigrated to Canada in 1955 from England, where she moved before World War II. In England she worked for the British Film Institute and the *London Sunday Observer*. Wolpert was an active member of many community organizations, including the Hamilton Philharmonic Women's Committee, and a co-founder and longtime co-chair of Hamilton's Holocaust education committee. She's survived by husband Bernard, children Nina (Harvey) and Michael (Brenda) and five grandchildren.

WORLD

Statue Defaced

NEW YORK — A statue of Jackie Robinson in Brooklyn was defaced with swastikas, racial slurs and "Heil Hitler" sometime over the night of Aug. 6-7. Robinson broke Major League Baseball's colour barrier in 1947 with the Brooklyn Dodgers, and played for one season for the Montreal Royals, a Dodgers farm team. Robinson, who died in 1972, had a warm relationship with the Jewish community and denounced anti-Semitism among black nationalists. On Canada Day, the city of Côte St. Luc inducted him into its Human Rights Walkway. The defaced statue is located near the home field of the Brooklyn Cyclones, a New York Mets farm team.

Citizenship Sought

NEW YORK — Amar'e Stoudemire, the New York Knicks star who claims Hebrew roots, is seeking Israeli citizenship. The NBAer, a new part-owner of Hapoel Jerusalem basketball club, says he's in regular dialogue with New York rabbis, studies Torah and observes the High Holidays. "I'm not a religious person, I'm more of a spiritual person, so I follow the rules of the Bible that co-ordinate with and connect with the Hebrew culture," he said. He was in Israel for the Maccabiah Games as an assistant basketball coach for Canada.

12 New Names Added To YU Lawsuit

NEW YORK— Twelve former students joined a $380-million lawsuit against Yeshiva University for covering up sexual abuse at its high school.

Rabbi Norman Lamm

The new plaintiffs' names came out in court papers used in a hearing Aug. 6 in U.S. District Court in White Plains, N.Y., according to the *New York Daily News*, and bring to 31 the number of plaintiffs in the case.

Rabbis George Finkelstein and Macy Gordon, former staff members at YU's High School for Boys in Manhattan, as well as a youth volunteer, Richard Andron, have been accused of sexual abuse. Some of the cases allegedly took place as far back as the 1970s.

Rabbi Finkelstein left the high school in 1995 and took a post at a Jewish school in Florida before moving to Israel. Rabbi Gordon also lives in Israel and until recently was a teacher at the Orthodox Union's Israel Center. Both men deny the charges. Andron hasn't issued a statement on the accusations.

The suit also names top former YU administrators, including former president and chancellor Rabbi Norman Lamm. Although the statute of limitations has passed on the cases, the alleged cover-up could negate the restrictions, the plaintiffs' lawyer says.

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Al-Quds Day rally comments being investigated

Paul Lungen
Staff Reporter

Toronto police have launched a hate crimes investigation into comments made by the former head of Palestine House who called for the widespread murder of Israelis.

"We have received a complaint with regards to things said at the Al-Quds Day rally. There is an investigation ongoing," said Toronto police spokesperson Const. Wendy Drummond.

Police were present at the Aug. 5 rally, held near Queen's Park, she said, though she declined to say whether the intelligence or hate crimes units were involved, nor who laid the complaint.

Meir Weinstein, head of the Jewish Defense League (JDL), said, "We've been in touch with the hate crimes unit. We want charges laid. We want charges laid under the hate crimes law."

Weinstein, who led a counter-rally attended by about 70 JDL members and supporters, said he was particularly incensed at remarks by Elias Hazineh, the former president of Palestine House, who called for the murder of Israelis.

In a YouTube video posted by the Blazing Catfur blog

Elias Hazineh at Toronto rally *[You Tube screen shot]*

site, Hazineh says: "We have to give them an ultimatum. You have to leave Jerusalem. You have to leave Palestine."

"I want to remind you of how police work. When somebody tries to rob a bank, the police get in, they don't negotiate, and we have been negotiating with them for 65 years. We say get out or you're dead. We give them two minutes, and then we start shooting, and that's the only way they'll understand."

Many of the 400 Al-Quds rally supporters nodded in agreement at that remark, Weinstein said.

Hazineh, who is Christian, also quoted from the Qur'an, saying, "And prepare against them [non-Muslims]/ Your strength to the utmost/ Of your power including/ Steeds of war to strike terror/ Into the hearts of the enemies."

The Center for Israel and Jewish Affairs (CIJA) called on Toronto police to investigate "to determine whether the statements made by the speaker constitute a violation of the Criminal Code of Canada."

B'nai Brith Canada criticized the rally organizers for using children as speakers "to spread lies and whip up hatred against the Jewish people."

CIJA and B'nai Brith have sent video of the event to the police.

This is the third year running in which comments made at the Al-Quds Day rally have angered the Jewish community. Last year, concerned over anti-Semitic statements made at the 2011 event, Jewish groups asked the Queen's Park sergeant-at-arms to deny organizers permission to gather at the legislature. The rally went ahead as scheduled.

This year, permission was denied, but organizers simply moved to a park a few hundred metres to the north of the legislature.

Continued on page 11

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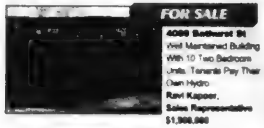
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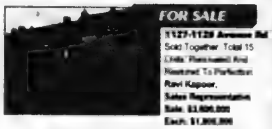
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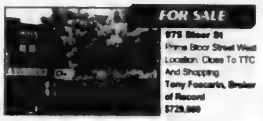
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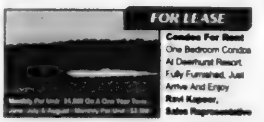
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Hobbled Iran should bend, but will it?

It was a strange turn of events. On Aug. 2, Iran's news agency, ISNA, quoted the country's new president, Hassan Rouhani, at Tehran's annual anti-Israel hatefest "Al-Quds Day" rally as saying, "The Zionist regime has been a wound on the body of the Islamic world for years and the wound should be removed."

This prompted Israeli Prime Minister Benjamin Netanyahu to condemn Rouhani: "Rouhani's true face has been exposed sooner than expected. Even if his comments will quickly be denied – that's what the man thinks and that's the Iranian regime's game plan. These remarks should awaken the world from the illusion that has taken hold on some since the elections in Iran."

According to Reports

By PAUL MICHAELS

Yet, later that day, Iran's Press TV insisted that Rouhani had been misreported, that what he actually said was: "After all, in our region, there's been a wound for years on the body of the Muslim world under the shadow of the occupation of the holy land of Palestine and the beloved [city of] Al-Quds." He didn't explicitly called for Israel's destruction, as had his predecessor, Mahmoud Ahmadinejad, but, in the context of the event, the full meaning was implied.

At that point, Netanyahu's office reiterated its position: "We are standing 100 per cent by our [earlier] statement regarding Rouhani. We knew the Iranians would hurry to deny it, but we are not retracting our statement."

However, later that day, Netanyahu's office softened its tone and message. According to the *Times of Israel*, "Netanyahu's office late Friday removed from the Twitter social media website tweets in which the prime minister denounced Rouhani, and told the BBC that the prime minister had been responding to 'a Reuters report with an erroneous translation.'"

The *Times* explained (still on Aug. 2) that "Netanyahu's original blast could be seen as being aimed at U.S. President [Barack] Obama and a number of U.S. lawmakers who have said Rouhani's expressed willingness to make Iran's nuclear program more transparent should be tested." No explanation was given for the subsequent change in Netanyahu's message. Was this in response to the U.S. administration that wanted to test, once again, the possibility that negotiations with Iran may lead to a deal on the nuclear issue? All such efforts have led only to more time for Iran to illegally enrich nuclear fuel.

Iran's nuclear program is controlled by the Supreme Leader Ali Khamenei, not by the president. In any event, Rouhani, widely touted among many western pundits as a "moderate" or "relative moderate," has recently defended Iran's nuclear ambitions. And why wouldn't he? As Bar Ilan University professor Gerald Steinberg recently noted in a *Times of Israel* blog (Aug. 2), "Yehuda Yaakov, an Israeli Foreign Ministry senior specialist in political-military affairs, has documented in detail, [that] Rouhani successfully shepherded Iran's illicit nuclear weapons program through its greatest crisis in 2003-2004."

In short, even while Rouhani signals a willingness to talk to the Americans, there's no real space between the president and the supreme leader on this core file.

Domestically, Rouhani's under mounting pressure to address the concerns of average Iranians suffering under economic sanctions. Iran's oil exports, its largest revenue source, are down 40 per cent from last year, while inflation has edged up to 45 per cent in July – making basic commodities extremely expensive.

Netanyahu is urging that the West not play into Iran's hands, but instead toughen sanctions as the only way of getting Iran to retreat from its drive to nuclear weapons (even as some Israeli analysts warn that it may already be too late).

A large number of U.S. politicians agree. Against the wishes of the Obama administration, on July 31, the House of Representatives voted overwhelmingly (400 to 20) to further limit Iran's oil exports. The bill has a way to go before becoming law.

Still, the signal is clear: if Iran wants to find economic relief and avoid widespread social unrest affecting the broader region, it may have no choice but to compromise on the nuclear question.

But will it?

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

SeeJN

SOCCER PITCH

Israeli Prime Minister Benjamin Netanyahu ties the shoelaces of a boy with cancer as he met with young cancer patients and the FC Barcelona soccer team prior to FC Barcelona's open practice in Tel Aviv's Bloomfield Stadium Aug. 4. The team was on a two-day visit to Israel and the Palestinian territories.

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Who is your bad Jew?

Apparently many of us are from Amalek, the ancient nation dedicated to destroying the Jews. Anyone who wears a knitted kippah is an Amalekite, a leading Israeli haredi rabbi said earlier this summer. "Are these people even Jews," he asked?

Truth be told, it's not so shocking; nasty rhetoric is as old as Jewish history. But put the nastiness aside, and you will recognize that we do have a need to define what it means to be a good Jew and, at the same time, decide who is a bad Jew.

Sociologist Emile Durkheim explained that reacting to deviance is a way of drawing communal boundaries and defining what a community is about. And if we're honest, we'll admit that every group of Jews, including our very own, does exactly this: we decide who is a bad Jew.

Jewish identity, like any group identity, requires us to decide which heresies are unacceptable. Every Jew, from Reconstructionist to haredi, has a clear definition of who is a bad Jew, and there's a laundry list of criteria, including intermarriage, hatred of Israel, lack of observance on one side, and intolerance, homophobia, and fundamentalism on the other side.

Our reaction to deviance can lead a major Orthodox rabbinic figure to be stringent on a minor matter of custom "lest it lead to Reform" and lead a well known Reform rabbi to call his movement's re-embrace of mitzvot "right-wing… religiosity – even fundamentalism."

Yes, it might sound funny, but without a clear idea of who is a bad Jew, we cannot truly define ourselves. If we are everything, then we are nothing.

But where we fail is when we turn the search for the bad Jew into the essence of who we are. Another sociologist, Kai Erikson, points out that when some communities feel threatened, they will seek out "bad" members to denounce. In doing so, the community is strengthened while it unites in anger at the threat, the deviant who wants to "ruin" the community. (One of Erikson's examples is the Salem witch trials).

But for Jews, this course is ultimately self-destructive. Judaism has a mission and a message. When we spend our time denouncing others, we end up with a Judaism of negativity, a bitter mix of dogma, criticism and anger. People who don't share our high standards of kashrut or political correctness will be excluded and insulted. Instead of being a united people and the proud inheritors of a 3,300-year-old tradition, we'll end up being anti-intermarriage, anti-anti-Semitism, anti-fanaticism and anti-everyone else.

When a rabbi denounces slightly less Orthodox Jews as anti-Semites, it's time to realize that internecine battles are destroying us. The head of the Volozhin Yeshiva, Rabbi Naphtali Tzvi Berlin, wrote that legitimate criticism can morph into self-destructive hunts for heresy and needless hatred.

If we fixate on denouncing heretics, we'll end up turning everyone into a heretic. And in the process, we'll forget our heritage and our community.

Each of us has a portrait of what we think a bad Jew looks like. The problem is, if all we do is fixate on this portrait, we outselves are the only truly bad Jews.

Rabbi Chaim Steinmetz

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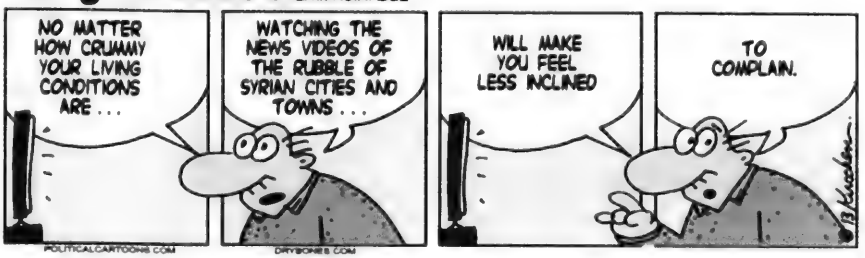
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Resettlement plan unacceptable

Pleased as I was to see Bill Gladstone's "Eye On Arts" column once again (*CJN*, Aug. 1), his myopic views on a letter signed by 70 important Canadian authors objecting to Israel's implementation of its Prawer Plan is both appalling and misleading. He fails to note that this plan involves "resettl[ing] thousands of Palestinians and Bedouins" who are full citizens of Israel. They amount to some 40,000 people, perhaps more. Those of us who understand Jewish history are outraged by this, as are Canadians who know what we European settlers did to the indigenous peoples of Canada. For shame, Bill!

Bernard Katz
Toronto

• • •

Petition shouldn't be derided

Bill Gladstone (Eye on Arts, *CJN*, Aug. 1) wrote, "Sadly but not unexpectedly, many admirable Canadian Jewish writers have added their names to the letter" criticizing Israel for its plan to forcibly move 40,000 of its own citizens – Bedouin and Palestinian, not Jewish of course – off their land. Does this mean you support this action? If so, shame on you.

Israel claims to represent all Jews, worldwide. It most certainly does not represent me. And it is fomenting anti-Semitism, which, for the first time in history, has a basis in the things Jews have done and are continuing to do.

Elizabeth Block
Toronto

LET THEM GO…

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

• • •

Columns need balance

Like all of *The CJN's* longtime readers, I was very happy to see the resumption of publication. As *The CJN's* mandate had been to be a community newspaper, I expected you to continue the tradition of being even-handed with your treatment of all the constituencies that Canadian Jews represent.

With this in mind, I was flabbergasted to see that one of your new columnists is Joe Oliver, a federal Conservative cabinet minister ("The values we share" *CJN*, Aug. 1). How can *The CJN* claim to be non-partisan when it gives a regular platform to a sitting politician? Are you planning to provide similar opportunities to write a column to members of the Liberals, NDP or Green party? If not, why not? When I read Oliver's column, I thought I was reading his platform for the next election campaign. Yes, we are happy that the Conservative government supports Israel, but do I need *The CJN* to give a column to a sitting politician to tell me this? I thought that was what reporters were for.

In the Aug. 1 issue, *CJN* vice-president Elizabeth Wolfe expressed her gratitude for the help provided by various Conservative MPs in gaining financial support from the federal government so that *The CJN* could continue publishing. I'm sure this is not the case, but by installing a federal Conservative cabinet minister as a columnist, *The CJN* is giving the appearance that this was payback for the funding. How can a newspaper with a strong independent journalistic tradition allow itself to be put into such a conflict of interest?

Michael Kinrys
Toronto

• • •

What changed, Bibi?

I was shocked that Israeli Prime Minister Benjamin Netanyahu is freeing terrorists and making other "gestures," like not building in parts of Jerusalem ("Roiling region, pessimism behind Kerry's urgency on peace talks", cjnews.com). This is ludicrous! We've been so proud of you, Bibi. If you're playing a game, it's a dangerous one, and if you're serious, I'm even more concerned!

Why are we offering parts of our tiny country and not Egypt, Jordan, etc., who have huge lands to give the Palestinians?

My grandparents in an Arab land, in Tunisia, were wealthy, and had to leave in 1957 with a family of five, with $50. Can we go back and get our place and possessions back?

Why are U.S. President Barack Obama and Secretary of State John Kerry obsessed with Israel making risky gestures and concessions and not obsessed with over 100,000 Syrians dead? Bibi, you told Obama proudly, we will never go back to the '67 borders, as Obama announced, and you made us proud, but now your statements and actions are shocking! What happened to you? Bibi, why are you begging the Palestinians to talk and begging them to recognize that Israel exists?

Former Israeli prime minister Ariel Sharon took a similar path by giving back Gaza – a terrible mistake that everyone admits to now, and my family nearby get rockets in their backyards and in their schools. They've built a great state of terror and weapons.

When we have pride and self-respect, the world will respect us. May we have true peace in our days!

Rabbi Yirmi Cohen
Toronto, Ont.

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Remembering the Christie Pits riot

On Aug. 16, 1933 all hell broke loose

Bernie Farber
Special to CJN

It was a hot mid-August evening in 1933. Toronto was steaming not only with heat, but political unrest, and economic tension was also at an apex.

Earlier that day, a gathering at Allan Gardens sponsored by the "Worker's ex-Service Men's League" protesting the dismal treatment suffered by war veterans almost turned into a riot.

Indeed, according to the *Toronto Daily Star*, "Charging mounted policemen, motorcycle exhausts belching oily fumes and scores of constables on foot put a stop to speech making, but failed to disperse thousands of persons gathered in Allan Gardens."

This was perhaps simply the forerunner of much more to come that evening.

Toronto, like much of the rest of the world, was knee-deep in the Depression. Money was scarce, jobs at a minimum, tempers frayed and anti-Semitism a sad and normal part of Toronto life.

However, it was also a dangerous time for Jews in Europe, who were facing more than just the crude anti-Semitism seen in Toronto to this point.

Ten months earlier, Adolf Hitler's Nazi party was democratically elected to lead Germany, and in January 1933, president Paul von Hindenburg appointed him chancellor. Hitler had already made known his vicious hatred of Jews to a world that seemed largely uncaring.

In Toronto, where the fledgling Jewish community consisted of garment workers, vegetable merchants or, like many others, the unemployed, life was a constant struggle. Discrimination was rampant.

Many summer resorts banned Jews even if they were able to afford them, so the only escape from the hot summer days and evenings were Toronto's beaches, but even there, Jews found it tough going.

Many Torontonians wanted little to do with Jews. Attempts to keep them off public beaches failed, but had the resultant effect of the establishment of anti-Jewish gangs, including the notorious "Swastika Club."

Many Swastika Club members would prowl the beaches and parks of downtown Toronto boldly displaying the Hitlerite symbol as a way to intimidate Jewish patrons. Thankfully, meetings between Canadian Jewish Congress and city officials forced the Swastika Club members to abandon their fearsome intimidation tactics of parading the ugly symbol, but it did little to quell the hostility.

Monday evening, Aug. 14, 1933, at Christie Pits Park saw the first of two baseball games with the predominantly Jewish Harbord Playground team facing St. Peters, sponsored by the Bathurst-Bloor Church.

Christie Pits was a bowl-shaped park carved into what was originally the Christie Sand Pits. Also known as Willowvale Park, it was located on a street named after William Mellis Christie, of "Mr. Christie" cookie fame. In a bold and disquieting move, a gang of punks, despite earlier agreements not to do so, waved a white T-shirt during the game with a black swastika sewn into it.

That night, though tense, ended with some cat-calling and a bit of pushing and shoving, but little else.

Many understood that this was but a precursor of things to come. Two evenings later, on Aug. 16, all hell broke loose.

The only picture of the Christie Pits Riot

It was the second game of the semifinals between the two same teams. The St. Peters outfielder caught the ball for the final out when a gang of anti-Semitic thugs known as the Pit Gang unfurled a large white bedsheet with a black swastika painted across it.

As predicted, young Jewish men, who had heard of the incident two days earlier, were ready. They rushed the Pit Gang. Not to be outdone, the Pit Gang had brought along a host of its own supporters, and the fight was on.

Interestingly, young Italian boys from the neighbourhood joined their Jewish friends for what turned out to be Toronto's first and largest ethnically based riot.

At this point, legend mixes uneasily with fact. It seems as though anyone I have spoken with from the Toronto Jewish community over the age of 70 was there that fateful evening, even if they weren't yet born. We are told that the fights were bare-fisted, though some people had bats, iron bars and pokers.

The *Toronto Daily Star* reported: "While groups of Jewish and gentile youths wielded fists and clubs in a series of violent scraps for possession of a white flag bearing a swastika symbol at Willowvale Park last night, a crowd of more than 10,000 citizens, excited by cries of 'Heil Hitler' became suddenly a disorderly mob and surged wildly about the park... [it] soon developed in violence and intensity of racial feeling into one of the worst free-for-alls ever seen in the city."

Thankfully, no one lost their lives though there were injuries, some serious.

In the end, the Christie Pits riot stood as the first time Jews took a stand.

Today, without anyone wanting to glorify violence, the myths and stories of that hot summer night are told and re-told at family gatherings with pride of people and place.

Bernie Farber a human rights advocate and former CEO of Canadian Jewish Congress. He's currently senior vice-president for Gemini Power, where he works with First Nations helping to build sustainable industries.

Many summer resorts and beaches banned Jews, and the Swastika Club gang would routinely patrol beaches intimidating Jewish patrons.

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What *The CJN* should be

Gil Troy

in Montreal

New years are artificial but convenient. We use these moments to take stock and recalibrate, seeing what we have accomplished, where we have fallen short and how we can do better. Similarly, the *Canadian Jewish News*' reset should inspire us to stretch – using the transition to ask what we want from this publication – and what we want from our community.

The publication should continue its core mission of being both town crier and town scold. Information is the lifeblood of communities. We need chains of transmission like *The CJN* to tell us what's happening to us and around us. Editors are necessarily selective – they choose what is relevant, which is a major source of their power.

The new leaders should remember that while predictable is good and reassuring, the unpredictable is often more challenging. Yes, we want to know what's happening as our institutions go through their yearly cycle of events, celebrating holidays, raising money, adhering to particular rituals. But we also want to know what's happening in our schools and our synagogues, on campus and in homes. We also need to look ahead, uncovering trends that might not seem so obvious and thinking about future challenges.

We also want a town scold. A strong, independent, editorial voice will highlight our shortcomings, so we can do better. Communities should be comforting, but they cannot be complacent. This is a major issue in the Jewish community. We're not Jewishly ambitious – the very awkwardness of the term highlights the problem.

As human beings, as moderns, we set all kinds of goals for ourselves – getting higher grades or earning more money, exercising more regularly or losing those last few pounds. But when's the last time we set Jewish goals for ourselves as individuals, as families, or as institutions? Do we as individuals decide that next year, I want to follow more rituals, or learn more deeply, or perform more good deeds? Do we as families sit down and say, "It's time to shake up our Jewish practice, let's get radical and forge new directions or set new goals?" Do rabbis get up on Rosh Hashanah and talk about some new standards for success by which they and their congregations hope to be judged? Our town scold should be pushing us toward that, while highlighting issues, scandals and problems as they arise.

The CJN also should serve as the town healer. Too much of Jewish life today is fragmented. We define ourselves by our differences – different denominations, different neighbourhoods, different stands on Israel. But we also should learn from the next generation. According to the demographers at the Cohen Center of Brandeis University tracking Birthright Israel participants, "just Jewish" is emerging as North American Jewry's largest demographic group. Younger Jews don't want to define themselves ideologically or institutionally. While this has its shortcomings and often reflects a lack of texture or commitment in their Jewish lives, we should learn from them about finding the plane on which we all can interact.

That fundamental sense of solidarity has been one of Birthright Israel's great successes. Without ignoring diversity, and while respecting pluralism, Birthright has pushed young Jews to rally around what unites them more than what divides them – in terms of Judaism and in terms of Israel. The Jewish practices Birthright participants engage in on the trip, be it eating kosher or celebrating Shabbat, aren't labelled "Orthodox" or "Conservative" or "Reform," they're just Jewish.

Similarly, despite the many attempts to politicize and polarize around the Israel issue, Birthright approaches the Israel question by appreciating the Jewish state as belonging to all Jews, and not being defined as the State of Labor or the State of Likud, the State of the Left or the State of the Right. All participants are invited to trail-blaze their own "Jewish journeys," with "no strings attached," meaning no ideology owns them and no organizations demands payback. *The CJN* should operate on a similarly independent plane.

Over the last few months, we have seen how important *The CJN* is to our community. We have learned how many people rely on this publication as their window into the Jewish world. Now is the time to make sure the window is clear and that the view – what we see when we look at our community – is expansive and inspiring.

Murmurs of the divine

Rabbi Dow Marmur

in Toronto

Television, radio and the Internet bring us the latest news, but for context and background we still turn to daily newspapers. These also tell us about things closer to home and report the comings and goings of the famous and the infamous.

Lionel Blue, one of the best known rabbis in Britain, has urged his readers to look for divine revelation in newspapers. I cited him in my June 6 column in *The Canadian Jewish News*.

Blue suggests that we learn about the nature of God and God's ways less by abstract speculation and silent contemplation than by observation of God's human creatures as they go about their daily business. We want to know about other people to gain better insight into what God wants of us.

Newspapers and magazines can teach us more than what theology and mysticism have to offer. Some readers may even see them as a kind of a surrogate for Scripture.

Perhaps that's why the reported threat of closure of *The CJN* created a mixture of outrage and near-panic in many circles in the Jewish community.

The prospect of it ceasing publication seems to have moved not only subscribers to come out in support but it also affected those who didn't appear to read it regularly.

In response to reactions that surprised many Jews and some of their non-Jewish friends, efforts are now being made to restart publication of the print edition, probably with some significant changes and with a different editor.

Though many Jews nowadays don't come often enough to synagogue to hear God's word from the pulpit, they may nevertheless want to know what their people are up to, in their local community even more than on the arena of contemporary history.

Therefore, despite our access to other ostensibly more sophisticated media outlets, we're still hungry for the kind of information and gossip that people once got in the High Street and on the village green.

Though most of us now live in large urban areas, we still yearn for the intimacy of the small place that we imagine to have existed in earlier times. To make sense of our own often perplexing lives we crave to know how people like ourselves are coping with similar challenges.

The local paper may thus compensate somewhat for the constraints of urban and suburban living far away from the people we perhaps grew up with and the places we or our forebears called home. Even more than newspapers, community weeklies keep us in touch with people we'd like to know about.

The CJN has an additional role. Because most daily newspapers are seen in the Jewish community as biased, perhaps even hostile, especially when reporting about Israel, its members rely more than ever on "authentic revelation" in their own publications.

That's why, apart from local news, *The CJN* has also carried a lot of information about the Jewish state and Jewish communities all over the world. It helped us feel that, in addition to being an integral part of this country and what it stands for, we also belong to the people and the land to which we're bound by history and faith.

What's true of Jews is, of course, no less true of all minorities. The national dailies may tell them about Canada and the rest of the world, but community weeklies, sometimes written in their native language, help celebrate their other identities and remember their roots.

When such a publication is under threat, its readers may fear, at least subconsciously, that God doesn't speak to them.

This column first appeared in The Toronto Star *on July 27.*

Blogger testifies in complaint against police

Paul Lungen
Staff Reporter

Controversial American blogger and activist Pamela Geller is asking a police review board to discipline members of York Regional Police (YRP) for violating police protocols when they asked Rabbi Mendel Kaplan to reconsider hosting her.

Pamela Geller *(Wikipedia Commons)*

Geller gave evidence last week to the Office of the Independent Police Review Director (OIPRD) – the province-wide body that probes public complaints against police – in support of her claim that York Regional Police (YRP) forced the cancellation of a synagogue appearance by her about 3-1/2 months ago.

Geller, an outspoken critic of Islamism, laid her complaint after YRP Insp. Ricky Veerappan told Rabbi Kaplan of Chabad @ Flamingo that he risked losing his position as a police chaplain if the synagogue hosted Geller.

"Our concern is that Rabbi Kaplan is also a representative of the police, he wears a police uniform, and some of the comments that have been attributed to Ms. Geller really posed a conflict situation for us in YRP," Veerappan said at the time. Veerappan is head of the YRP diversity, equity and inclusion section.

Police said hosting Geller "would clearly be in contravention of the values of our organization," but they have never specified what they find problematic about Geller.

Geller is executive director of Stop Islamification of America, a group that opposes construction of a mosque near Ground Zero in New York. The group has also sponsored anti-jihad advertisements in subways and buses. Her critics accuse her of Islamophobia.

Geller had been scheduled to speak on "the war on free speech" at an event sponsored by the Jewish Defence League.

At the time of the cancellation, she accused York police of "enforcing sharia [Islamic] law. That's what this is, that under blasphemy laws you cannot criticize or offend Islam. That's shocking."

In an email interview, Geller said she gave evidence for about 30 minutes to the OIPRD via Skype. Questioned by investigator Grant Wilkinson, she was asked about the details surrounding the cancelled speaking engagement.

She told the investigation "it is the duty of people who hold positions of public trust, in this case Insp. Veerappan, to be responsible for all the people. There has to be a greater scrutiny on people who hold such responsibility. He has risen to the top of the diversity, equity and inclusion bureau, and that gives him power. If he breaches the public trust, there have to be greater sanctions on him. He's not just a street cop – he is in a position of trust. He has to be very careful in what he does. As opposed to using his power as a club to intimidate or bully, he has to be very judicious in how he uses it," Geller stated.

Geller's complaint claims "breach of police policy and conduct pursuant to the police code of conduct and the York Regional Police's Code of Professional Ethics."

In a statement last May, YRP said reports that Rabbi Kaplan had been threatened were "a flagrant misrepresentation of the facts."

According to police, the rabbi cancelled Geller's talk because "it would place him in conflict with the values of our organization, which support a safe, welcoming and inclusive community for all."

Geller rejected that contention. "I am actually fighting for diversity and tolerance. It is my opponents who are radically intolerant and try to shut down my message. I am fighting for the freedom of speech, the freedom of conscience, individual rights and equality of rights for all. There is nothing intolerant about that."

She also rejected suggestions she is guilty of "Islamophobia." That "is a manipulative term designed to intimidate people into thinking there is something wrong with resisting jihad violence and Islamic supremacism… There is no call to attack innocent people of any kind in my work against the sharia oppression of women, gays, etc."

For his part, Rabbi Kaplan believes "there was a very clear choice laid out to me. The police said, 'We don't believe this agrees with [our] values, so either you have to give up your chaplaincy or you can have this speech.'

"I did something that I didn't necessarily want to do because I had to do it," he told *JTA*. "It was a wise decision not to host her, because it was not something worth losing my chaplaincy over."

JDL leader Meir Weinstein said Geller was rebooked into the Toronto Zionist Centre, where some 450 people came to hear her speak, and another 200 were turned away.

Weinstein said Geller will be back in Toronto on Sept. 17 to speak on radical Islam, along with author Robert Spencer, director of Jihad Watch.

The OIPRD would not comment on an ongoing investigation.

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Obscure men's lodge making impact in city

Hebrew Order of David has origins in Johannesburg

Andy Levy-Ajzenkopf
Special to The CJN

At first they were associated with the Druids. Then, they took matters into their own hands and asserted their Jewish identity.

For those who don't know, there's a relatively new player on the charitable scene in Toronto: the Hebrew Order of David (HOD) International.

An offshoot of an international brotherhood with origins in Johannesburg, the order has lodges located around the world. The Toronto chapter is named Lodge Ilan Ramon, after the late Israeli astronaut who died in the 2003 space shuttle Columbia disaster.

Its stated goals are to promote "the ideals of peace, unity, fraternity and love across the world, and the personal development of our members."

The Toronto lodge was consecrated in 2011, but is now looking for more members and community interest.

On June 27, the lodge rewarded a local resident with an all-inclusive trip to Israel as a prize for one of its raffle-winners. Proceeds went to benefit Toronto's Hospital for Sick Children and Zareinu.

The lodge, which counts some 50 local members, operates as a non-profit and has sent volunteers to work with UJA Federation of Greater Toronto, taken clients of Reena on daily activities and assisted the Zareinu Educational Centre of Metropolitan Toronto when called upon.

Members of HOD, Ilan Ramon Toronto chapter, draw for prizewinners at a fundraising event in Toronto on June 27. From left, are Adrian Lichtman, HOD Toronto president, councillor for Markham-Thornhill Ward 2 Howard Shore, and Les Prosser, a fundraising convener. ***(Hebrew Order of David photo)***

Leonard Laser, the lodge's vice-president, recounted the history of the order to *The CJN*.

"The Hebrew Order of David International is an offshoot of a Jewish brotherhood which originated in England in 1896 as the Hebrew Order of Druids.

"In 1904, the pioneers of the order formed a branch of The Hebrew Order of Druids in Johannesburg, South Africa," he wrote in an email.

"They did so at the conclusion of the South African War of 1899-1902. Local economic, social and other conditions were on the whole not very alluring to immigrant Jews, especially those from eastern Europe. This period witnessed not only a general re-organization of Jewish life in South Africa, but also the need for newly arrived Jews to seek a closer companionship among their own people, to improve their economic position, and to re-adjust themselves in strange and none too friendly surroundings."

Laser added: "In 1921, the lodge changed its name to HOD to better reflect the characteristics and objectives of the lodge, [which] by then had established itself in different parts of what was then the Union of South Africa."

The order also encouraged a more active social life among its members through sport and social events, he said.

However, in 1955 the order became a fraternal organization, and all benefits were dispensed with.

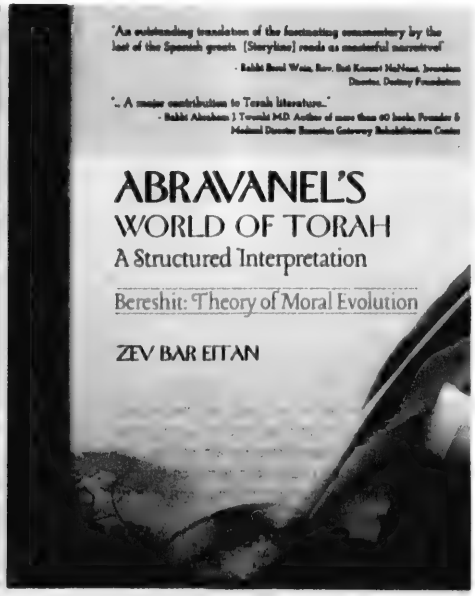
At the point, Laser continued, members felt that the order should "shoulder the ideals of Judaism" and stimulate more knowledge of the faith among its brethren.

Specifically, the order noted that many members were unaffiliated with any stream of Judaism, choosing instead to seek a connection to the faith solely through membership in the order.

"The political unrest of the 1960s heralded the beginning of the [Jewish] emigration phenomenon from South Africa, and this was to have a negative impact on the order, as well as all community-based organizations," Laser wrote.

With that emigration wave, the order has since spread itself worldwide, and now has lodges in Canada, the United States, South Africa, Israel and the United Kingdom.

For more information, visit www.hod-toronto.com.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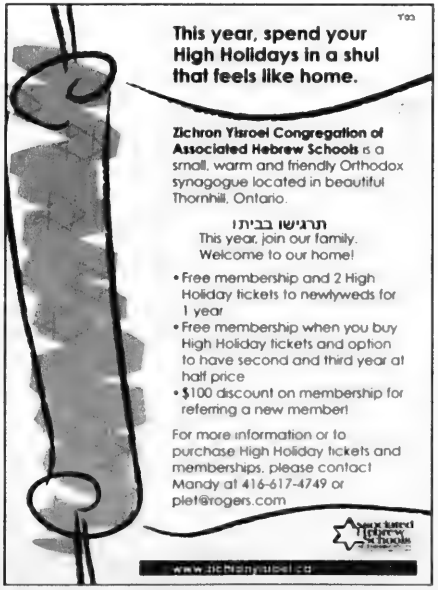
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CIJA calls on Canadians to condemn incident

Hezbollah, Syrian flags were displayed at the rally

Continued from page 3

"It is disgusting and outrageous that a speaker at a rally in Canada would call for the murder of Jews in Israel. This is a hideously new low for Al-Quds Day and speaks to the reason why it was necessary for Queen's Park to refuse the protest access to the Legislature's grounds," said Shimon Fogel, CEO of CIJA. "We call on our fellow Canadians to recognize and condemn this incident for what it is: vicious anti-Semitism that has no place in our country."

Shimon Fogel

Fogel said that while there is "at least an element or strain of radicalism" in the Arab and Muslim communities, it was incumbent on moderate, responsible elements in that community to repudiate the remarks made at the rally.

Jason Kenney, federal employment and social development minister, weighed in with two tweets, saying, "Confirms that we were right to de-fund Palestine House last year."

He also tweeted that, "Hazineh was president of Mississauga Erindale Liberal [Electoral District Association] & managed Trudeau-advisor Omar Alghabra's campaign. Hope they'll repudiate him."

Commenting on his blog, Israeli security expert Jonathan Halevi noted the Hezbollah and Syrian flags were prominently displayed at the rally, as were photos of the late Iranian leader, Ayatollah Ruhollah Khomeini. Hezbollah is a banned terrorist organization and the Syrian government has been waging a bloody civil war against largely Sunni insurgents in which 100,000 have been killed. Khomeini created Al-Quds Day in 1979.

Halevi posted the video and text of speeches by two young people. In one, a boy around 12 years old said: "Zionism on the other hand preaches corruption and oppression and tyranny and bloodshed around the world. All the insurgencies you see in Syria they are blaming it on us.

"The Zionists thugs you see over there [referring to the JDL], they are the representation of all these problems and 'fitans' [cases of disunity] in the world. They are behind the insurgencies."

Another youth speaker called Israel the "current Hitler" that has made Palestinians victims of "racist oppression and genocide."

Frank Dimant, CEO of B'nai Brith Canada, said, "This year's Al-Quds Day protest sank to a new low with the use of children to spread lies and hatred. Canadian children are being indoctrinated and groomed as future speakers by people who openly support the Iranian regime, the late Ayatollah Khomeini and the banned terrorist group, Hezbollah."

Weinstein criticized police for failing to ask protesters to take down their Hezbollah flags. "They were nervous going into the crowd to ask people to take down the flags. They were intimidated."

Weinstein said police stood by while Hazineh spoke, and Weinstein criticized police for allowing the rally to proceed in a park near the legislature after Queen's Park officials had denied permission to gather on the legislature's grounds.

Fogel, however, saw it differently. Police, he suggested, were experiencing "a learning curve" when it comes to dealing with radicals displaying Hezbollah flags. They are simply trying to "keep peace, keep two sides apart," he said.

He suggested the dissemination of the speakers' comments will only erode support for their cause as other Canadians become aware "of the kind of dynamic at play within a segment of the population.

"I'm not in favour of shutting down political speech, but I do want them judged by what they have to say," Fogel continued. "In the end, it brings into profound disrepute the cause they're trying to advance. There are radical elements we should be concerned about."

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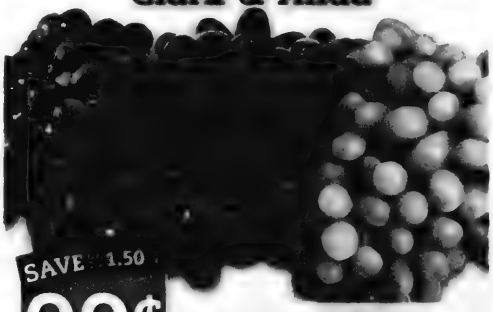

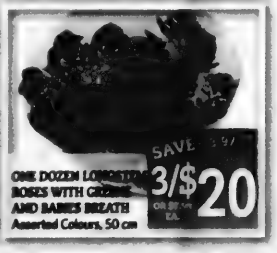

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Winnipeg neighbourhood defaced with swastikas

Myron Love
Prairies Correspondent

WINNIPEG — The Winnipeg police hate crimes unit is investigating a spree of swastika graffiti on buildings and garbage bins in the city's St. Boniface area.

There were two separate reports of the swastika graffiti, said B'nai Brith Canada spokesperson Maria-Fernanda Medina. The first report came in at the end of July and the second on Aug. 4.

Medina said that one of the defaced buildings was an arena in St. Boniface, which was daubed with seven swastikas. The six other swastikas were applied largely to garbage bins.

St. Boniface is an older, largely French-speaking area located across the Red River from downtown. Other than a few Jewish storekeepers in years past, the area has no Jewish presence or connections.

In a press release, B'nai Brith Canada CEO Frank Dimant said, "Hatred and intolerance have reared their ugly heads once again. Defacing public property with Nazi symbols is more than just hurtful to the Jewish community, it is an affront to the millions of people, Jewish and not, who suffered under the Nazi regime as well as Canadians who lost their lives to defeat it."

"This latest spree is especially troubling for what the future holds, as our annual audit of anti-Semitic incidents continues to show increases year after year. These types of incidents must be labeled as a hate crime and treated with all due seriousness."

Medina said the swastikas have been removed by the city and that police continue to monitor the area.

Swastika graffiti has been found on buildings in Winnipeg. (B'nai Brith Canada photo)

Notice to Visitors to Pardes Shalom / Pardes Chaim Cemeteries

Arrangements have been made to provide complimentary transportation to the cemeteries before the High Holidays, for those who require it.

Bus service will be provided on **Thurs. Aug. 22** and **Wed. Aug. 28.**

A bus will depart from the **parking lot** of the Lipa Green Centre, 4600 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of the Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemeteries.

Entry to the cemeteries will not be permitted 15 minutes prior to the closing times noted below.

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CJA must raise more to meet spiraling needs, leaders say

Janice Arnold
Staff Reporter

MONTREAL — The leaders of the 2013 Combined Jewish Appeal (CJA) are asking donors to increase their contribution by at least 10 per cent to meet a growth in local needs, which is outpacing Federation CJA's ability to raise funds.

General chair Jeff Segal and women's philanthropy chair Wendy Spatzner warn that the CJA is facing an uphill battle as its traditional donor base continues to erode.

The campaign is officially launched Aug. 21 at Place des Arts' Théâtre Maisonneuve, when the celebrity guests will be American actors Henry Winkler and Marlee Matlin.

"The annual CJA campaign has not been growing in proportion to the ongoing and growing needs of our community," Segal said. The disparity between demand and resources is widening at an alarming rate, he said.

The cost of living – and in particular of living a Jewish life – is rising dramatically, and Jewish poverty with it, he said.

"In short, funds and resources do not go as far as they did five years ago, and over that time, the cost of participating in Jewish life has increased by an average of 20 per cent."

Last year's campaign netted $1.1 million less than in 2011. The federation allocated $31.7 million from its proceeds, including $23.5 million to its 11 agencies and other local organizations and schools for 2013-14.

Segal and Spatzner insist this trend cannot be allowed to continue if the Montreal Jewish community is to maintain the quality of its services.

There were approximately 16,000 donors last year, but many more are needed, said Segal, and his primary goal is to reach new people.

CJA is starting to reverse a drop off of more than 5,000 donors over the decade after the turn of the millennium.

That loss has been attributed to the passing of key philanthropic families, whose younger generations are in many cases no longer here, as well as the economic downturn.

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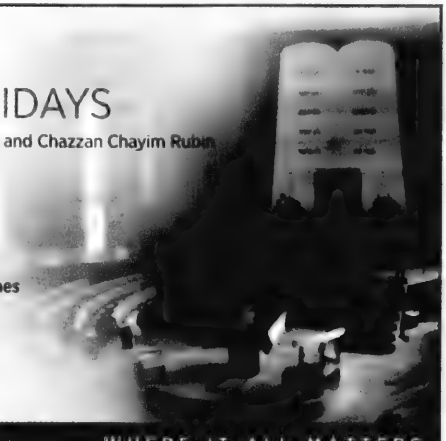

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WHERE IT ALL MATTERS

Meat from ethically raised animals healthier: student

Vicky Tobianah
Special to The CJN

The dietary laws of Judaism encourage us to think about the kind of food we eat and where it came from, says Aryeh Canter, a student in the sustainability, science and society program at McGill University.

Aryeh Canter with lamb he raised
[Johnny Martin photo]

That's one of the reasons he decided to try to sell kosher meat from ethically raised animals to the Jewish community.

"Judaism, with our extent of Halachot, really encourages us to think about how we got our food and why we eat our food, and I think that by putting on a label like 'ethically raised,' it means I know what methods farmers used, I know how we went about doing it," Canter said in an interview. "And it increases that consciousness and I think it increases that awareness of God."

Well before he began this new initiative, Canter launched the Shefa Project 2-1/2 years ago. It seeks to merge Judaism with sustainable and environmental initiatives. One of its main ongoing programs is Sustainable Shabbat, where the members prepare food for Shabbat that is all locally grown and organic. They also conduct hands-on workshops and take field trips to landfills and farms so that people can understand where their food comes from and what responsibility they have to the environment.

For Canter, the idea of providing the community with meat from ethically raised animals did not come simply because of the health benefits of eating animals that are not pumped with hormones and antibiotics and stuck in a cage all day, but said studies show that free-range and antibiotic-free animals are healthier and provide us with more nutritious meat. He also wanted to show the Jewish community that kosher should by default mean ethical, but unfortunately, it often doesn't.

"With the mechanization of our food system, Jews, by majority, are no longer farmers. Thus, we never see how the animals we eat live, only concerning ourselves that it was a kosher slaughter," Canter wrote on his blog. "We are thus denied the opportunity to apply the very relevant principle of *t'zaar ba'alei chaim* (distress of a living animal).

But many people visiting a farm or seeing video evidence would be shocked at the way animals we eat are treated. Most are cooped up for days, fed poor diets and mainly cheap food like corn.

The lambs used for the meat Canter sold were raised on a farm in Sherbrooke, Que., outside of Montreal, and fed organic hay. They were brought to Montreal to be slaughtered and koshered under the supervision of two Vaad Ha'ir (MK) rabbis, although the meat was not certified as MK kosher.

But the cost of paying the high price of meat from an ethically raised animal is a big deterrent. The lamb chops Canter sold cost $23 a pound, and a rack of lamb cost $24. While he did sell them, he said he can't do it again unless there's more demand.

"As a Jewish community and in the larger Canadian community, we need to assess where we're spending our money and how we're spending our money. We complain that we pay too much for food, but historically we spend the least amount of our budget on food," Canter said. "If we're spending twice as much money on our clothing as our food, do we value our clothing more than food?"

He believes it's time for priorities to change. "For myself, I know that most of my high school life, my priorities were to make money, have a nice car, live a nice life. But then I grew my own food, and I felt what it was like to eat a tomato I grew myself," Canter said.

"I saw a landfill – we took 10 people, and saw where all the things we throw away go. [Priorities can only change] through first person experience – you have to make that decision yourself. All I can do is show you the door… But by seeing the other lifestyle, seeing that it is possible, that it's not a dream, you can live connected to the way you eat."

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Anti-Semitism rife in 1930s Toronto

Continued from page 1

The department store Eaton's would not permit its Jewish employees to interact with customers. A pool in the High Park area was notorious for a sign that "No Jews."

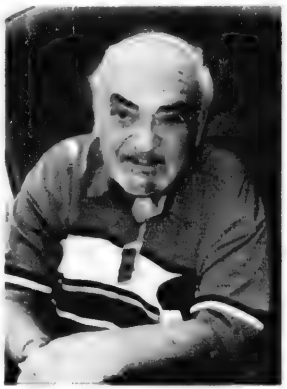
Hitler had come to power in Germany earlier in the year and in Toronto, you could find local "swastika clubs."

That summer, non-Jews clashed with Jews in the Beach. Jewish women were harassed and youths would drive by Jewish homes, throw garbage at them and shout Nazi slogans, according to Stephen Speisman in his book, *The Jews of Toronto, A History to 1937*.

In August of that year, Jews were attacked in Kew Beach by a group wearing swastikas, and the week before the infamous Christie Pits game, at the same park, spectators displayed a swastika sign.

So the table was set for what would take place on Aug. 16.

As a youngster, Black had faced gangs of toughs who'd beat him up because he was a Jew. Usually they'd attack Jews when they outnumbered their victims, but when a bunch of fans at the game, sitting on a knoll at the edge of the field, unfurled a sheet with a swastika on it, the substantial number of Jewish fans in the stands reacted quickly, he said.



Joe Black
[Paul Lungen photo]

Caught up in the excitement, Black marched over to the knoll with the fans. He saw clearly as the Jewish spectators confronted the anti-Semites, ripped the banner from their hands and tore it to shreds.

A brawl ensued in which the people in the park were joined by reinforcements from around the city.

A contemporary news report claimed 10,000 people were present and the phrase "heil Hitler" could be heard.

At the same time, a false rumour circulated that a Jewish child had been killed. The rumour got down to the heart of the Jewish community in the Spadina and College area, and soon trucks were filled with fighters taken to the Bloor Street area, Black said.

Police, including some on horseback intervened, but they found it difficult to get control of the situation, said Black, who would go on to become official photographer of the NHL.

Meanwhile, he had gone back to his father Ben's store, where the family lived in some rooms in the back. As he watched the riot play out, the fight came to him.

The store, he said, had a pay phone, and one of the Nazi sympathizers came in to call for help. The guy was carrying a metal bar in one hand and as he held the receiver in the other, his father came up behind him, grabbed the bar as he held it and quickly pushed it up. "My dad went over and dislocated the guy's shoulder completely, and he fainted," Black said.

His father, "who was a placid man," grabbed the guy and dumped him outside, he recalled.

Howard English, senior vice-president of CIJA, called the riot "a pivotal point in the history of the Jewish community of Toronto."

Jews faced widespread anti-Semitism at the time, but Toronto has come "light years," since then.

"There is no doubt that today it is one of the most welcoming places for Jews and other minorities," English said.

Last weekend's softball game recalls the event of 80 year ago and served as a history lesson. "We've come a long way since then, but we have the obligation to remember where we came from," English added.

• • •

A postscript: that summer, Jews began to form self-defence groups. The League for the Defence of Jewish Rights was solidified and, wrote Speisman, it eventually evolved into Canadian Jewish Congress.

As for the anti-Semitic hooligans, a judge dismissed charges against them, saying the provocation of the Jews had been intended as a joke.

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Vandals carve swastika into green at golf club

Paul Lungen
Staff Reporter

The Richmond Hill Golf Club was struck with anti-Semitic vandalism over the weekend, as a swastika was gouged into the green at the 14th hole.

The incident is believed to have taken place late last Friday night and likely perpetrated by a group of teenagers seen in the vicinity, said Doug Young, director of the club.

Staff discovered the damage early on Saturday: a five-foot by five-foot swastika had been dug into the front of the 14th green, about an inch or two deep, he said. The vandals broke the flag stick in half and used it to dig the Nazi symbol.

Maintenance personnel also found human waste in the cup that appeared to have come from multiple people, he added.

"The maintenance staff did the best we could to clean it up," said Young. They gave the hole a first cut and then drizzled sand over the top. The also moved the cup to the back left portion of the green.

"We informed golfers we had some vandalism and apologized for any offence," Young said.

Club management has also been in touch with police about the incident.

B'nai Brith Canada called on police to investigate the incident as a hate-motivated offence.

The vandalism occurred a few days before the 80th anniversary of the notorious Christie Pits riots, in which the display of a Nazi swastika at a softball game sparked a six-hour riot.

"This latest incident is a stark reminder that 80 years later when many would want to celebrate a new and accepting era that in fact we still have much work to do on the road to building a tolerant, accepting society free of racism, hatred and anti-Semitism," said B'nai Brith CEO Frank Dimant.

About one year ago, the club experienced another anti-Semitic event, Young said. At that time, a tee deck had a swastika scratched into the surface, but it was mowed over and was barely noticeable when golfers came to play.

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Earl Hershfield, left, with Herzlia spiritual leader Rabbi Ari Ellis

Struggling shul may not get daycare funding

Myron Love
Prairies Correspondent

WINNIPEG — It looks like it's back to the drawing board for south Winnipeg's Herzlia Adas Yeshurun Synagogue after a year's worth of negotiations with the Rady Jewish Community Centre aimed at opening 60 daycare spaces ground to a halt earlier this summer.

The impasse means the community's largest Orthodox congregation won't receive funding for the spaces from the Jewish Federation of Winnipeg, which it had hoped to use to help refurbish its nearly 60-year-old building.

Neither Herzlia president Earl Hershfield nor Rady Centre executive director Gail Waxman are providing specific reasons why the daycare negotiations fell through.

In a written statement, Waxman said that "early in the discussions with Herzlia, the Rady JCC identified our requirements for a community daycare. This took into consideration a wide range of factors to ensure both the long- and short-term viability of the daycare. Herzlia identified its requirements as well. In the end, there was insufficient common ground to proceed with discussions any further. We appreciate the efforts of the Herzlia board and respect their position."

She added that the Rady Centre continues to look for another suitable location to open the daycare spaces.

Hershfield said he doesn't know why the Rady Centre pulled out of the daycare negotiations.

"It's too bad," he said. "Some people don't see the community as a whole, but rather in bits and pieces. A daycare in a shul would bring more parents into the shul and also be more likely to contribute to the Jewish federation. There was no downside."

The saga began in the fall of 2011, when the synagogue building's original boilers failed. The congregation, which numbers just under 100 member families, has needed to replace its mechanical systems – including the boilers – for a number of years. It also wants to improve the building's acoustics and make the shul – which has three levels – more energy efficient and more accessible to the very young and older people with physical disabilities.

The congregation originally announced a fundraising campaign in the winter of 2012. The stated goal was to raise between $1.5 and $2-million to tear down the current building and replace it with a smaller structure on one level.

Other than one fundraising dinner in May 2012, little more was heard about the plan.

Last summer, Herzlia's board approached the Jewish Federation of Winnipeg with an offer to possibly turn over ownership of its building and land to the federation in return for help with the cost of replacing worn out boilers and upgrading the 65-year-old building.

Federation president Israel Ludwig said at the time the federation was looking for a location for 60 additional daycare spaces.

"We have received a government grant to open 60 additional daycare spaces, but lack the room at the Asper Campus to expand the existing daycare [which is operated by the Rady Centre]," he said.

The federation provided funding to hire a contractor and architect to draft a new initial building plan and drawings.

"If the costs are reasonable, we will see what we can raise in the community," Ludwig said at the time.

That plan largely fell through when the federation saw the costs involved.

In the spring, Herzlia members pledged close to $900,000 to upgrade their shul. The federation was prepared to put in $500,000, including the government grant, if the daycare negotiations had succeeded.

In light of the new developments, Hershfield said the congregation will go ahead and replace its boilers and upgrade the heating system, at a cost of about $250,000, as well as upgrade its electrical systems and expand and modernize its kitchen. He expects the work to be completed just after Pesach next year.

The obligation of stepparents

Family Matters
by
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B. A. (Hon), LL. B.
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Family Lawyer & Mediator
for 31 years

Under Canadian Law, a stepparent may have a legal obligation to share in the costs of raising a child. This obligation could exist even if he never adopts the child or never marries the child's mother, but only lives with her. (For convenience I refer to the stepparent as the male and the child's natural parent as the mother since that is the most common scenario. The law, of course, is gender-blind).

But what happens when such a stepparent separates from the child's mother? Traditionally, if both the child and the stepparent have mutually severed their psychological ties, then the stepparent may not be obliged to contribute to child support. However, can a stepparent avoid having to pay child support by unilaterally withdrawing from his psychological relationship with a child after he separates from the child's mother? The Manitoba Court of Appeal said yes more than a decade ago, and so have many other Courts across the country. Other Courts have strongly disagreed.

In the case of *Chartier* [1998] S.C.J. No. 79, the Supreme Court of Canada appeared to have cleared up the confusion by definitively ruling that a stepparent cannot withdraw unilaterally. In *Chartier*, the stepparent played an active role in caring for his wife's daughter from a previous relationship, and became a father figure to the girl. The parties discussed, but did not proceed with, the husband's adoption of the child. They also amended her birth registration to indicate, falsely, that the husband was the child's natural father and changed her surname to his. Some time after the parties separated, the husband resisted a claim that he stood "in place of a parent" *(in loco parentis)* and argued that he should be able to unilaterally withdraw from such a role without paying any child support. However, the Supreme Court ruled that a person cannot unilaterally withdraw from a relationship in which he stands in the place of a parent:

> "The Court must look to the nature of the relationship to determine if a person in fact does stand in the place of a parent to a child. The policies and values reflected in the Divorce Act must relate to contemporary Canadian society. They must be given a meaning that is both independent of the common law concept of *in loco parentis* (which was developed in various contexts during the 19th century) and reflective of the purposive and contextual approach to statutory interpretation advocated by this Court."

The Court also ruled that whether a person is in fact a "stepparent" liable for child support depends on the facts of each case. The existence of a common law or cohabitation relationship does not automatically mean that child support will become a legal obligation in the event of separation. Rather, the Court ruled that many factors must be taken into account:

> " ... the test for whether or not a person stands in the place of a parent should be not be determined exclusively from the perspective of the child. [The child's opinion] is important, but [is] only one of many factors to be considered. The Court must determine the nature of whether the child participates in the extended family in the same way as would a biological child; whether the person provides financially for the child (depending on ability to pay); whether the person disciplines the child as a parent; whether the person represents to the child, the family, the world, either explicitly or implicitly, that he or she is responsible as a parent to the child; and, the nature or existence of the child's relationship with the absent biological parent."

In short, if you're contemplating cohabiting with another person who has a child or children from a former relationship, understand that you may have to pay child support if the relationship fails to last. And any prenuptial or cohabitation agreement that pretends to limit one's liability for child support in such cases is just as useless as one that pretends to do so where the parent is "real" and biological. Such clauses in agreements were popular in the past but they have become very weak in the shadow of this new ruling: *"Once it is shown that the child is to be considered, in fact, a child of the marriage, the obligations of the stepparent towards him or her are the same as those relative to a child born of the marriage with regard to the application of the Divorce Act."*

As most lawyers will tell you, any premarital agreement that attempts to limit child support is legally questionable.

Finally, the Court does confirm that the stepparent gains rights as a result of its ruling. This is not a "one way street": in addition to incurring obligations, the stepparent also acquires certain rights, such as the right to apply eventually for custody or access.

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Jewish grocer anchors Victoria neighbourhood

Leon Zetler 'has really created something special'

Lauren Kramer
Pacific Correspondent

VANCOUVER — There's a Jewish grocer on Vancouver Island who's determined to make a difference in his community.

Leon Zetler, owner of Aubergine Specialty Foods, has shelves stocked with South African delicacies, kosher food and unusual, hard-to-find products such as Vij's curries from Vancouver, heirloom starter plants, Cold Comfort ice cream sandwiches and Vanilla Coke.

His 500-square-foot store has become a focal point not just for South African expats and Jews, but for Victoria's Fernwood neighbourhood, too.

Zetler feels a strong connection to Fernwood, an area near downtown, as well as to those among his customers who are clearly in financial need.

"I see a lot of people who don't have money," he says. "They come in with debit cards and the amounts don't go through until they start removing items from their shopping list. The other day, I had a customer come in who really wanted a steak, but she was $3 short."

When that happens, Zetler usually tells the customer to take the items and pay him back when he or she has the money.

"Some pay me back, and some don't, but it's all fine," he says. "I don't want people in my neighbourhood going hungry. I know times are tough, and a lot of people are struggling. In the big scheme of things, giving away a few dollars here and there won't kill me."

Leon Zetler, pictured with daughter Amy, has worked hard to source a large selection of products from South Africa in his store. *(Lauren Kramer photos)*

Helping out and building community are two characteristics that define Zetler and his corner-store presence at Aubergine.

He participates in Fernwood Bites, the Fernwood Neighbourhood Resource Group's (FNRG) annual fundraiser, donating products to some 400 ticketholders.

"He's the only grocer who participates, and he does it because he really wants to support our work in Fernwood," says FNRG executive director Lee Herrin.

Zetler and Herrin are in the midst of discussions about a project to help beautify Fernwood Square, wherein Zetler hopes to donate planters and plants.

Last year, in November and December, he started a Feed Fernwood fundraising program, collecting money for neighbourhood programs.

Aubergine hosts monthly socials for the ex-South African community of Vancouver Island, and an annual South African barbecue at the store attracts a crowd of up to 120. Many of them are doctors –there are a whopping 146 South African-born physicians practising on the island.

"The get-togethers promote camaraderie in the community, and they're great for networking and socializing," Zetler says.

Steve Blumberg, an expat South African who arrived in Canada 23 years ago, is a regular customer who loves attending the social events.

"We'll go over to the store for *boereworst*, a special kind of South African sausage, and after that, a whole group of South African expats will go next door to the Fernwood Inn for a beer," he says.

"Before Leon arrived, there was no one who brought us together like that, and I've really enjoyed the connection."

Zetler and his wife moved from the southern tip of Africa to Vancouver in April 2000 to start a new life in a city where crime wouldn't be part of their daily existence, as it was back home.

Ironically, not long after arriving, they experienced a home invasion, an incident that shook their confidence, but left them, for the most part, physically unscathed.

It was the post-traumatic stress that rattled Zetler the most. The break-in was a catalyst for the couple's move to Victoria, where they rented a home and started over once again.

Originally a strawberry farmer in the Stellenbosch region of South Africa, verdant wine country not far from Cape Town, Zetler long dreamed of opening a corner grocery store.

In his mind's eye he wanted it to be the kind of place where he would recognize customers, know them by name and stock the kind of food they wanted to eat.

When a 100-year-old building in Fernwood came up for sale, he bought it and opened shop.

Many of the South African foods Zetler carries have Canadian equivalents, "but they don't taste the same as the ones we know from back home," Blumberg says.

"Sometimes you just want a taste of home and the comfort that comes with the familiar."

Blumberg is aware of Zetler's work in the community, and it's only one of the reasons he goes out of his way to support this independent grocer.

"He's really added, we think, to the Fernwood community and to Victoria," Blumberg says.

"At Aubergine, Leon has really created something special."

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New group aids dementia patients, caregivers

Carolyn Blackman
Staff Reporter

The Memory Loss Foundation was launched this summer in order to help make a difference in the lives of patients with dementia and their caregivers.

Started up by Judy Cohen, founder of L'chaim Retirement Home and Dementia Support Seniors Day Centre, the foundation, among other things, helps individuals with dementia attend specialized day centres, counsels families through support groups and research centres and educates dementia unit staff members in the Montessori method for dementia program, which is used at both L'chaim and the day centre.

The Montessori method, which takes its principles from the method created for children, gets people to do tasks that feel familiar, as well as take part in brain-boosting games and discussion groups, and creates a physical environment that's designed to both re-assure and stimulate.

In an interview at the day centre, Cohen said many people can't care for their family members who have dementia.

"Patients need care 24/7. Many families cannot afford help, cannot care for their family member themselves, and there is a long wait for nursing homes. The government is trying, but is not doing enough."

Even if the patient is in a nursing home, she said, caregivers are still necessary and don't usually have experience working with people with dementia.

"There is no cure and no medicine for dementia, so we are looking for a way to help out."

Deborah Rothenberg, vice-chair of the foundation, said its primary goal is to train and educate caregivers in facilities and at home.

"In facilities now, unfortunately, dementia patients are given too many meds [to keep them calm.] Elderly people are often agitated, and sometimes get aggressive," Rothenberg said.

"Montessori applies non-pharmaceutical, holistic methods to help keep patients calm. By giving them particular tasks to do, their anxiety and agitation is greatly reduced. It's not rocket science, it's just an approach," she added.

The foundation subsidizes participants who attend the day centre twice a week and pay $20 a day, which includes lunch and snacks.

Cohen said statistics show that "dementia is a rising tide. The numbers are astonishing, and it's 100 per cent fatal. The foundation goes where it is needed."

Mark Adler, MP for York Centre, speaks at the launch of The Memory Loss Foundation

For information, visit memorylossfoundation.ca, or call 1-888-635-0649 or 647-247-1141.

Winnipeg's Sam Baker remembered for sense of humour

Myron Love
Prairies Correspondent

WINNIPEG — Six years ago, Winnipeg's largest synagogue, Congregation Shaarey Zedek, was honouring one of its prominent members during Shabbat services. As he was leaving the bimah after his aliyah, Sam Baker reportedly said to the honoree, "You're just a young pisher. When you were born, I was celebrating my bar mitzvah."

It was that sense of humour and joie de vivre that Baker's much younger friends and acquaintances remembered as they prepared to bid farewell to this Jewish community's oldest member, who passed away Aug. 5 at the age of 109, after suffering a heart attack at home.

Obituary

Sam Baker
[*Myron Love photo*]

"It was an honour and a privilege to have known Sam over the past 10 years that I have been the director of the Gwen Secter Creative Living Centre," said Marilyn Regiec. "We really enjoyed having him come to our programs."

"Sam had a phenomenal sense of humour," said Bill Weissmann, Shaarey Zedek's long-serving gabbai.

"He really, truly loved life. Being with people gave him energy and enjoyment."

Last November, Gwen Secter held an early 109th birthday party for Baker (whose birthday was in December). At the party, Baker's niece, Judy Kaplan, the Gwen Secter Centre's president, said her uncle had always been the life of the party. She recounted a family story about a teenaged Baker taking the family car out for a drive – without his father's permission – and his father running after the car.

The guest of honour was ushered in to the music of *Thanks for the Memories*, the late Bob Hope's theme song. Hope, like Baker, was born in 1903.

The program began with a recitation of notable events that happened in 1903, groundbreaking moments such as Orville Wright's first flight, the first transatlantic broadcast from North America to Europe, the first Model A Ford on the road, the first modern-day World Series and the introduction of the teddy bear and Crayola crayons.

Baker was born aboard a ship as his family was en route to Winnipeg. He was the fifth-born son of Joe and Zlata Baker. Two sisters were subsequently born in Winnipeg. He grew up in North Winnipeg, where he attended local public schools until the age of 12, after which he left school to work in his father's tannery.

In the 1930s, he was involved in various business ventures in rural Saskatchewan with his brothers. In 1942, he bought Jo-Ann Shop, a lingerie store in Brandon, Man., which he converted into a ladies' apparel shop. He later opened a second women's apparel store, Joy's Frocks, in Yorkton, Sask.

Those were busy times. "I would often work 12-hour days," he told *The CJN* last year. "I would come home for supper then go back to the store to do some bookkeeping."

In 1971, he moved his wife, Joan, and their three children, Steven, Michelle and Janice, to Winnipeg. He continued to run his store in Brandon, returning to Winnipeg on the weekends.

He retired in the mid-1980s. In 2002, he lost his wife, Joan, after being married for 62 years.

His son, Steven, credits his father's longevity to a lot of walking.

"Dad used to walk a mile and a half a day until he was 95 or 96 and developed some back trouble. I remember one time when he was in his late 70s that he went for a walk and got caught in a thunderstorm. He called for a ride home. He had walked three miles."

Weissmann recalled that Baker gave up driving when he turned 100. "He said that he didn't feel that a 100-year-old should be involved in any accidents," Weissmann said.

At the Gwen Secter party, Baker was beginning to show his age: he was using a walker and his hearing loss had worsened. "Sam had been in failing health for the last year," Weissmann said. "But his memory was still pretty good. He really brightened up when I came to his condo to blow the shofar last fall when he wasn't able to come to shul for Yom Tov."

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Rosh Hashanah at my house

Randy Fingrut
Special to The CJN

Putting together a successful Rosh Hashanah dinner can be daunting.

It's not that I don't love the holidays, and you must know that I love to cook, bake and also *potchke* around my kitchen and in my dining room.

For my holiday dinners, I have to prepare almost every dish three times. I do this because the majority of the 23 or so family and guests at my table eat a regular diet, but there are four people who are vegetarians and one person who must eat a special diet void of acidy foods like onion, tomato and citrus, and free of any type of spice, such as pepper, wasabi or chili.

On this diet, most fruits are not allowed, save pears, melon and a few berries, and although there is a bigger range of vegetables allowed, various vegetables are excluded as well, including radish, asparagus and sweet peppers.

I do not have much to work with in this case, but I manage to create dishes using herbs and imagination that are tasty and never bland.

I always start my Rosh Hashanah preparation well ahead of the holiday. First, I get going with the soups. I own two extra-large stockpots and several very large stockpots as well. I make my regular chicken stock in the first extra-large pot, the special acid/spice-free chicken stock in the second, and in one of the very large pots, I make a vegetable stock.

Any baking that can be done ahead of time and frozen is also taken care of. I traditionally prepare my apple flan and a pear flan, chocolate applesauce cake and chocolate pear sauce cake, confetti honey cake and mandelbrot. Everything freezes well. I have two large upright freezers, one for bread, cakes and fruit, and one for meat and prepared dishes.

About two days before the holiday, I make coleslaw, gefilte fish loaves, and then noodle kugels and potato kugels, both baked once and ready to be baked again before serving. This not only heats the kugels, but really crisps them up nicely. Everything gets wrapped very well and is stored in my second fridge in my basement.

Next I prepare sweet and sour meatballs, veggie meatballs and herb meatballs. The day before the holiday, I work on a chicken dish that gets marinated overnight. I either choose a marinade that has ingredients acceptable to everyone who eats chicken or I make two different chicken dishes. Then I prepare a veggie loaf.

On the day of the first dinner, my cousin brings her famous brisket and roast potatoes. I choose assorted vegetables that everyone can eat, and depending on the weather, they may be grilled on the barbeque or steamed in the kitchen. They are prepared and seasoned with herbs and olive oil, so that any way they are cooked they will be delicious. I also make vegetable wontons for the soup.

When my mother arrives, she brings extra-large challahs, one plain and two raisin. These delicious challahs are our "raison d'être." Mom helps me set the tables and put out the breads and condiments, pickles, *chrain*, margarine, honey and apples. We place a miniature wrapped chocolate on each plate, as a wish for a sweet year.

I always make a dip that's friendly to everyone along with a salad dressing. When my middle brother and his family arrive, they bring a wonderful assortment of crudités and salads. It doesn't hurt that my brother is the general manager of a firm that prepares vegetables and salads for restaurants and institutions. When everyone else arrives,

Continued on page 19

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Sweet endings

Continued from page 18

I usually serve the veggies and dip in the kitchen. Then the fun begins, heating everything up! By now, everyone seems to be in the kitchen. Three pots go onto the stove to heat up the soups and then the ovens are preheated. Thank goodness I have a double oven. There is a parade bringing dishes up from the downstairs fridge. The microwave has never seen so much action, appliances are beeping, doors are opening and closing and the kitchen gets very warm.

Plates of fish are prepared and garnished with parsley for those who eat fish. The coleslaw and salads are on the table to satisfy those who can't. Next the soups are served – one wonton or two? As the remaining dishes are heated, they are sent out to the dining room to be passed around. No one ever goes home hungry!

GLAZED APPLE FLAN

Pastry
10-in. spring form pan
10 in. circle of parchment paper
2 cups all purpose flour
3/4 cup butter or margarine, softened
1 1/2 tbsp. sugar
1/4 tsp. salt
1-2 tbsp. lemon zest
4-6 tbsp. ice water

In food processor combine all ingredients until blended. Slowly add water until dough forms a ball. Place dough in pan and press down firmly on bottom and up the sides.

Filling
8-10 large firm apples (e.g. Granny Smith)
4 tbsp. sugar
3 tbsp. butter or margarine
juice from the lemon that had the zest removed

Without cutting the apples in half, core and peel apples and place in bowl of water with lemon juice. Slice apples in half lengthwise then each half into very thin slices. Remove smaller pieces from each end.

Starting in the centre of the pastry-lined pan, pack sliced apples as tightly as possible in a row, continuing until apples reach each side. Make an additional row on each side of the centre row until the pan is filled. Remember to pack the apples very closely together. Use small pieces of apple to fill in any areas that are left empty.

Sprinkle sugar over the apples and then dot with butter or margarine. In a preheated 400-degree oven, bake flan for 75 minutes.

Cool to room temperature before removing from pan. Use parchment to help glide the flan to a serving plate. Flan can be wrapped and frozen at this stage.

Glaze
1/2 cup seedless jam, apricot, cherry or red currant
2 tbsp. liqueur: Grand Marnier for the apricot jam or kirsch brandy for cherry jam or red currant jam.

In microwave, heat jam until liquid and add the liqueur. With a pastry brush or small spoon, cover the apples with the glaze, letting the liquid run between the apples and the pastry. Cool before serving.

MANDELBROT

4 eggs
1 cup sugar
8 oz. oil
2 tsp. vanilla
1 3/4 cups ground almonds
3 1/2 – 4 cups flour
4 tsp. baking powder
ground cinnamon

Preheat oven to 350. Mix wet ingredients by hand, in mixer or in a food processor. Add dry ingredients and almonds and combine. Divide the dough into three sections. On a floured surface, depending on the size of mandelbrot pieces you want, form 2-4 logs (adding more flour if necessary, making logs not sticky, but not dried out). Place the logs on parchment-covered baking sheet(s) and flatten the top slightly. Bake for 20-25 minutes at 350 until lightly golden, and baked through. Remove from oven and cool a few minutes.

Carefully remove each log to a cutting board and, with a very sharp knife, slice each log on an angle into individual slices. Place slices back onto the parchment-covered baking sheet(s) on their sides and sprinkle generously with cinnamon. Reduce oven temperature to 250 and toast the mandelbrot slices for 2-1/2 hours until completely dry all the way through. Cool and store in airtight container for one week. The mandelbrot freezes well in a Tupperware-type container.

rosh hashanah complete dinner

Includes: Gefilte fish, matzo ball soup, old fashioned dill pickles, traditional coleslaw, challah and fresh fruit salad. 20.95 per person - 10 person minimum

Choose 2: Brisket au jus, BBQ chicken, baked salmon with orange miso glaze or grilled salmon teriyaki.

Choose 1: Green beans with caramelized onions and toasted almonds or candied roasted root vegetables topped with toasted pecans.

Choose 1: Garlic mashed potatoes with caramelized onions, herb roasted mini potatoes or Parisienne potatoes.

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Potato Kugel (9" round) 9.99
Parisienne Potatoes 3.99 per pound

TIP Fresh fruit platters, cupcakes and dessert trays are also available. Ask your consultant for details.

You can make almost anything kosher today

Judy Bart Kancigor
Special to The CJN

Geila Hocherman majored in revolutionary history in college. Now she has spawned a revolution in kosher cooking. Coincidence? Maybe.

"I'm a kosher cook with a mission to make kosher cooking indistinguishable from any other kind," she writes, and in her cookbook, *Kosher Revolution* (Kyle Books), written with acclaimed food writer Arthur Boehm, she does just that.

"Crab" cakes, prosciutto, "shrimp" dumplings: not exactly fare you'd expect to see in a kosher cookbook. But Hocherman, a former prep cook for the Food Network and renowned kosher caterer, proves that any sophisticated dish you see on fine non-kosher menus can be duplicated in the kosher kitchen.

"I remember seven, eight years ago begging manufacturers, why can't there be kosher coconut milk? Why can't there be kosher miso?" she said by phone from her New York City home. "By their nature they are kosher – the only thing missing is the rabbi. But today there has been an explosion in the availability of kosher ingredients, and my "tool box" system will change the way you think about cooking. I see this book as a manual for substitutions so you can make any recipe kosher."

Here's how it works. "Instead of thinking I need butter, cream or milk, think food chemistry," she explained. "Think, I need something salty or creamy or spicy, whatever. Then look at the list of substitutions. It's a lateral way to think about cooking."

Unlike many kosher cookbooks, *Kosher Revolution* does not rely on ersatz products that mimic the taste of bacon or shrimp, for example, or cream in a dessert destined for a meat meal. With artisanal kosher cheese make Roasted Portobellos with Goat Cheese. Kosher konnyaku and surimi add seafood flavour and texture to Revolution Dumplings and Crab Cakes.

"Ham was a big one," said Hocherman, who is duly proud of her ingenious Duck Prosciutto made by curing kosher duck breast. "It's truly a gift that keeps on giving," she writes, as it can be used in so many dishes: paired with grilled figs, julienned in soups and salads, sautéed into sauces. "You get all the flavour of fine ham but without harm."

With kosher coconut milk now available, dishes like Chicken Satay with Peanut Sauce and Crème Brûlée are a no-brainer. The availability of kosher nut milks greatly expands the kosher cook's repertoire, and Hocherman suggests her favourite brands and sources.

"When I tested the recipes, I did not give them to kosher people to eat; I gave them to non-kosher people," she noted. "They knew what it was supposed to taste like."

Raised in a kosher home "off and on," Hocherman went "off the wagon" at several points in her life. "We moved to Mississippi in the '60s, and there was no way to get kosher meat," she recalled, "but when we moved to New Jersey a year later, I told my mother, 'I don't want you to make Bubbie's dishes treif.'"

In college, Hocherman kept kosher, cooking Shabbat dinner for her friends. "No one else knew how to cook. The minute the food hit the table, that raucous group would fall silent and you'd hear the clinking of cutlery on plates and the occasional groan of pleasure. It's another way to show people you care about them."

Rosh Hashanah dinner will be a festive occasion. At this writing, Hocherman is planning to serve a standing rib roast, Chicken Tagine, Crème Brûlée and, of course, her mother Allie's apple cake.

"I love making the holidays. It takes me a week to do all the shopping and cooking. Every year I have to go out and buy more dishes because there are more people coming.

"Cooking has been my passion since I could stand on a stepstool next to my grandmother making kreplach. The only time I decamped from the kitchen was when she was making ptcha. It's a way to be close to my mother and grandmother. Being able to please so many people at one time gives me a lot of pleasure."

CINNAMON CHICKEN TAGINE WITH PRUNES AND APRICOTS

1/2 cup sliced almonds
2 chickens, about 3-1/2 lb. each, cut into 8 pieces, or 16 breasts, thighs and legs, any combination, rinsed and dried well
kosher salt and freshly ground pepper
1/4 cup grapeseed or canola oil
2 large onions (about 2 pounds), cut into 1/2-in. dice
1/2 tsp. saffron threads, ground, powdered or crushed
2 cups chicken stock
2 cinnamon sticks, each about 3 inches long
2 cups pitted prunes
1 cup dried apricots
1/4 cup honey

Heat a large skillet or roasting pan, set over two burners, over medium-high heat. Add almonds and toast, stirring, until lightly coloured, about 3 minutes. Transfer to small bowl and set aside.

Sprinkle chicken with salt and pepper. Heat half the oil in pan over medium heat. Working in batches, add chicken and sauté until brown, turning once, about 12 minutes per batch. Transfer to platter and set aside. If oil or browned bits in pan have burned, wipe out pan.

Add remaining oil to pan. Add onions and sauté, stirring, until translucent, about 10 minutes. Return chicken to pan. Add saffron to stock and pour over chicken. Add cinnamon, bring to a boil, reduce heat, cover, and simmer 30 minutes. Transfer white meat to platter. Add

Continued on page 21

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CHAG SAME'ACH from YITZ'S

Think outside the recipe

Continued from page 20

prunes and apricots to pan and simmer until remaining chicken is done, about 15 minutes. Transfer chicken to platter. Discard cinnamon sticks.

Add honey to pan and cook over medium-high heat until liquid is syrupy and coats a spoon, 15 to 20 minutes. Return chicken to pan, baste with sauce, cover and warm. Transfer all to warmed platter, sprinkle with almonds and serve. Yield: 10 to 12 servings.

DUCK PROSCIUTTO

Two 6- or 8-oz. packages of muscovy duck breast
4 cups kosher salt
1/2 tsp. ground coriander
1/2 tsp. ground fennel
1/2 tsp. freshly ground black pepper
1 cup white wine vinegar

Over a burner flame, singe away any remaining pinfeathers from breasts. Rinse breasts and dry with paper towels.

On a dish just large enough to hold breasts, make a 1-inch bed of salt. Place breasts on salt and cover with another inch of salt. Cover with plastic wrap and refrigerate 24 to 48 hours.

In a small bowl, combine coriander, fennel and pepper. Holding breasts over sink, rinse with vinegar (to remove salt), and then under cold running water. Dry breasts and rub all over with spice mixture. Wrap breasts, meat sides together, in cheesecloth and knot at both ends. Using sturdy household tape (duct tape works well) attach one end of cheesecloth to top of refrigerator interior, or hang breasts from inside refrigerator door, above and at side of top door shelf. Let breasts cure until firm but not dry, about 2 weeks. Start checking after a week. Thinner or smaller breasts will take less time.

Using an electric slicer or sharp carving knife, slice breasts paper thin or as thinly as possible. Serve. Yield: 4 servings.

CRÈME BRÛLÉE

One 14-oz. can full-fat coconut milk (not lite)
1 vanilla bean, split and scraped, or 1 tbsp. pure vanilla extract
1/3 cup sugar, plus more for glaze
5 large egg yolks

Heat coconut milk in small saucepan over medium-low heat until almost boiling. Set aside.

Place four 8-oz. ramekins in small baking dish. Preheat oven to 350.

Place sugar and eggs in double boiler top and whisk – over but not touching – simmering water until yolks begin to lighten and mixture is no longer gritty. Remove pods, if using, from milk and start adding milk drop by drop to yolk mixture, stirring constantly until heated, about 2 minutes. Pour mixture into ramekins, transfer to oven, and pour enough hot water into baking dish to come halfway up sides. Bake until set but still jiggly, 40 to 50 minutes. Remove ramekins from baking dish, allow to cool on counter 1 hour, then chill at least 3 hours.

Sprinkle surface of creams with sugar, and with kitchen blowtorch, caramelize sugar by moving flame circularly over surfaces. Alternatively preheat broiler, place creams on cookie sheet and broil 1 inch from heat until caramelized. Watch carefully to ensure sugar doesn't burn. Allow creams to cool, then chill in refrigerator at least 15 minutes before serving.

Source: *Kosher Revolution* by Geila Hocherman and Arthur Boehm

Many options to get involved with campus life

Cara Stern
Staff Reporter

Jewish students about to start university have many options for incorporating Judaism into their lives in the form of social events, politics, Israel advocacy or culture.

Although groups sponsoring such programs vary from campus to campus, there are a few that can be found at most major universities in Ontario.

Hillel, the largest Jewish student organization in the world, has local chapters at all major universities around the province. Although each has its own leadership, they share the goal of facilitating Jewish campus life.

"Hillel is the centre for Jewish culture, education and social life and religious resources on campus," said Jeff Greenberg, who is about to start his first year as director at Hillel Waterloo, which works with students at several universities and colleges in the region.

He stressed that the group is open to Jews from all backgrounds, and even people who aren't Jewish but are "Jewcurious."

"We're open to anybody... who wants to learn about Jewish culture and Israel, Jewish learning and Jewish values, and just spending time with good Jewish people," he said.

Chabad is another major player on most campuses around the province, and far beyond. This outreach group often works with other Jewish campus organizations such as Hillel to run programs for Jewish students.

However, much of its programming is more rooted in aspects of religion.

"We're pretty much there for anybody's personal needs, any student that needs any type of help," said Rabbi Mordechai Silberberg, who is about to start his 15th year running Chabad with his wife, Nechamie, at Western University in London, Ont.

Members of Hillel Waterloo advocate for Israel at an event last year.

He said his group is probably best known for its weekly Shabbat dinners, which can attract a couple of hundred students on any given week.

However, the group also runs educational programs and occasional trips. He said there are also social events every so often.

For male students, a fraternity such as Alpha Epsilon Pi (AEPi) is another option. Members of Canada's largest fraternity can participate in social events and philanthropy, as well as Israel advocacy and Jewish events.

"[Through AEPi], I became a stronger leader," said Michael Waitz, director of the fraternity's centennial development, who joined AEPi as a student at DePaul University in Chicago.

He said AEPi, which is marking its 100th anniversary this year, was instrumental in introducing him to fellow Jewish students, including many who became his best friends. As with the other groups, AEPi also collaborates with other Jewish organizations to maximize its reach.

So for Jewish students heading off to campus for the first time, there's no need to worry. There are plenty of ways to get involved in Jewish life on campus.

Reena in the News

New Appointments at Reena

The Board of Directors of Reena announce the appointment of Helen Vale as Chair of the Reena board for 2013-2014. A supporter and volunteer for Reena for many years, Helen has served on the Reena board since 2002 and served as Reena Chair from 2006 to 2008.. Helen has also served on the Board of the Women's Auxilliary for the Baycrest Centre for Geriatric Care, and on the Board of the Harold Green Jewish Theatre.

Helen and her husband Joel have four children who are following in the family's tradition of tzedaka and service in the community.

Upon accepting her role as Chair of the Board, Helen stated "This year, Reena is celebrating its 40th Anniversary of providing support to individuals who have a developmental disability and has so much of which to be proud. It is now favourably poised on the cusp of even greater growth and expansion. I am looking forward with enthusiasm to ensuring that our out-reach continues and expands both in Toronto and York Region as we move to supporting children who are getting older and to Reena's role in providing innovative housing with a management component at the recently opened Reena Community Residence on the Joseph and Wolf Lebovic Jewish Community Campus.

Sandy Stemp Appointed Chief Operations Officer

By Minnie Ross, Manager, Communications/Marketing

Sandy Keshen, President and CEO of Reena has announced that Sandy Stemp has been appointed Chief Operations Officer (COO) of the organization. Congratulating her on her new role, Sandy K. said it was in keeping with the dedication which Sandy Stemp has shown in her previous role of Executive Director and the additional responsibilities which she has been carrying out so admirably.

As a registered nurse in Ontario, she accepted a position in 1989 with Reena to focus on health applications in the field of developmental disabilities. She designed training programs for Reena's front-line staff as well as university and college students. Sandy continued to accept increasingly responsible positions within the agency. Her amazing ability to translate the Ontario Government's many directives into understandable actions helps Reena to always be compliant.

In 2003 Sandy was appointed to the position of Program Director and in 2011 became the Executive Director.

On behalf of the members of the Reena Board of Directors, the many hundreds of people with a developmental disability - young and not so young – and their families, we thank Sandy for accepting this position and look forward to working with her to fulfill the Reena mandate: Towards a better future...integrating people with developmental disabilities into the community with dignity and respect.

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Fichman soars at Rogers Cup tournament

Marvin Glassman
Special to The CJN

Based on what she accomplished on the court at the recent Rogers Cup tennis tournament, Sharon Fichman of Toronto will forever remember playing the best tennis of her career at the Rexall Centre in her hometown.

Sharon Fichman
(Vidal Keslassy photo)

For the first time, she advanced to the second round of the Rogers Cup in singles and, with Gabriela Dabrowski of Ottawa, upset the world's number 1 ranked doubles team to finish in the doubles semifinals.

Since age 13, when Fichman was Canada's top ranked junior player, many expected that she would become Canada's best women's tennis player. But expectations fell after she turned pro, as Fichman struggled, maintaining a ranking between 100 and 200, playing in the less lucrative challenger events.

Fichman's performance at the Rogers Cup has changed her outlook. She has finally blossomed into a player who can challenge the top stars in the women's pro game. Only 22, she still has many opportunities to develop her game and move up the rankings.

Fichman set new milestones throughout the week, thrilling the crowd with competitive matches, and accomplishing the following:

- teaming with Dabrowski to become the first all-Canadian women's doubles team to finish in the semifinals of the Rogers Cup since 1969.
- breaking into the top 100 singles for the highest ranking of her career by finishing in the second round of the Rogers Cup and establishing herself as Canada's second highest ranked singles player.
- along with Jesse Levine of Ottawa, becoming the first Jewish Canadian man and woman to finish in the second round of the Rogers Cup at the same tournament since 1969. Mike Belkin of Montreal and Vicky Berner of Vancouver accomplished that feat in Toronto when the tournament was then called the Canadian Open.

"It was so special to play in your hometown and do so well. My parents took me to the Rogers Cup when I was six years old and I was watching my favourite players, like Monica [Seles], Serena and Venus [Williams], and I knew right there that I wanted to be a tennis player just like them," a jubilant Fichman said after her final match.

"Now, years later, it's come back full circle in my hometown. It's so great to see that I have so much more support from the people I grew up with and from the city I live in and love. I'm so glad I sacrificed everything in my life for this."

Both Fichman and Levine were proud of inspiring other Jewish Canadians to compete in tennis.

"It's very special for both of us to make history. I'm a very proud Jew, wearing a Star of David chain at all my matches. Sharon and I are good friends and I'm glad we both could inspire other Jewish Canadians to compete," Levine said from the Rogers Cup men's tournament in Montreal.

"That's pretty cool. It's really exciting that we can inspire other Jewish Canadians to play tennis. I have so much respect for Jesse because we grew up in a similar era. Hopefully, Jesse and I will keep doing better and better," Fichman said.

Newcomer Julia Glushko of Israel also had a fine performance at the Rogers Cup, winning two qualifying round matches before challenging former U.S. Open winner Samantha Stosur of Australia in the main draw. Glushko defeated American Christina McHale 6-3, 5-7, 7-5 and Dabrowski 6-3, 6-4 before losing to Stosur in three sets, 5-7, 6-2, 6-2.

"I had one of the best weeks in my career. I competed well against Stosur and proved to be tough by winning the first set. I now have confidence that I can play against the top players in the game," said the 25-year-old Israeli.

Ranked 137, the 23-year-old Glushko was born in Donetsk, Ukraine, and immigrated with her parents to Israel at age eight. Her parents, both tennis instructors, honed Julia's game at the Israel Tennis Centers. Glushko won the 2012 Israeli national championship over Shahar Peer, making Israelis feel that Glushko will soon be Israel's top ranked singles player.

Peer's low ranking of 179 at Wimbledon prevented her from gaining entry into qualifying at the Rogers Cup. Ranked 11th in the world in 2011, Peer's ranking has been declining since. However, in the last few weeks, Peer won a tournament in China and was a finalist at Baku to raise her ranking to number 100.

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Mesopotamia and Israel: Ancient relationship

Past Forward

Alex Gropper

The Royal Ontario Museum is currently hosting a major exhibit on Mesopotamia, the ancient area now known as Iraq. The Greeks gave Mesopotamia its name, which literally means the land between the waters. In this case, the waters refer to the Tigris and Euphrates rivers.

Contrary to popular belief, it was not Egypt that had the greatest impact on ancient Israel, but Mesopotamia. Abraham, the first of our forefathers, was born in Ur. Ur was one of the greatest cities in ancient Mesopotamia, belonging to the first of the great Mesopotamian civilizations, that of the enigmatic Sumerians, who were unknown until barely a century ago.

However, Cyrus Gordon, an eminent and well-known Jewish-American scholar, believed that the Ur referred to in Genesis was to be located on the upper Euphrates, near Urfa in what is now Turkey. Coincidentally, it was also in this region that a number of scholars have recently placed the deportation of the legendary Ten Lost Tribes.

Chief among these was John Van Seters, who taught at both Waterloo Lutheran University (now Wilfrid Laurier) and later at the University of Toronto, before moving on to hold the chair at the University of North Carolina prior to his retirement. Van Seters believed that the Genesis stories belong to a late Iron Age date just before the destruction of the First Temple. This view challenged the assumptions of the legendary W.F. Albright and his disciples, who were using archeology to try to show that the Patriarchs (Abraham, Isaac, and Jacob) lived 1,000 years earlier, in the early second millennium BCE.

Whether one agrees or disagrees with Van Seters, he was one of the first to challenge the historicity of the Genesis stories. It was a challenge that would have a profound impact on secular biblical studies to the present day.

What one cannot disagree with is the major influence that Mesopotamia had on ancient Israel. Regardless of where one places the Patriarchs chronologically, everyone agrees that they came from Mesopotamia. The two major Mesopotamian empires of Assyria and Babylonia would conquer the Israelite kingdoms. First the Assyrians, who were among the greatest and most feared warriors in antiquity, overran the northern kingdom of Israel and deported its population, leading to the story of the Ten Lost Tribes (although recent research indicates that the majority of Israel's inhabitants either stayed put or fled south to Jerusalem, leading to a tremendous increase in the size of the city in the 20 years between the destruction of the northern kingdom and the Assyrian siege of Jerusalem in 701 BCE).

It was the Babylonians, the successors to the Assyrians, who would finally destroy the southern Kingdom of Judah and the First Temple. They also deported 15,000 of its most prominent citizens to their infamous capital, the "Big Apple" of the ancient world. Out of this monumental tragedy would emerge one of the pinnacles of western civilization – the Bible!

Tashlich: sins, water and breadcrumbs

Jewish & Digital

Mark Mietkiewicz

On the first afternoon of Rosh Hashanah, Jews gather at nearby streams or bodies of water to perform the ritual of Tashlich. Prayers are recited and sins are symbolically tossed into the depths with some people even throwing breadcrumbs in the water. Sins? Water? Breadcrumbs? In order to make your outing more meaningful, here are some sites to visit first.

Tashlich means "You will cast away" and although the current tradition dates only to the 14th century, the practice is probably based on verses from the Book of Micah. "God will take us back in love; God will cover up our iniquities. You will hurl all our sins into the depths of the sea." **[http://bit.ly/tashlich1]**

If you don't live near the depths of the sea, you can perform your Tashlich near almost any body of water, preferably one that has fish living in it. **[http://bit.ly/tashlich2]** Why fish? "Just as fish are protected by the water in which they live, we pray to be protected by God. Also, just as fish swim freely and can suddenly be caught in a net, so, too, we can just as helplessly fall into the net of sin." **[http://bit.ly/tashlich3]**

"So what happens to the fish? Don't they die from eating everyone's sins?" Such were the questions from a perplexed, six-year-old Amichai Lau-Lavie when he paid his first visit to the "Holy Fish Pond." In *Breadcrumbs and Magic*, he has written a charming memoir of what it was like, and about the importance of the ritual. **[http://bit.ly/tashlich4]**

As the Orthodox Union site points out, "Tashlich is NOT a hocus-pocus magical method for ridding oneself of sins. It's just not that simple… One cannot go to the waterside, say some p'sukim [verses]… and walk away with a clean slate – without some hard, real repentance." Print out the same page for the full text of the Tashlich service. **[http://bit.ly/tashlich5]**

Rabbi Hara Person's family has made Tashlich into a time of forgiveness. They write on a piece of paper something they regret doing over the past year. They show each other what they've written, and forgive each other. Then they throw the paper into a tub filled with water and watch their misdeeds dissolve. "Forgiving and being forgiven enables us as a family to put the last year behind us, to grow, and to enter renewed into the new year." **[http://bit.ly/tashlich6]**

Although many sites refer to breadcrumbs being tossed in the water, others explicitly prohibit the practice of feeding fish on a Jewish festival. **[http://bit.ly/tashlich7]** Rabbi Arthur Waskow concurs, but for different, environmental reasons. Breadcrumbs "increase the organic content of our already endangered waters and thus encourage algae, etc., that use up oxygen. Indeed, one of the major aspects of Tashlich can be [to confront] our misdeeds against the earth and all its winds and waters." **[http://bit.ly/tashlich8]**

So to make everybody happy, let's just toss those crumbs… metaphorically. Consider these pun-laden carbohydrate alternatives for your various indiscretions: **[http://bit.ly/tashlich9]**

- For sins of indecision: waffles
- For pride: puff pastry
- For auto theft: caraway
- For davenning off tune: flat bread
- For inhaling: stoned wheat
- For immodest dressing: tarts
- For causing injury: tortes
- And for wearing tasteless hats: tam tams

Shana Tovah u'Metukah!

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In praise of three-day-a-year Jews

From the Bimah

Rabbi Philip Scheim

Without a doubt, Jews whose synagogue attendance is limited to Rosh Hashanah and Yom Kippur have been subjected to much criticism over the years. It's always been tempting for rabbis, traditionalists, commentators and others to bemoan the fact that for so many Jews, synagogue attendance is confined to the High Holiday season. So often we have lamented how synagogues can be packed with people on Yom Kippur and sparsely populated four days later on Sukkot, not achieving their standing-room-only status again until the next Rosh Hashanah.

Over the years, I've come to respect and admire three-day-a-year Jews. Of course, I'm delighted when one accustomed only to High Holiday synagogue involvement extends his or her attendance to Shabbat and Yom Tov, and to daily minyanim. I'm in awe of those who find their way to shul literally every day of the year, in some cases twice each day. But those whose attendance is far less frequent, who will be in shul only on Rosh Hashanah and Yom Kippur, with at best sporadic visits during the rest of the year, are deserving of praise as well.

Rabbi Jack Reimer shares the story that shortly after Israel's independence was proclaimed, prime minister David Ben-Gurion appointed a young American immigrant named Golda Myerson as Israel's first ambassador to the Soviet Union. Golda arrived in Russia in September 1948 not knowing what to expect. There had been no Jewish education in the Soviet Union to speak of since 1917. Jewish religious life under Communism had all but been eradicated.

But when the word spread that the ambassador of the new State of Israel would be attending Rosh Hashanah services in the Moscow Choral Synagogue, as many as 100,000 Jews came out to greet her. They lined up on Archipova Street outside the shul to catch a glimpse of her, to touch her, to call out her name, to shout "Shalom!" to her.

Overcome by emotion, she could hardly speak. One thing she did say, over and over, in Yiddish, was: *"A dank aykh vus ir zayt gebliben Yidn"* – thank you for remaining Jews.

What applied to a society in which Jewish religious life was severely restricted applies as well to our society, one of the most religiously free in all of human history. There's no limit to the extent to which we can practise our traditions whenever and however we choose. But there's also no limit to the attractions outside of our Jewish world that can draw our attention away from Yiddishkeit, all of which are open to us. Just as Golda found it necessary to acknowledge those Soviet Jews who chose to identify with their people irrespective of personal risk, we need to recognize those who persist in proudly identifying as Jews, in maintaining a link to ancient traditions at a time when it's becoming increasingly easier to abandon those practices and affiliations.

So, to all who will be attending synagogue services this High Holiday season, thank you for remaining part of our praying community, part of the Jewish People. I'm deeply grateful for each hour, each day that you connect with our tradition, with our fellow Jews, with shared memories and shared hopes for a strong Jewish tomorrow.

Ketivah v'chatimah Tovah!

Rabbi Philip Scheim is spiritual leader of Beth David B'nai Israel Beth Am Synagogue in Toronto.

An ancient guide to modern repentance

Midrashic Moments

Rachael Turkienicz

With the month of Elul upon us, we know the High Holidays are just weeks away. We learn over and over how Elul is the month of spiritual preparation, the month of soulful reflection and repentance. These are huge concepts and intimidating processes that could easily scare even those of us who involve ourselves with our faith, let alone those of us who are mostly involved only around the High Holidays.

As challenging as it could be, we're fortunate to have a superb model for how to approach the month of Elul: Moses. According to the commentaries and the sages, Moses travelled up and down Mount Sinai no less than three times. The first time didn't involve the nation of Israel. The second time was when Moses ascended to bring down the Ten Commandments. During that time, the nation Israel was involved with making the Golden Calf, and when Moses came down with the Ten Commandments, he became enraged at the sight of Israel and deliberately threw down the tablets, shattering the Ten Commandments.

After resolving the repercussions of the Golden Calf, Moses ascends Mount Sinai for the third time so that he can carve out two tablets with the Ten Commandments to replace the ones he destroyed. Moses ascends to carve these tablets on the first day of Elul. He'll remain there for 40 days and bring down the Ten Commandments on the 10th day of Tishrei, Yom Kippur.

We understand that Moses must replace the tablets because he was never given permission to break them. Moses was the messenger, not the owner, and he's responsible for what he broke. This is personal responsibility for a moment when he overstepped, and he needs to replace what was taken from Israel.

Similarly, when Israel is guilty of the sin of the Golden Calf, it's Moses who deals with the consequences, even though God had originally planned on intervening. While Moses is with God, receiving the first set of Ten Commandments, God tells Moses of the sin of Israel and that God will now punish Israel. Moses intervenes and convinces God not to react, but interestingly, the moment Moses returns to Israel, he reacts against the nation quite violently – more or less what he convinced God not to do. Moses didn't want God to intervene, because it was Moses' responsibility to teach the People of Israel about God, and clearly they didn't get the message. It's for Moses to respond and lead. This is the responsibility of a leader who must own those moments when the people fall short of their goals.

Elul is when we take the model Moses taught us and ask ourselves very specific questions about those moments when we failed ourselves and when we failed others. There should be no lack of examples if we're honest with ourselves. It's a moment of truth and tremendous humility.

The Talmud tells us that when God told Moses of the Golden Calf, He instructed Moses to "get thee down" from Mount Sinai. The sages teach us this was God teaching Moses to step down from his greatness to assess and lead. Even the most humble among us benefits from Elul's opportunity to step down and view ourselves differently before we ascend for the High Holidays.

Rachael Turkienicz is director of Rachaelscentre.org.

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Prisoner release celebrates terror, families say

Haviv Rettig Gur and Aaron Kalman
The Times of Israel

Responding to Sunday's publication of the list of 26 Palestinian prisoners to be released Aug. 14 as part of Israel's confidence-building measures to help the restart of peace talks with the Palestinian Authority, the Almagor Terror Victims Association, which represents families of victims of terror, said in a statement that "this is a day of celebration for Palestinian terror organizations and a sad day for bereaved families and for Israeli society."

The bereaved families were scheduled to stage a demonstration on Monday afternoon in front of the Kirya Defence Headquarters in Tel Aviv to protest the prisoner release. On Sunday, they petitioned Israel's High Court of Justice in an effort to prevent the release. The court has historically refrained from intervening in such processes.

Families of terror victims had 48 hours to appeal the government decision.

Late Sunday night, the families sent an urgent letter to government ministers asking to appear before them to plead their case. An hour for each family was requested.

The families also made a request to appear before President Shimon Peres, who is due to sign most of the pardons for the Palestinian prisoners. The president has no plans to meet with the families, Army Radio reported Monday.

Gila Molcho, whose brother Ian Feinberg was killed in Gaza in 1993, echoed the Almagor statement to Channel 2 television on Monday morning. She said that the released prisoners "are going to be celebrated" upon their arrival home.

"It's not [like] Gilad Schalit coming home," Molcho said. "There is no gun to our head."

Schalit, an Israeli soldier kidnapped by Hamas terrorists in 2006, was released in 2011 in exchange for 1,027 Palestinian prisoners, some of whom, like those being released as a concession to the Palestinian Authority for the resumption of peace talks, were convicted of murdering Israeli citizens.

Relatives of Israelis killed in terror attacks hold photos as they demonstrate outside the Supreme Court in Jerusalem on Aug. 11. ***[Yonatan Sindel/Flash90 photo]***

Molcho said that the prisoners to be released "are murderers who... will return to their ways," adding that that they will be considered heroes who will become Palestinian leaders while Israelis suffer.

"This is not a step toward peace, this is a step toward catastrophe," Molcho said. "No one turned to us [the bereaved families] about this release," she lamented. "There was no concern for our well-being."

Molcho added that she hopes Prime Minister Benjamin Netanyahu will change his mind. "Our blood is not a gesture," she said.

"In the wake of the government's decision to renew diplomatic negotiations between Israel and the Palestinians and to authorize a ministerial panel for prisoner releases for the duration of the negotiations, the ministerial panel met this evening," read a statement by the Prime Minister's Office released late Sunday night after the panel approved the 26 names.

Initially, the PMO would only say that 14 of the prisoners "will be transferred to Gaza" and 12 "were from Judea and Samaria [the West Bank]." Eight of the prisoners were in any case slated to be released over the next three years, having served out their sentences, the PMO noted. Two were already slated for release in the next six months.

"In the discussion [of the panel on Sunday], it was emphasized that if any of the released [prisoners] return to hostile activities against the State of Israel, they will be returned to complete their prison term," the PMO statement said.

The prisoner release was set to take place Aug. 14, the same day as the next round of peace talks was set to begin in Jericho. Negotiations between Israel and the Palestinian Authority were restarted two weeks ago in Washington, after more than three years without direct talks. The sides have agreed to a nine-month timeline in an attempt to reach an agreement and end the conflict.

Palestinian Authority President Mahmoud Abbas said Sunday that no freed Palestinian prisoners will be deported, despite claims by Israel that it will demand that some West Bankers be sent to Gaza or neighbouring Arab countries.

Abbas added Israeli-Arabs and Jerusalem residents would be among the rest of the 104 prisoners to be released by Israel in three more phases as talks continue.

Ziad Abu Ain, the deputy Palestinian prisoners minister, told *AFP* that the PA "welcomed the release of any Palestinian prisoner from Israeli jails" and expressed his hope that older prisoners would be the first ones freed.

"We hope that Israel will commit to releasing the rest of the prisoners, and ask and hope the Palestinian side will have a partner to choose the conditions and names of those set to be released," Abu Ain said.

The publication of the identities of the prisoners came several hours after Housing Minister Uri Ariel announced Sunday that 1,200 homes for Jewish families would be built in east Jerusalem and the West Bank, a move slammed by the Palestinians as "destroying the chances for peace."

Top Palestinian negotiator Saeb Erekat told *Reuters* Sunday that Israeli construction in settlements could force him and his team "to leave the negotiating table."

TimesofIsrael.com

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Palestinian protesters demonstrate against upcoming talks between Palestinian and Israeli leaders, near the headquarters of PA President Mahmoud Abbas in Ramallah on July 28. ***[Issam Rimawi/FLASH90 photo]***

PA opposed to new housing units

An Israeli border police officer passes an activist holding a sign reading in Hebrew "Sing the song for peace" during a protest marking the resumption of construction of housing units in an east Jerusalem neighbourhood, Aug. 11.
[*Yonatan Sindel/Flash90 photo*]

Continued from page 1

Indeed for PA officials, and particularly for Abbas, the announcement by the Israeli government about building 1,200 new housing units in east Jerusalem and the settlement blocs is seen as a deliberate provocation, a blatant attempt to undermine the peace talks before they get started. PA executive committee member Hanan Ashrawi and Palestinian negotiating team member Mohammad Shtayyeh already said Sunday night that it will be Israel's fault when the negotiations fail before they have barely begun.

The Palestinians obviously knew that Israel had no intention of stopping construction in the settlement blocs. But nobody expected Israel to blab about it three days before the talks were set to begin, and at the same time as Martin Indyk, the U.S. peace co-ordinator, arrived in the region.

The upper echelon of the PA leadership has apparently forgotten that even while Israeli Prime Minister Benjamin Netanyahu is recovering from a hernia surgery and preparing for the resumption of negotiations with the Palestinians, he's also preoccupied with how to get the more hawkish members of his Likud party to support him in the peace process.

The implied threats by the Palestinians to refuse to show up for the next round of talks seem empty at this stage. If Abbas decides not to send his delegation to the Aug. 14 first meeting with Israeli Justice Minister Tzipi Livni and her staff, it's the Palestinians who will be blamed for the failure of the talks.

Israel stood by its commitment: to release Palestinian prisoners and to limit construction to "only" the settlement blocs. Very few people will buy into the Palestinian version that Israel's decision to build 1,200 housing units was an attempt to make Abbas cancel the peace talks.

Still, it's easy to understand the Palestinians' anger. One of the most important things in any negotiation is the establishment of trust between the parties. Even if Netanyahu "only" builds in the settlement blocs, it's no way to build trust.

TimesofIsrael.com

Ex-Canadian war criminal dies in Hungary

JTA

BUDAPEST — Hungarian war criminal Laszlo Csatary has died while awaiting trial for torturing Jews and deporting thousands of them to their deaths during World War II.

Csatary, a former police commander of the Kassa internment camp in Slovakia, was sentenced to death in absentia for his crimes in 1948 by a Czechoslovakian court after he fled to Canada. He left Canada for Hungary in 1997 after he was stripped of his Canadian citizenship and arrested last year in Budapest, after the *Sun* daily newspaper in London published his picture and whereabouts.

He became a Canadian citizen in 1955 and for many years lived in Montreal, where he worked as an art dealer.

Csatary, who left Canada rather than face deportation, lived under house arrest in Hungary. He was charged on July 17, 2012, with torturing Jews in the Kosice, Slovakia, ghetto. Csatary served as a senior Hungarian police officer in Kosice, where he allegedly helped organize the deportation of 15,700 Jews to Auschwitz in the spring of 1944.

"The fact that a well-known war criminal whose Nazi past was exposed in Canada could live undisturbed for so long in the Hungarian capital raises serious questions as to the commitment of the Hungarian authorities to hold their own Holocaust criminals accountable," Efraim Zuroff, director of the Israel office of the Simon Wiesenthal Center, said in a statement Monday.

According to the French news agency *AFP*, the 98-year-old Csatary died in a hospital in the Hungarian capital on Aug. 10 of complications related to pneumonia.

Last month, the Metropolitan Tribunal of Budapest suspended his trial three weeks after it began, citing double jeopardy because of the 1948 conviction.

Slovakia had asked that Csatary be extradited to face additional charges, but Hungary declined the request.

Two-time Grammy winner Eydie Gorme dies at 84

JTA

Eydie Gorme, who won Grammy Awards singing solo and with her husband, Steve Lawrence, has died.

Gorme died at a Las Vegas hospital on Saturday following a brief illness, according to a statement by her spokesperson. She was 84.

The statement said she was "surrounded by her husband, son and other loved ones at the time of her death."

Gorme, whose 1963 song *Blame It on the Bossa Nova* was her biggest hit and won her a Grammy nomination, performed in nightclubs, and as both a solo artist and with Lawrence since the mid-1950s. They performed in Las Vegas for many years. Gorme retired in 2009.

The couple had their own television variety show, *The Steve Lawrence and Eydie Gorme Show*, until Lawrence entered the Army for two years and Gorme went on the nightclub circuit.

"Eydie has been my partner onstage and in life for more than 55 years," Lawrence said in a statement. "I fell in love with her the moment I saw her and even more the first time I heard her sing. While my personal loss is unimaginable, the world has lost one of the greatest pop vocalists of all time."

Gorme and Lawrence met in 1953 on a local program hosted by Steve Allen and later were regulars on NBC's *Tonight Show*, hosted by Allen, when it began in 1954. They married in 1957.

Steve Lawrence and Eydie Gorme
[*Wikimedia Commons photo*]

Her first album with Lawrence, *We Got Us*, won a Grammy Award in 1960. She also won a 1967 Grammy for *If He Walked Into My Life*. In 1968, the couple starred in the Broadway musical *Golden Rainbow*.

Gorme was born Edith Garmezano to Sephardi Jewish parents in New York City. Her father was a tailor from Sicily and her mother was from Turkey.

She worked as a Spanish-language interpreter and later recorded in Spanish. Her song *Amor* became a hit throughout Latin America.

Gorme and Lawrence also had a son who died in his 20s of a heart condition.

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Send in the food trucks

Could pilot project lead to kosher cuisine on a street near you?

Rita Poliakov
Special to The CJN

Councillor Josh Colle wants to see a Tov-Li food truck near Toronto's Union station. Or a Dr. Laffa truck rolling down Bloor Street.

And King David's pizza?

"I'd love for King David's to do a truck," said Colle, who's no stranger to Jewish cuisine as the councillor for Eglinton-Lawrence, also known as Ward 15.

Colle, along with Councillor Mary-Margaret McMahon, is behind a new two-month food truck trial program that started Aug. 1. The pilot will allow food trucks to operate out of five parks, although that number should grow to eight in a few weeks, according to the Ontario Food Truck Association.

This is a change from Toronto's current bylaws, which many find frustrating and restrictive. Unlike other cities, Toronto food trucks can only operate on private property and at festivals, except for older trucks, which have benefited from a 2002 moratorium on licenses that allowed them to operate curbside on public property. Newer businesses haven't been so lucky, which is where the pilot project comes in.

"There's been challenges navigating the maze of red tape at city hall... this is a way to get something going," Colle said, adding that letting food trucks onto the streets would increase Toronto's foodie horizons, allowing Jewish cuisine to expand past its North York sweet spot.

Zane Caplansky isn't convinced. Caplansky is the owner of Caplansky's Delicatessen on College Street, as well as a food truck nicknamed Thundering Thelma.

"Parks, last time I checked, aren't the same as streets. I'm not sure why the city thinks putting trucks in parks is a helpful alternative," he said.

Caplansky doesn't like that trucks are only allowed on the periphery rather than the heart of the city.

"People who eat out of our trucks like to find us on the street... Everyone keeps saying it's the first step. I don't really get it."

Colle hopes that a municipal report due out next spring will help owners like Caplansky get what they want. The report will look at "systematic changes to how street food operators conduct business in Toronto," Colle said, adding it may lead to bylaw changes that make it easier for vendors to operate.

Under a pilot program, food trucks can now operate in five public parks: Woodbine Park, Sherbourne Common, Roundhouse Park, Canoe Landing and Allan Gardens.

Zane Caplansky with his food truck, which he calls Thundering Thelma. *(Charles Leonio/letravelist.com photo)*

Suresh Doss, co-founder of the Ontario Food Truck Association and co-ordinator of the pilot project, has high hopes for that report, which will include input from the pilot project.

"The one misconception about the pilot project is people are thinking choosing parks defeats the purpose. I just want to emphasize... [the trucks] are easy to find. They're as close to curbside as possible," Doss said, adding that he expects the project to expand to about 30 trucks soon.

There has been opposition to expanding food trucks. Some restaurants, for example, have raised concerns that food trucks would mean unfair competition.

But Tov-Li's Miriam Epstein isn't worried.

"It's not competition," Epstein said about food trucks serving Jewish cuisine. "We're in a different market. We're strictly kosher... to run a business like we run... I don't think they can compete."

Still Epstein likes the idea.

"To be in parks on the odd day, yeah, that could be a good thing. It's fun," she said.

Asked whether Jewish-style cuisine, kosher or not, can compete with other food trucks, Caplansky is confident.

"How can't we compete? While it's Jewish food, it's not just for Jews," he said. "Who doesn't love a good smoked meat sandwich?"

Study examines cellphone cancer risk

Times of Israel

TEL AVIV — A study by Tel Aviv University (TAU) has shown, for the first time, a clear connection between cellphone use and a higher risk of cancer.

Scientific studies into cellphones as potentially carcinogenic have been inconclusive, but a study published in the scientific journal *Antioxidants and Redox Signaling* could point researchers into a new avenue of inquiry.

The results, while dramatic, do not establish a direct relationship between cellphone use and cancer development among users, but establish a clear connection between long-term cellphone use and potentially detrimental side effects on health that can cause molecular changes that can lead to cancer.

In the study, researchers from TAU, Rabin Medical Center and the Technion studied the salivary glands of 20 long-term heavy cellphone users, defined as a mean of 12 years of 30 hours per week of use, and 20 deaf subjects who did not use cellphones or used them only for text messaging.

The researchers hypothesized that because cellphones are generally placed quite close to the salivary glands when used for calls, the effects on cancer risk could be determined by analyzing the saliva of users.

They found that compared to the non-users, the cellphone users' saliva showed much higher indications of oxidative stress, a process that is regarded as a major risk factor for cancer.

"Increasing use of mobile phones creates growing concerns regarding harmful effects of radio frequency non-ionizing electromagnetic radiation on human tissues located close to the ear, where phones are commonly held for long periods of time," the study noted.

By comparing "salivary outcomes" between cellphone users and nonusers, the researches reported "a significant increase in all salivary oxidative stress indices studied in mobile phone users," leading to the conclusion that "use of mobile phones may cause oxidative stress and modify salivary function."

The findings suggest there is "considerable oxidative stress on the tissue and glands which are close to the cellphone when in use," Dr. Yaniv Hamzany of TAU said. He noted that oxidative stress, caused by radiation emitted by the phone, is linked to cell mutations that lead to the development of cancerous tumors.

Cellphones emit non-ionizing radiation, which is classified as extremely low levels of radiation that have been thought to not modify biological cells. However, a panel of the International Agency for Research on Cancer, a branch of the World Health Organization, concluded in 2011 that emissions from cellphones are "possibly carcinogenic" and classified them as "Category 2B," the same status given to engine exhaust, lead, some industrial chemicals and the pesticide DDT.

TimesofIsrael.com

Israeli gas firm explores pipeline strategy

JTA

TEL AVIV — An Israeli energy company has announced plans to export natural gas via pipelines through Turkey and other countries in the Middle East.

The Delek Group, parent firm for several energy and gas exploration companies, said in its new prospectus that it plans to export some of the newly discovered natural gas off the Mediterranean coast to Europe via pipelines to Jordan, Turkey, Egypt and the Palestinian Authority.

Delek Group is in advanced talks with companies in those countries about buying Israeli gas and building pipelines, *Reuters* reported.

The group also has talked about building a liquefied natural gas facility in Israel.

In June, Israel's cabinet approved a decision to export about 40 per cent of the recently discovered reserves while keeping a 25-year supply for the country's consumption. Revenue from the exported gas is expected to be about $60 billion (US).

Jewish homes in GTA targeted by missionaries

Julius Ciss
Special to The CJN

To be confronted by Christian missionaries on a street corner is very annoying. However, it's far more irritating to have missionaries knock on your door and eagerly await a face-to-face confrontation. If you're not home, they leave their materials at your doorstep or mail them in a personalized envelope. These determined evangelicals believe that all Jews, including you, must convert to Christianity or burn in hell forever.

This summer, missionary groups are targeting Jewish homes in the Greater Toronto Area with mailings to persuade Jews of all ages and backgrounds to accept Jesus as their messiah. Some of their mailings contain proselytizing books and DVDs that feature Jewish converts to Christianity and challenge us to follow their example.

Although reluctant to give these missionary groups any publicity, I feel we must identify these enemies of the Jewish people so we can familiarize ourselves with their methodology and understand their weapons designed to destroy Jewish souls.

The following organizations are just five of more than 1,000 Christian missionary groups that spend $300 million annually targeting Jews worldwide. They have converted more than 350,000 Jews in recent years. Over 150 such groups operate in Canada.

California-based Israel Restoration Ministries mails millions of personalized packages to Jews across North America, including the GTA. Countless uninformed Jews are receiving a 100-page evangelical book deceptively titled *Frequently Asked Questions by Jewish People* and a DVD in English and Russian titled *A Message of Hope and Gladness for Jewish People* describing the conversion of Tom Cantor, the group's Jewish founder.

Thornhill-based City of David Messianic Synagogue is hand-delivering its book *Twelve Sons of Israel* to Jewish homes throughout Thornhill and Toronto. The book, edited by "Messianic Rabbi" Jeffrey Forman, touts the "dramatic accounts of 12 rabbis who [allegedly] searched for the Messiah… and found him." One glaring problem with these alleged testimonials is that most, if not all, of these 12 rabbis, born in the 1800s and early 1900s, are dead.

A century ago, only a few thousand Jews believed in Christianity, yet this book miraculously identified 12 rabbis who then believed in Jesus. So, where are today's counterparts? With more than 350,000 Jews worldwide proclaiming to be Christians, logic dictates that there should be hundreds, or even thousands, of such converted rabbis. Who and where are they?

Sid Roth, a Hebrew-Christian televangelist on *It's Supernatural*, aired on CTS Network, has operated several missionary outreaches, including the radio show *Messianic Vision*. Roth has mailed a slick 240-page book aimed at more than one million Jewish homes titled *They Thought for Them*, which highlights 10 assimilated Jews who converted to Christianity.

Julius Ciss holds a placard and engages people outside a building where Christian missionaries were hosting an event.

The Light of Israel, based in Saskatchewan, mails envelopes clearly directed at Jews with a letter that boldly states, "If you are not Jewish, then please accept our sincere apology for sending you this letter in error."

At the end of the enclosed pamphlet *An Honest Question?* Jewish readers are asked, "Won't you now believe and receive Jesus Christ as your Messiah?" Using the Internet, this ministry finds Jewish-sounding surnames and personalizes their envelopes with elegant handwriting.

To advertise a free lecture at the Barbara Frum Library titled "Moshiach Tzidkenu: A Public Forum on the Divinity of Moshiach by Israeli Rabbi Tzahi Shapira," thousands of deceptive flyers were sent door to door and inserted under car window wipers. However, Shapira is not a rabbi! He is the founder of Ahavat Ammi Ministries, a Christian missionary organization in Israel that targets Jews for conversion. On his website, Shapira states, "We, at Ahavat Ammi, are committed to focus on God's agenda for… the Jewish people… in three areas: sharing the Good News [the Gospel of Jesus] by going to 'the end of the earth' for any Jew; teaching and sharing about the Jewish Messiah in accordance to Romans 1:16 ["to the Jew first"] and lastly, by strengthening the messianic congregations all around the world starting in Israel." No doubt, Shapira has Toronto's Melech Yisrael, and City of David messianic synagogues on his agenda.

Why can missionaries, such as Tzahi Shapira of Ahavat Ammi, call themselves "rabbi"? Shapira claims to hold full rabbinic smichah from the International Alliance of Messianic Congregations and Synagogues (IAMCS). The Hebrew-Christian movement, also known as Jews for Jesus or Messianic Judaism, has become very large and powerful. As a result, Protestant Christian umbrella organizations, such as the IAMCS, that oversee "Jewish evangelism" no longer ordain their clergy as "minister, pastor or reverend." Instead, they choose the "rabbi" designation. Therefore, Jewish-Christian missionaries dedicated to converting Jews to Christianity use "rabbi" with impunity, believing their actions are divinely sanctioned. Nevertheless, the reality remains. Their ordinations come from Protestant, evangelical, born-again, New Testament church organizations and have no relevance or authority in Judaism.

In their effort to win Jewish souls, these missionaries camouflage themselves to appear Jewish and lessen the innate Jewish resistance to conversion. They call their churches "messianic synagogues" and celebrate Jewish holidays with a Christian spin, claiming that the three matzahs on the Passover seder table represent the Father, Son and Holy Ghost.

They hold Shabbat services, complete with Torah reading and kiddush, and wear Jewish skullcaps and prayer shawls to demonstrate that a Jew can become a Christian and still maintain his or her Jewish identity.

Yet, many Jews report that the person who initially urged them to embrace Jesus wasn't even a missionary, but instead was a Christian friend, neighbour, fellow-student, business associate or even a relative. With intermarriage at 85 per cent in some North American cities, it's commonplace to find evangelical Christians married into Jewish families.

Missionaries reach out at work, hospitals, and retirement homes; operate effectively over the Internet; evangelize through television, radio and newspapers, and organize public events in Jewish neighbourhoods. City of David Messianic Synagogue performs a Chanukah concert at the West Don Seniors Residence at Bathurst Street and Steeles Avenue.

Throughout the summer, Jews for Judaism received many anxious calls and emails about this deluge of missionary propaganda. People wanted to know how to fight this invasion. Aside from discarding these materials, we advised that when Jews are aware of the spiritual depth inherent in Judaism and cherish its unique wisdom, beauty and tradition, they cannot be threatened by aggressive missionaries. For this reason, 24 years ago, when we launched our organization, we named it "Jews for Judaism" and not "Jews against Christianity."

Unfortunately, countless Jews remain vulnerable to missionaries and other spiritual predators. Why? Their knowledge of and commitment to even basic Judaism is very limited and shaky. Jews for Judaism believes that it is never too late for Jewish learning. Thankfully, Toronto has tremendous educational opportunities to enhance the panorama of Jewish life. People of all ages and stages – teens, parents, grandparents, even great-grandparents – can easily make their Jewish observance far more meaningful and enriching.

Jews for Judaism's highly acclaimed counter-missionary work unites the entire spectrum of the Jewish community in a common cause. We are endorsed by synagogues, teachers and rabbis from the Reform, Conservative, Orthodox movements, and organizations including UJA Federation of Greater Toronto, the Centre for Israel and Jewish Affairs, and B'nai Brith Canada. More than 500,000 Jews world-wide have been touched and empowered by Jews for Judaism's programs and activities, which include lectures, educational materials, speakers' bureau, one-on-one counselling, campus programs, TV and radio programs and more.

Our most effective outreach today is on the Internet through our website, jewsforjudaism.ca. Every day, we receive more than 1,000 views of our anti-missionary videos on YouTube.com and KosherTube.com, and we engage hundreds more through Facebook and Twitter.

For help to combat this unprecedented surge of missionary activity throughout the GTA, Jews for Judaism urges the Jewish community to contact us at 416-789-0020 or visit us at www.jewsforjudaism.ca to receive our materials, free of charge, or arrange a free confidential discussion.

Julius Ciss is executive director of Jews for Judaism.

Literary treats for tots on Rosh Hashanah

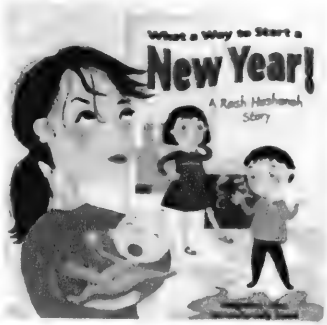
Lauren Kramer
Special to The CJN

Rosh Hashanah is a great time to add to a child's collection of Jewish literature and an ideal opportunity to impress upon them the meaning of the holiday. Kar-Ben's three new book releases for the Jewish New Year are sure to engage kids aged two through five years, and each sends a slightly different message.

In *What a Way to Start a New Year!*, author Jacqueline Jules writes about the mitzvah of hachnasat orchim, or welcoming guests. Dina is the protagonist in this story and her family has just moved to a new community. Instead of preparing for the Jewish New Year, they are unpacking boxes and eating pizza as Erev Rosh Hashanah approaches. When Dina laments this, her parents attempt to head back to where they came from for the holiday.

The kids relish the thought of the traditional meal they typically shared with their friends the Kaplans this time of year: challah, brisket and honey cake. But as they try to make their way back, adverse circumstances prevent them from getting there.

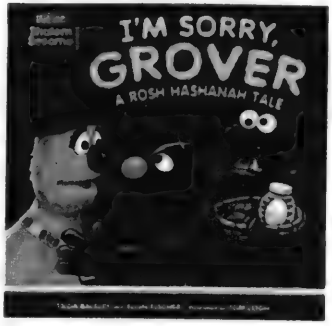
In the end they are forced to spend Rosh Hashanah in their new community,



where they attend the local synagogue and are invited for a traditional dinner at the home of a new family.

"The mitzvah of hachnasat orchim enriched my life as a child attending synagogue in a small town in southern Virginia," Jules reflects. "On the High Holidays and Shabbat, my father always kept an eye out for newcomers and often invited them home for dinner. We made many wonderful friends that way."

The beautiful illustrations by Judy Stead help describe a family in flux and the comfort the children derive from their traditions.



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I'm Sorry, Grover is a Shalom Sesame Rosh Hashanah tale about accusation, apology and forgiveness. Set in Israel, it describes Brosh's frustration at his lost cap and his efforts to find it, which include retracing his steps and suggesting that one or more of his friends might have deliberately taken it.

Cookie Monster volunteers to help him find it, discussing his favourite Rosh Hashanah foods along the way. As Brosh recalls what he did at the time his cap went missing, he describes the foods and traditions associated with the Jewish New Year. He also insults his friend Avigail by implying she is a thief.

In the end, he learns he left his cap in the grocery store, and must re-trace his steps once again, this time to apologize to those he hurt and insulted. Penned by Tilda Balsley and Ellen Fischer, the story

reminds young children how important it is to ask for forgiveness to those we may have hurt, particularly at this time of year.

• • •

Mitzi's Mitzvah ($5.95) is best suited for kids ages one-to-two, a book with laminated (read: food resistant), hard pages that discusses the family dog, Mitzi. She accompanies her owners when they visit Shalom Home for the elderly, but has to wait outside as the children bring New Year wishes, tasty food, games and stories to the seniors. Eventually, one of the nurses brings Mitzi inside, where she is petted and snuggled by residents of Shalom Home, proving that she is a "mitzvah pup."

Written by Gloria Koster and illustrated by Holli Conger, this 12-page book is an easy story for tots and one that can be read at mealtimes and wiped clean of any spills.

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AUTHOR HONOURED: Andres McConnon, co-author of the book *Road to Valor*, was the featured guest speaker recently at Chabad Lubavitch of Markham. His book is about Gino Bartali, the two-time winner of the Tour De France and the incredible story of his wartime heroism helping to save Jews during the Holocaust. McConnon was presented with an award for bringing the world's attention to the heroism of Bartali during the Holocaust.

EYE ON ARTS

By BILL GLADSTONE

60th ANNIVERSARY CELEBRATION FOR MILES NADAL JCC PLANNED FOR OCTOBER

Active Seniors and Boomers is planning a Miles Nadal Jewish Community Center 60th Anniversary Celebration Brunch, featuring a musical program of the most popular hit songs of the 1950s and 1960s, as performed by the exquisitely talented **Jordan Klapman** and **The Jordanaires Trio.**

Musical selections with songs by **Simon and Garfunkel**, **the Platters, Bobby Darin, Chubby Checker, Perry Como, Frank Sinatra, Elvis Presley, Burt Bacharach, Neil Diamond, Neil Sedaka, the Beatles** and **Peter, Paul and Mary**.

A time capsule is being prepared and will be presented to the Ontario Jewish Archives during the event. Miles Nadal JCC, Sunday Oct. 6, 12:15 p.m. Cost for catered brunch plus entertainment is $10. Advance registration only, begins Aug. 14. 416-924-6211, ext 155.

• • •

Summerworks: The Summerworks Performance Festival still has a few more days to run before concluding on Aug. 18. Works of special interest to the Jewish community include *How to Disappear Completely*, a piece based in Jerusalem by theatrical lighting designer **Itai Erdal** who brings the full potency of stage lighting into the drama; *The Art of Building a Bunker (Etc)* by playwrights **Adam Lazarus** and **Guillermo Verdecchia**, a tragicomic tale about an Everyman named Elvis; and *Life of Jude*, a Christian parable by Jewish playwright **Alex Poch-Goldin**, described as a "devastating and hilarious parable of a boy who believes he is chosen by God and how his blind faith destroys the world around him." www.summerworks.ca

• • •

Free Concert: Active 55 Plus Outwardly Active Event invites you to attend a free concert at Toronto Music Garden with **Swamperella**. The band, consisting of twin fiddles, button accordion, contra bass, guitar and percussion, performs a gumbo of traditional and original tunes with singing in Cajun French and English. Assemble at the Miles Nadal JCC on Sunday Aug. 18, 3 p.m., for a 4 p.m. program start. 416-924-6211, ext. 526; colinb@mnjcc.org

• • •

Names in the News: Lauren Sklaroff, a cultural historian at the University of South Carolina, has spent the past year immersed in a collection of more than 300 oversized scrapbooks kept by the late great American Jewish singer-performer Sophie Tucker (1887-1966) over her long and distinguished career.

Known as "the last of the Red Hot Mamas," Tucker began keeping the scrapbooks in her late teens. Each book bursts with photos, news, ad clippings, photographs and other memorabilia. "She started keeping the scrapbooks when she was nobody," said Sklaroff. "She thought she was going to be a star, and she was right. There is so much in these books. The sheer volume of them is daunting." Tucker gave the collection to the New York Public Library in 1948.

Sklaroff, a native Philadelphian, has been working on a biography that will tell "the story of how a progressive woman constructs her own personal narrative of struggle, overcoming adversity and breaking boundaries in gender, race and religion at a time of great cultural and technological change." She's presently negotiating a publishing deal for the book, which may appear with the title "Sophie Tucker and the Art of Invention."

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Names in the News II: Is slinging a yo-yo an art? To watch 13-year-old **Kohel Mintz** do it, you will quickly conclude that the answer is yes. He seems to make yo-yos dance as they spin and gyrate on their strings, apparently in defiance of the known laws of physics. Watch for him among the street performers at the Scotiabank Buskerfest, Aug. 22 to 25 in the downtown Yonge Street neighbourhood.

***How to Disappear Completely*, is a piece based in Jerusalem by theatrical lighting designer Itai Erdial.**

• • •

At the Galleries

• *Weight of Memory* is an exhibition of visual art in mixed formats by **David Brock, Mahla Shapiro, Jessica Thalmann, Yael Brotman**, and Shlomi Amiga. "*Weight of Memory* attempts to answer the constant question of what we owe to history and how past events that rocked us as a people can be digested and reformed into new artistic narratives." Miles Nadal JCC Gallery, thru Aug. 28.

• Chinese dissident artist **Ai Weiwei**, who has been heralded as the "the most powerful figure in contemporary art today" by ArtReview, makes his Toronto exhibition debut this week at the Art Gallery of Ontario. The exhibition *Ai Weiwei: According to What?*, which consists of more than 40 large scale works of art including sculptures, photographs and video and audio installations, blends the artist's activism with traditional Chinese materials and symbols to present a compelling vision of his everyday world and his ongoing fight for freedom of expression in the face of Chinese government censorship. Opens Aug. 17. www.ago.net

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Bands do battle to support pediatric care

Susan Minuk
Special to The CJN

Four bands will compete against each other for prizes and bragging rights at the inaugural Band+Aid event in support of pediatric healthcare at Shaare Zedek's Wilf Children's Hospital in Jerusalem.

Band+Aid, presented by the Young Hearts Divison of the Canadian Shaare Zedek Hospital Foundation, kicks off the Throwback to Your Youth Campaign, on Aug. 22 at Toronto's Hard Rock Café.

The four bands are The Garden, Black Mink, The Sauce and Hot Mess.

The members of The Garden pride themselves on covering 60 years' worth of classic rock. The band features Mark Wexler, vocals; Phil Aube, guitar; Anthony Regan, guitar/keys; Jon Kazdan, bass; Joe Franze, drums; and Sam Merkur, vocals.

"The promised land is dear to my heart, having lived in Israel on a kibbutz for a time and having family born and raised there," Wexler, who is on the event committee said. "This made the decision to join the committee an easy one, as I am passionate about supporting Israel."

The Sauce is one of four bands appearing at the inaugural Band+Aid event.

Black Mink combines a unique pairing of soulful vocals and guitar-driven hooks. They play music from rock to soul, motown to reggae. Band members are Franklin King, vocals; Randy Starr, guitar/vocals; Gerald Ramal, bass; Nick Van Loon, drums; and Ryan Szainwald, keyboards.

The Sauce covers the best of '80s and '90s music. Band members include Rob Wexler, vocals/guitar; Jon Abrams, bass guitar; Corby Fine, drums; and James Leone, lead guitar.

Hot Mess performs original songs rooted in rock and funk. Band members are Aaron Diamond, drums; Josh Mandel, guitar; Alex Eisenberg, bass; and Jen Berk, vocals.

Jamie Gutfreund from CP24 will host the event.

The Young Hearts Campaign Cabinet is a division that was created to bridge the gap between the hospital's current donors and future leaders and philanthropists. Page Magen, event co-chair said, "My co-chairs, Jodi Fenwick, Dave Elfan and I got involved with Young Hearts because we were inspired by the hospital and we think it is important to give back and engage a young generation of future leaders."

For more than 110 years, Shaare Zedek Medical Center has responded to the needs of the people of Jerusalem by providing world-class health care for 500,000 patients annually. Once a 20-bed hospital on Jaffa Road back in 1902, Shaare Zedek has since transformed into a 700-bed facility with centers of excellence that treat patients of every race, religion and nationality. Known as the Hospital with a Heart, Shaare Zedek Medical Centre relies on donors around the world, as it does not receive government support for education, equipment or research.

For more information and to purchase tickets go to http://www.bandaidforacause.com/.

A buffalo love story on Vancouver Island

Lauren Kramer
Special to The CJN

Reach the end of Jackson road in Duncan, on Vancouver Island, and all you can hear is the chirrup of frogs and the wind whistling in the trees.

Park your car and you might notice a group of water buffalo calves watching you skittishly from the shade, trying to decide if it's safe to approach. Each one has a name, a distinct personality and large, gentle eyes that cautiously observe newcomers.

"They're like dogs," laughs Maryann Hartmann, 30, who works at Fairburn Farm's Cowichan Buffalo Dairy with her husband, Brett, her brother, Richard Archer and her parents, Anthea and Darrel Archer.

Our overnight farm stay at Fairburn Farm was educational as well as enlightening, for it's not often you get to see a working buffalo dairy farm in action while sleeping in a historic farmhouse filled with antique furniture and a rich history.

Life on the farm is a bustle of activity that starts in the early hours of the morning and continues until dark for the Archer and Hartmann families. There are guests coming and going, rhubarb banana bread baking in the oven, 60 buffaloes that need to be milked, petted and loved, and a relentless myriad of chores around the farm. It's a labour of love keeping the 130-acre farm up, running and profitable.

Though things are looking good today, you never know what tomorrow might bring – particularly when you consider how yesterday looked – because the future wasn't always as encouraging as it seems today.

Maryann Hartmann is one of the workers at Fairburn Farm. *(Lauren Kramer photo)*

In 2000, the Archer family imported a herd of Bulgarian Murrah water buffalo from Denmark, with the intention of starting Canada's first buffalo dairy farm. Shortly after the buffalo arrived, a case of the bovine disease BSE – mad cow disease – was found in a cow in Denmark and the Archers received a letter from the Canadian Food Inspection Agency (CFIA) to say their buffalo would need to be destroyed. The couple remembers being stunned. There had never been a case of BSE in water buffalo – ever. Determined to fight for the lives of their herd, the Archers embarked on a two-year legal battle with the CFIA. Their story hit the global news and donations from members of the public began pouring in.

Ultimately, all of their $80,000 legal fees were covered by those donations. But in July 2002, the entire herd was transported to Lethbridge, Alta. and destroyed, leaving only 30 calves on the farm.

"We had a call from one of the employees' wives at the killing factory, who told us there was almost a mutiny when our buffalo arrived," says Anthea Archer, still emotional about the loss. "They knew they were killing healthy animals. And when they checked [the buffalo's] brains later, every one of them tested negative for BSE – something we had known all along."

It was difficult to carry on, and they considered jumping ship and leaving the farm. But they say, when one door closes, another opens. The family rented out the farmhouse to an entrepreneur who ran a successful culinary school from 2002 until 2010. The Archers had secretly hoped that at least one of their children would step forward, bringing new blood to Fairburn Farm's future. In 2011, their daughter Maryann did just that, joined by her husband, Brett Hartmann, a software developer eager to leave the office and to try something new. Her brother, Richard, joined them, too.

Today you'll find the family up from the early hours of the morning, milking, cleaning up, preparing the farmhouse for guests, chopping firewood, and feeding the endearing water buffaloes, which enjoy a wonderfully symbiotic relationship with the Archer and Hartmann families.

Treated more like pets than livestock, they relish a good scratch and compete for the attention of their favourite caregivers. Close to 2,000 pounds when they reach adulthood, visitors must maintain a healthy respect for their massive girth and sheer strength. You never turn your back on them, Hartmann says.

"You get your mean ones, your nice ones and those that are too friendly – just like humans," she says. "Some get so relaxed when you scratch them, they just fall over. It's hilarious to watch!"

In the milking parlour, the herd is milked six at a time under Hartmann's careful supervision. She feeds them a granola-like mix of oats, molasses and barley, scratching their heads lovingly as they wait patiently for their udders to empty. The dairy delivers 163 litres of buffalo milk a day to Natural Pastures Cheese Company in Courtenay, where it emerges as Mozzarella di Bufala, balls of porcelain white, rich, moist cheese that are heavenly with tomato and basil, or on pizza.

The farm work is non-stop, but when the family takes a few minutes of downtime, it's in the company of their gentle giants. With the water buffalo, they cement a bond of trust, love, companionship and symbiosis on a daily basis. Watch this relationship unfold as a guest at the farmhouse and you can't help but be filled with wonder.

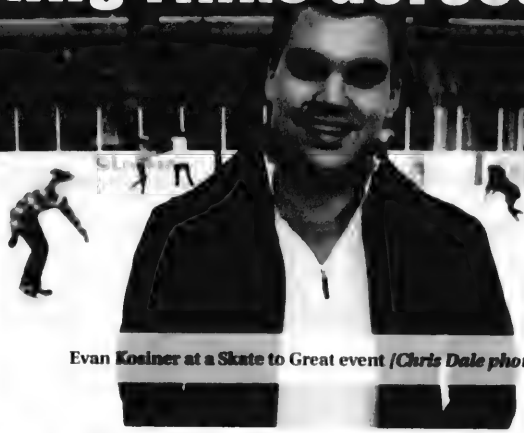
If you go: Guests can experience a farmstay at Fairburn in the spring and summer, when accommodation in the historic farmhouse is available for $120 to $165 per night. Families coming with kids can help at milking time, bottle-feed the buffalo calves and fetch eggs from the chicken coop in the mornings. Info: fairburnfarm.bc.ca or call, 250-746-4637.
Farm tours are offered between May and September, including tastings of mozzarella di bufala. Tours cost $6 for children and $8 for adults.

More news for young Jews @ heebonics.ca

HEEBONICS

"Serial entrepreneur" takes his talent to skating rinks across Canada

Kosiner on set for his Rogers TV show *(Arthur Mola photo)*



Evan Kosiner at a Skate to Great event *(Chris Dale photo)*

Videos, events and more on heebonics.ca

Monique Elliot
Special to The CJN

Even in the sweltering Toronto summer heat, Evan Kosiner is still thinking about ice-skating.

The 25-year-old self-described "serial entrepreneur" has been giving back in a big way. His non-profit organization, Skate to Great, aims at giving a pair of skates to every child in Canada who wants them, regardless of their ability or economic barriers.

"[Skate to Great is] a great way of giving back and the most rewarding part about the charity is being able to see the look on the kids' faces when they're skating for the first time," Kosiner said.

The idea for the charity came when Kosiner had a conversation with a friend who figure skates competitively. Six months after that conversation and many hours of networking, meetings, and negotiations later, Skate to Great launched in March 2012 at Toronto City Hall. That first event collected hundreds of pairs of skates, which were later provided to skating programs.

The charity now has sustainable partnerships with large multinational corporations, and donates the skates to programs run by Big Brothers Big Sisters Canada, Courage Canada, and HEROs Hockey. About 2,500 pairs of skates have been collected and distributed to date.

Kosiner has been getting noticed for his entrepreneurial skills and maturity since even before he founded his first company at age 13.

Once dubbed the "Doogie Howser of the entertainment industry," Kosiner has since expanded his business interests from media to include music, business cards and corporate consulting, with even more diverse projects currently in development.

Kosiner said his serial entrepreneurship is like scaling a mountain.

"You climb a mountain to go to the top, but you don't spend the time at the top, you then work your way back down. So that's kind of what it's like as an entrepreneur. You're really doing it for the journey on the way up, not really to be at the top and hang out there for the rest of your life."

Kosiner said he knows that having a solid team of supporters is the best way to achieve ambitious goals.

Figure skater Piper Gilles is one of those teammates. American-born Gilles and her Canadian skating partner Paul Poirier volunteer their time at Skate to Great events.

"Paul and I really liked what [Kosiner's] charity was doing for the skating community and for all the kids that were getting skates," she said about her decision to stay involved with Skate to Great long-term.

One year after the debut of Skate to Great, Kosiner was recognized for his work and received the Governor General's Caring Canadian Award in March.

"That's just Evan. He has a good heart," said his mother, Nancy Kosiner. "Evan is the footwork and the brains and the energy behind Skate to Great. What it's become grew out of Evan's commitment and his energy and excitement about it.

"When he's passionate about something, he puts his all into it, and he's passionate about Skate to Great," she added.

Kosiner credits much of his success to those who have taken risks on him, both in his businesses and with the charity.

"For me, it's all about who takes a risk on you; who takes a chance on you when it's definitely questionable if the results are going to be great or not, and having those results pan out," he said.

Kosiner credits the founder of the Four Seasons Hotels, Isadore Sharp, as one person who took a major chance on him this year by being the first guest on his Rogers TV show, *Toronto Speaks: Entrepreneurship*.

Many others, however, say they see Kosiner as the one who is paying his momentum forward and taking risks, creating a positive impact on countless kids' lives with the creation of Skate to Great.

"Knowing that no matter if it's a physical disability, a mental disability, [or if] they come from a rough background, that they are kids on the ice and they're giving high-fives and having a great time when they're on there," he said. "So that's what makes it all worthwhile."

Notice of Special General Meeting
Canadian Magen David Adom for Israel

Take notice that the Special General Meeting of CMDA will be held on **Monday, September 9, 2013 - 6:00 p.m., at CMDA Headquarters,** 6900 Decarie Blvd., Suite 3155, Montreal, Quebec.

The Nominating Committee has proposed the following slate for election as Directors:

Directors to Serve Second Year of Their Term, 2013 – 2014:
Nicole Allio, Joseph Amzallag, M.Sc., Irwin Beutel, Joseph Bitton, B. Sc., M. Ed., Dr. Ari Breiner (Toronto), Bernard Chmielash, Sion Harrar, Bernard Lang, M.ENG., Michael I. Levine, Gill Obadia, CPA, CA, Edward Richler, Hilda Rosen (Hamilton), Arieh Rossdeutscher, M.Eng., Michael Rozenek, Barry M. Schrier, B.C.L., Norton Segal, Q.C., Vivian Segall, Jack Shalinsky (Victoria), Loren Shore, David Singer, B.Comm. (Toronto), Rita Tenenbaum

Directors Recommended to Serve a Two Year Term, 2013 – 2015:
Mayer Diamond, Seymour Eisenberg (Ottawa), Edmond Elbaz, Johanne Frenette, Roy Grinshpan (Vancouver), Karen Kofman Labow, Shirley Konigsberg, Miriam Lang, M.S.W., Michelle Marcushamer (Edmonton), David Matas, C.M. (Winnipeg), Naomi Sheinbaum (London), Susan Tepner Novack, Nava Wainer (Calgary)

Honorary Board Members Recommended to Serve a One-Year Term, 2013 – 2014:
Dr. Marc Afilalo, Gerald Berley (Toronto), Rabbi Reuven Bulka (Ottawa), Dean Bye (Plattsville, ON), Gerald Cohen, Rabbi Mark Fishman, Robert Garfield, David Kaminker, PH. ENG. (Toronto), Sheila Kussner, O.C.,O.Q., Arthur Levitt, Sam Litwack (Ottawa), Shirley Moscovitch, Ted Nashman, Joseph Paperman, Rabbi Reuben Poupko, Maurice Sadeh, Rabbi Chaim Steinmetz, Rabbi Moshe Stern (Toronto), Dr. Mark A. Wainberg, O.C.,O.Q., Father John Walsh, Sylvia Walt (Toronto), Fanny Wedro (Calgary)

National Christian Emissary for Western Canada
Thomas R. Buchenauer, Chilliwack, BC

Honorary Ambassador-at-Large
Wolf Bronet

Dated at Montreal this 7th day of August, 2013
Joseph Bitton, B.Sc., M. Ed., National President

What's New

Lila Sarick

Deadline reminder: Due to the Jewish holidays, deadlines will change. Aug. 19 is the deadline for the issue of Sept. 4. Aug. 29 is the deadline for the issue of Sept. 12. Phone 416-416-391-1836, ext. 269; email whatsnewcjn@gmail.com.

Saturday, Aug. 17

ORILLIA COUNTRY SHUL

Orillia Country Shul holds services during the summer with visiting guest rabbis and speakers. Aug. 17, **Rabbi Tina Grimberg;** Aug. 24, **Rabbi Daniel Mikelberg;** Aug. 31, **Rabbi Arthur Bielfeld.** Services at 10:30 a.m., 151 Creighton St. South. 705-327-7069.

TORAH AT BETH TIKVAH

M. Bernstein leads the Torah discussion this week at Beth Tikvah Congregation.

Sunday, Aug. 18

RUDY AND ESTER

Shaar Shalom Singles and the Intersynagogue Singles (50+) present *A Midsummer's Night's Dream Dance* with music by **Rudy and Ester**, 7:30 p.m. at Shaar Shalom Synagogue, 2 Simonston Blvd. $10. Call 905-889-4975, ext. 72.

Monday, Aug. 19

HIGH HOLIDAY PREPARATION

Rabbi Wayne Allen discusses "What Your Rabbi Won't Tell You on the High Holidays," 7:30 p.m., Kensington Place, 866 Sheppard Ave. W. Aug. 26, Rabbi Allen discusses "The World Without You."

Tuesday, Aug. 20

FIDDLER ON THE ROOF

Pride of Israel Synagogue is going to see *Fiddler on the Roof.* Tickets, which include bus, orchestra theatre ticket and kosher box lunch are $110 for members, $130 for non-members. Call 416-226-0111.

Wednesday, Aug. 21

YITZHAK RABIN

Jerry Zaidenberg discusses the life of **Yitzhak Rabin,** 7:30 p.m., Shaarei Shomayim Synagogue.

NEW TO TWO

Shaar Shalom Synagogue continues with its New to Two program, songs, games and crafts for children up to 2, Wednesday mornings. To register, call 905-889-4975.

Other News

YOUTH FAIR

Beth Avraham Yoseph of Toronto Congregation is holding a youth fair, Aug. 25, 10 a.m.- 1 p.m., with inflatables, a barbecue, and more. Vendors who have a service, product or program of interest to children or teens, contact **Rich Winkler** at 905-886-3810, ext. 135 or visit www.bayt.ca

VOLUNTEERS NEEDED

Baycrest Freeman Family Day Centre is looking for a volunteer who can teach music and is able to incorporate music education into a program. To volunteer, visit www.baycrest.org/volunteer or call 416-785-2500, ext. 2572.

Reena is looking for creative arts volunteers to work with the Reena Theatre Troupe helping to prepare for a major production. Volunteers with skills and interests in dance, music, acting, lighting, sound, scene design and production are needed. The commitment is Sundays 1-5 p.m. from September 2013 to May 2014 at 972 Clark Ave. W., Thornhill. Call **Mille Chadwick,** 905-889-2690, ext. 2112, or send an email to: mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

RENT A SPARE ROOM

List your spare room or basement apartment with the accommodation

Continued on page 37

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Lecture at 9:45 p.m.
Our guest speaker is the world renowned scholar, teacher and author,
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"The High Holidays: Israel's Greatest Spiritual Creation."

The SELIHOT Service will begin at 11:00 p.m.
The service is led by Rabbi Jarrod Grover and Hazzan Tibor Kovari, accompanied by the Beth Tikvah Choir and the Festival String Quartet under the direction of Beth Tikvah's Klara Bagley-Heifetz.

BETH TIKVAH Synagogue
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Continued from page 36

registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

GRIEF DURING THE HOLIDAYS

Rabbi Jarrod Grover and bereavement group facilitator **Annette Foux** discuss "Coping with Grief during the High Holidays," Aug. 25, 10 a.m., Beth Tikvah Synagogue. 416-221-3433.

JEWISH WAR VETS

The Jewish War Veterans of Canada, Toronto Post, entertain the residents of K Wing, Sunnybrook Hospital Aug. 25, 11 a.m. for lunch, 4600 Bathurst St. RSVP 416-635-2883, ext. 5181 before Aug. 20.

JUMP START HEBREW

Jump Start Hebrew is a half-day camp program for children entering Junior Kindergarten to Grade 2, Aug. 26-30 at Beth Sholom Synagogue. Email karen@bethsholom.net.

SINGLES IN THE PARK

The Sparklettes perform for Singles in the Park, which caters to Jewish men and women over 50, Aug. 25, Earl Bales Community Centre, 7 p.m. $12. RSVP 416-631-0005 or email debbygo@rogers.com.

HIGH HOLIDAY SERVICES

Am Shalom Synagogue, a Reform synagogue in Barrie, offers tickets for the High Holidays. Call 705-792-3949.

Nefesh HaChayim, a participatory minyan led by **Rabbi Adina Lewittes**, meets at the Workmen's Circle, 471 Lawrence Ave. W. For tickets, call **Tania** 905-760-9472 or email nefeshtickets@gmail.com.

Winchevsky Centre holds secular, humanistic services at 585 Cranbrooke Ave. For tickets, call 416-789-5502 or email info@winchevskycentre.org.

JF&CS GROUPS

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups to bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors. Monica Black discusses "The Moving Nightmare Made Easy," 10 a.m., Aug. 15, Shaarei Shomayim Synagogue. 416-635-2900, ext. 458.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Hadar Senior Citizens Social Club is looking for new members. The club meets Monday and Wednesday afternoons, Garnet Williams Community Centre, 501 Clark Ave., Thornhill. Call **Phyllis** 905-889-5722.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Trip to Woodbine Casino, Aug. 21; Lunch and Laugh Aug. 29. Monday to Thursday, mah-jong, Rummikub and dominoes, 11 a.m.-2 p.m.; Tuesdays, chair exercise for seniors, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155. Aug. 15, Art appreciation, Israeli artists with **Osnat Lipa,** refreshments at 1:30 p.m., program starts at 2 p.m. Register for Opera Appreciation Series with **Iain Scott,** starts Sept. 24.

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112. Aug. 20, **Rabbi Michael Skobac** discusses "A Jewish Approach to Inner Peace," 10 a.m.; Aug. 21, Israel Day Festival, 11 a.m.- 3 p.m.; Aug. 22, **Anna Skomorovskaia** discusses "Navigating the Grocery Store," 1:30 p.m.

The Sunday Nighters is a bowling and social group for seniors. First session is Aug. 25 at Playtime Alley, 7 p.m. Call **Al Federman** 416-635-0563 or **Hanita Chencinski** 416-922-1400.

Active 55 Plus Outwardly Active Event. Enjoy a free concert at the Toronto Music Garden with Swamparella, Aug. 18. Meet at the Miles Nadal JCC at 3 p.m.; program starts at 4 p.m. 416-924-6211, ext. 526 or email colinb@mnjcc.org.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Now accepting registration for limited spaces in September for junior and senior kindergarten – full-day program with kosher lunch and snacks. Call **Kailah Rubin,** ext. 4351.

Mah-jong tournament games for experienced players, Mondays at 1:30 p.m; Casual Yiddish conversation, Mondays 1:30 p.m.; Folkdance with Teme and Sandy, Wednesdays at 10 a.m.; Recorder with Judy, Wednesdays; Duplicate bridge with Samy Toledano, Thursdays at 12:30 p.m.

Spirituelle Divas – new chapters forming. Call to join for monthly get-togethers Tuesdays at 1:30 p.m. and Thursdays at 7:30 p.m.

Car, bike and truck show, Aug. 18, 3-6 p.m. BBQ and music. Call ext. 4235.

The movie *How to Train your Dragon* will be shown under the stars Aug. 25. $10 for ticket and nut-free snacks.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211 www.mnjcc.org

Register now for fall programs – music, film lecture series, adult theatre classes, pottery, Hebrew Institute, Jewish learning, kids' programs, athletics, sports leagues and more- Aug. 14 for members; Aug. 21 for non-members. Ext. 0.

Adult daytime choir meets all summer, Tuesdays at 1 p.m. No experience or sight reading needed. Email: music@mnjcc.org.

Fall swim lessons registration, Aug. 14 for members, Aug. 21 for non-members. Call ext. 530 or email swimlessons@mnjcc.org.

Weight of Memory, visual art by **David Brock, Mahla Shapiro, Jessica Thalmann, Yael Brotman** and **Shlomi Amiga** is on display at the gallery until Aug. 28. Call ext. 250 or email deannad@mnjcc.org.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein,** 416-968-0200.

New minyan to hold High Holiday services

Carolyn Blackman
Staff Reporter

Nefesh HaChayim, a minyan launched last fall, is set to hold High Holiday services for the first time.

Michelle Katz, 55, founder of Nefesh HaChayim, said that since November, the minyan has been meeting twice a month in members' homes.

Passionate about both intellectual Jewish study, and Jewish spiritual direction and Torah Yoga, Katz said the minyan started "in her head" as a way to bridge her two worlds.

"One of my greatest joys has been to shul-hop in Jerusalem. I love the intimate congregations, which study, daven and sing together. They have the warm, friendly congregations I longed to have in Toronto," said Katz, who is originally from South Africa.

"Finally, after I finished a master's degree in theology, the timing seemed right. I needed another project to take on, and I was inspired to take this project out into the community."

She brought together people from "all her worlds," she said, and began meeting for Shabbat morning services. "We started off with 65 people, but have settled into 35 to 50 people regularly."

The minyan starts with Torah study, which then leads into davening, she said.

"It is a unique combination of a traditional service with spirited song, soulful prayers, serious learning, and a spirituality that bridges Jews of all ages across the religious spectrum."

Eventually, she said, people started asking about High Holiday services. "It wasn't on the original agenda, but I was inspired."

The Rosh Hashanah and Yom Kippur services, led by Rabbi Adina Lewittes, the first Canadian woman ordained at the Jewish Theological Seminary, are open to the community.

They will be held at the Workmen's Circle building on Lawrence Avenue, east of Bathurst Street. The services are open to people of all ages, and a program for small children will be provided.

For more information, e-mail nefeshtickets@gmail.com or call 905-760-9472.

Mazel Tov

מזל טוב

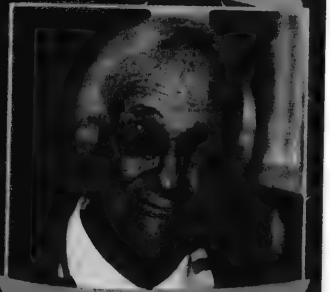
Happy ninth birthday, Ashley! We love you always and forever! Love, hugs and kisses, mommy, daddy and Joshy.

Mazel tov and happy 95th birthday on Aug. 13 to a "gem" of a lady, Pearl Labow. With all our love, your children, grandchildren and great-grandchildren.

Happy seventh birthday Joshy! We love you and wish you happiness and health always! Lots of love from mommy, daddy and Ashley!

Happy 100th birthday Belle Langer (née Kelman)! Aug. 3. Love, your children Stanley and Elaine, grandchildren Simon (and Ella), Benjamin and Michael, and great-grandson Liam

Mazel tov Joan & Irving Goldenberg on their 68th anniversary, July 31. Many more happy, healthy years. Love, the Blocks, the Winikoffs and the Goldenbergs



Happy 90th birthday to Irving Goldenberg who is loved beyond words. Mazel tov from your adoring family.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

A working man and woman's conference

Urban Writer

Avrum Rosensweig

We need a massive community conference organized by the working man and woman with an agenda that is anything but fundraising.

The invitation list will include shut-ins and poor people, Russians and Israelis, children and teens, haredim and Reconstructionist Jews, Ethiopians and Jews from South America. The fee to attend will be pay what you can.

A dvar Torah will be given by every denomination. There will be workshops, including one on "How do we change this community so that it is warm, caring and giving to the stranger, newcomer, single person?"

We'll ask members to speak – for example, folks who moved to Toronto from Montreal, Kitchener, Halifax and Vancouver Island. Rabbi Rafi Lipner can lead that workshop as he is doing a great a job at Shaarei Tefillah Congregation creating a special, unique outreach environment. Darchei Noam leadership continues to do a good job on that front as well.

Establishing priorities? Now there's a tricky one. The question, with no preconceived answers, will be, "What should our community priorities be?" Lots of wacky stuff from some quirky people will come out of this (like a need for handball courts), but I bet the conclusions would make a lot of sense and likely trump some of the silly stuff we invest in today.

Keynote speakers will be the frontline Jewish Family and Child staff who work with foster children and adoptive kids. We'll hear from the rabbis who generally do not get enough respect in our community (although many remain far too quiet on some crucial issues).

"Ladies and gents, now we'll hear from a humble mother living in Thornhill, and seniors living in homes for the aged who helped build this town."

We can set up a debate between downtown Jews and uptown Jews on how their lifestyles are different, and who has it better.

Let's hear from the Yeshiva *bocher*, and the student at Montessori. We'll co-ordinate a lecture given by singles, ranging in age from 20 to 80 and we'll have a chance to listen to directors of smaller non-profits and their challenges in trying to be heard in a community dominated by the federation and B'nai Brith.

Wouldn't it be something to hear what's on the mind of our "green" Jews working hard to create a healthier world? I always thought our kosher restaurateurs would have a thing or two to say of importance. What is their perspective on our relationship to Israel and peace in the Middle East, or perhaps on Jewish nutrition?

What about our Jewish actors, musicians, artists… accountants? What's on their minds?

The goal of this conference will be to hear the true heartbeat of the Toronto Jewish community and the real dreams of the working woman and man. At some point during the daylong event, let's honour a man by putting his name on one of our community buildings because he taught 500 bar mitzvah boys their parshah for free – as my dear friend Burt Serfaty's father, David Serfaty z"l, did. We figured his donation to the community was about $500,000. That's a lot of coin.

The Toronto Jewish community working man and woman conference and its agenda would be a welcome departure from the one-dimensional fundraising stuff we all expect. It would be financed by the community – foundation grants and personal donations – and co-ordinated by regular folk. Its character would be kind and sincerely inclusive –something we all yearn for.

The big boys are invited, but only to listen.

Avrum.rosensweig@veahavta.org

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Rosh Hashanah Foods

AUGUST 15, 22 & 29TH EDITIONS

Dress your salad with a good vinaigrette

Beverly Levitt
Special to The CJN

James Beard has proclaimed, "You can't make a good salad without a good vinaigrette sauce."

Often referred to as the "father of American cooking," Beard was referring to what is commonly called French dressing – a thin, piquant sauce made by combining oil and vinegar with seasonings, and dating back to the 14th century. Whether it is called sauce or dressing, it remains the epitome of what the best-dressed salads are wearing.

Since couturiers delight in dictating fashion, why not embellish our salads from the last word in haute cuisine – especially when what Beard is advocating couldn't be simpler. Like a basic black dress, the basics of vinaigrette are classic – oil, vinegar, salt and pepper. When we begin to accessorize, out come the pearls – even though, in the strictest sense, if we add anything else, it's not pure vinaigrette.

Nevertheless, many chefs add mustard, garlic, herbs, spices and sweeteners, even though, according to Julia Child, "sugar is heresy."

And so we must remind ourselves that "one man's vinaigrette is another man's poison." Just remember, any salad dressing is only as good as its ingredients.

JAMES BEARD'S BASIC VINAIGRETTE SAUCE

1 tsp. kosher salt
1/2 tsp. freshly ground black pepper
1 1/2 to 2 tbsp. wine vinegar
6 tbsp. fruity olive oil
1 to 2 tbsp. minced green herbs such as parsley, chives, tarragon, basil, or a pinch of dried herbs (optional)

Blend ingredients together with a wooden spatula or fork. Then taste and add an ingredient if you feel the dressing needs it. Yield 1/2 cup. Will dress salad for 4.

Either beat the vinegar or lemon juice in a bowl with salt and optional mustard until salt is dissolved, then beat in the oil by droplets and season with pepper, or place all ingredients in a screw-top jar and shake vigorously for 30 seconds to blend thoroughly. Stir in the optional herbs and correct seasonings just before dressing salad.

HONEY/MUSTARD VINAIGRETTE

3/4 cup extra virgin olive oil
1/4 cup red wine vinegar
1 tbsp. balsamic vinegar
1 tbsp. honey
2 tsp. Dijon mustard
2 tbsp. fresh tarragon, chopped
1 tbsp. fresh thyme, chopped
2 cloves garlic, pressed
2 small shallots, chopped
1/2 tsp. each kosher salt and freshly ground pepper to taste

Place all ingredients in screw top jar and shake vigorously.

JULIA CHILD'S SAUCE VINAIGRETTE

1/2 to 2 tbsp. good wine vinegar or a mixture of vinegar and lemon juice
1/8 tsp. salt
1/4 tsp. dry mustard (optional)
6 tbsp. olive oil
big pinch of pepper

CILANTRO-GINGER VINAIGRETTE

1/4 cup fresh ginger, grated fine
1/2 cup flat-leaf parsley leaves
1/2 cup finely sliced scallions (white part and 1 in. of greens)
1/4 cup apple cider vinegar
3 tbsp. freshly squeezed lime juice
1/4 cup cilantro leaves, chopped
salt and pepper to taste
1/2 cup olive oil

Combine all ingredients except oil in a blender or food processor; purée until smooth. With the blender or processor running, slowly add oil in a thin stream. Blend for an additional 15 seconds.

BASIL-WALNUT VINAIGRETTE

Adapted from *Silver Palate Cookbook* by Julee Rosso & Sheila Lukins, Workman Publishing.

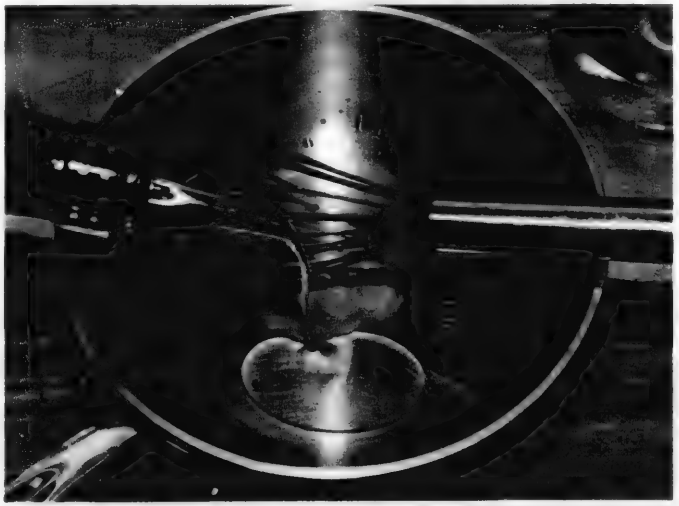
1 tbsp. Dijon mustard
1/3 cup red wine vinegar
3/4 cup coarsely chopped fresh basil leaves
salt and freshly ground pepper to taste
1 cup extra virgin olive oil
1/2 cup shelled walnut pieces, chopped coarsely

Combine mustard, vinegar and basil in the bowl of a food processor. Process for 1 minute, shut off motor, scrape down sides of bowl and process for 30 seconds longer. With the motor running, drizzle in oil in a slow, steady stream. When oil is incorporated, drop in walnuts and shut machine off immediately. Walnuts should not be discernible in the dressing. Process with short bursts of power until you achieve the desired texture.

LOW CALORIE DRESSING

2 tbsp. light olive oil
1/2 cup low fat plain yogurt
1 tbsp. balsamic vinegar
1 tsp. coarse-grained mustard
1 clove of garlic, pressed
1/4 cup chives, chopped fine
1/4 cup tarragon, chopped fine
1/4 cup parsley, chopped fine
kosher salt and freshly ground pepper to taste

Combine in screw top jar and shake vigorously.



BRISKET TWIST

1 4 lb. beef brisket, trimmed • Salt, ground pepper • flour, for dredging
1/4 c olive oil • 2 onions, diced • 2 tbls peeled, chopped fresh ginger
1 c orange juice • 4 c stock or water • 1 cinnamon stick
1 bay leaf • 1 tsp peppercorns • 4 tea bags strong black tea
• 2 c dried pitted prunes • 2 c dried apricots

Preheat oven to 400°F. Season brisket with salt, pepper to taste; dredge with flour. Heat oil in heavy ovenproof roasting pan on stovetop; brown brisket on both sides 5-7 min per side. Remove from pan. In same pan, over medium heat, add onions, ginger; sauté until onions are transparent. Deglaze with the orange juice, reducing liquid by half. Add brisket and enough stock/water to cover brisket. Add cinnamon stick, bay leaf, peppercorns. Place in oven; cook uncovered 3 hrs, turning at 30-minute intervals. Transfer brisket to a platter. Remove cinnamon stick and bay leaf; pour liquid into food processor or blender. Purée until smooth. Cool meat and sauce separately, cover and refrigerate overnight. When ready to serve, preheat the oven to 350°F. Bring 4 c water to boil. In large bowl, steep tea bags in water to make strong tea. Discard bags. Put prunes and apricots in tea about 30 min.; drain. Slice brisket against grain; place slices in pan. Pour sauce over brisket. Add fruit to sauce. Cover the pan; heat brisket in oven about 45 min.

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Could Mideast chaos help peace process?

Ben Sales
JTA

Last Friday, Hezbollah leader Hassan Nasrallah vowed that the Lebanese terrorist group's enemies would only fail "by killing our women, by killing our children, by killing our innocents."

Nasrallah wasn't referring to Israel. He was talking about Sunni Muslims in Lebanon.

Analysis

For much of this year, Hezbollah has poured money and manpower into Syrian President Bashar Assad's fight against Sunni rebels in Syria, diverting the group from its traditional focus on attacking Israel's north.

Syria's brutal civil war has effectively removed Assad's ability to attack Israel in the Golan Heights. And in Egypt, escalating fighting between the military and the Muslim Brotherhood has taken attention away from complaints against Israel.

Viewing this turmoil, some officials have made what may seem like a counterintuitive argument: that the immense bloodshed forms a favourable climate for the Israeli-Palestinian peace process.

"I think both sides look at what's happening in the region right now and think, 'Maybe we're better off putting ourselves in a more stable situation with each other,'" a western diplomat told the *New York Times* last month.

There may be some truth to that argument. While there's an increased chance of terror attacks on its borders, Israel's foremost enemies are preoccupied with other conflicts. Hezbollah and Assad are engaged in Syria, and Hamas – which governs Gaza – absorbed a blow with the fall of Egypt's Muslim Brotherhood government in July.

Continued on page 26

Yemeni reunion

Members of a Yemeni Jewish family are re-united as they arrive in Israel at Ben-Gurion Airport Aug. 14. The Jewish Agency brought a group of 17 Jews from Yemen last week in a special operation in light of recent escalation of anti-Semitism there. Parents who arrived in Israel directly from Yemen were united with their children, who were taken to Argentina two years ago by a group of Satmar Chassidim. ***Please see related story on page 26.***
[Moshik Brin/Jewish Agency/Flash90 photo]

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Karsenty fights 'blood libel of our generation'

Paul Lungen
Staff Reporter

When French media analyst Philippe Karsenty dared to challenge the accepted narrative of the Mohammad al-Dura incident, broadcast by France 2 at the onset of the second intifadah, he found that no amount of evidence could shake the French establishment's religious-like faith in its veracity.

It didn't matter if the video of the September 2000 incident showed the 12-year-old al-Dura moving after France 2 journalist Charles Enderlin pronounced him dead. It didn't matter that the France 2 news report claimed he had been hit by three bullets, yet there was no blood on him or on the ground around him.

Nor that his father, who was in the line of fire and, according to the report, was hit by multiple bullets, showed no signs of even a single strike.

Or that the audio in the raw footage picks up the crowd shouting in Arabic, "The boy is dead, the boy is dead," as if the scene had been directed in a film.

None of that mattered once Enderlin, a highly respected journalist, ended his report saying al-Dura was dead, killed by Israeli soldiers from a nearby stronghold in the Gaza Strip.

The video went viral. It inflamed the Arab world and has been linked to the lynching a few weeks later of two Israeli reservists in Ramallah. It was cited by Muslim terrorists when they murdered reporter Daniel Pearl in revenge for al-Dura's "death."

The iconic image of al-Dura and his father, crouching behind a concrete barrel, has been placed on numerous postage stamps across the Arab world. There is even a mural of it in the central square of Bamako, the capital of Mali in West Africa.

Continued on page 11

Ki Tavo
Candlelighting: 7:51
Havdalah: 8:52
Greater Toronto Area

Israel launches campaign against polio virus – please see page 27

CANADA

Intermarriage OKed

OTTAWA — Temple Israel has become the first shul in Ottawa to allow interfaith marriages. Rabbi Steven Garten, spiritual leader of the 400-member congregation – Ottawa's only Reform shul – has performed four since the spring and will officiate at a fifth next month. In his 19 years at the shul, he has also introduced same-sex marriages and interfaith burials. He told the *Ottawa Citizen* that banning interfaith nuptials conflicted with the shul's stance on same-sex marriage and that it would drive interfaith couples from Judaism. Temple president Lorne Rachlis, whose daughter was part of the shul's first interfaith marriage, said prospective mixed couples must take classes on Judaism.

WORLD

New Diaspora Drive

JERUSALEM — The Jewish Agency for Israel is working on a major initiative with the Israeli government and Jewish philanthropists to build Israel's ties with the Diaspora. Tentatively titled the Prime Minister's Initiative, it would focus on Israel education in Jewish institutions, engagement on campuses worldwide, educational trips and immigration incentives. Its projected annual budget would be $300 million, more than three times that of Birthright Israel, the *Forward* reported. Israel would finance $100 million, with the rest coming from donors. The Jewish Agency hopes some funding will be ready to start programming by 2014.

Former Coach Jailed

SYDNEY, Australia — A former coach of a Maccabi basketball team in Australia was sentenced to eight years in jail for sexually abusing four girls more than a decade ago. Shannon Francis, who is not Jewish, was sentenced Aug. 14. Francis must serve at least 5-1/2 years before he's eligible for parole. A suppression order surrounding the case had prevented the media from revealing his name or that of Maccabi, the largest Jewish organization in Australia, with some 9,000 members across more than 50 clubs. Earlier this year Francis, 37, pleaded guilty to four charges of child sex abuse. It's understood that at least one incident took place during an overseas trip to the United States. The incidents date back to 1999 and 2000. Two other child sex abuse cases involving Jewish organizations are also before the courts. One involves a non-Jewish bus driver who worked at the haredi Adass Israel School in Melbourne. Reporting on the other case has been suppressed.

Merkel First Chancellor to Visit Dachau

BERLIN — German Chancellor Angela Merkel was slated to become the first German head of state to visit the concentration camp memorial at Dachau.

Angela Merkel

Merkel was scheduled to deliver a speech at the annual public festival in the city of Dachau on Aug. 20, and was said to be making a point of visiting the memorial there, said her spokesperson, Steffen Seibert.

German media have noted that her political mentor, former chancellor Helmut Kohl, didn't visit the memorial when he addressed the 1990 town festival, which is held in a large beer tent.

Merkel, who will be campaigning for the re-election of her party, the Christian Democrats, next month, was to speak to 3,800 guests after her visit to the memorial.

Dachau, established in March 1933, was the first regular concentration camp set up by the Nazi government. Of the more than 188,000 prisoners incarcerated there and in its sub-camps from 1933 to 1945, at least 28,000 died, but the true number is unknown.

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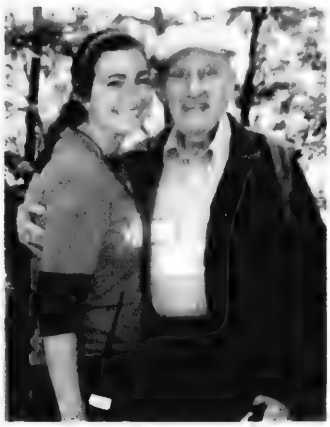
Baycrest seniors go back to camp for a day



Bayview Glen staffer Naomi Max with her zaide, Ralph Shiff [*Susan Minuk photo*]

Susan Minuk
Special to The CJN

It wasn't the typical scene one would expect when a camp bus arrives.

Canes, walkers, wheelchairs and caregivers were in abundance as members of the Baycrest Freeman Family Day Centre travelled to Bayview Glen Day Camp on Aug. 14 for an afternoon of summer camp.

The one similarity from generation to generation was the sunny smiles on the faces of all the seniors as they made their way into the camp.

"Camp is for everyone," said Bayview Glen's director, Dara Kahane. "Camp is not just for kids, and its benefits are not dependent on the age of the camper. Benefits include developing skills, engaging in arts and crafts, activities, and the opportunities for campers to explore and engage on many platforms."

Some 20 seniors went on the fourth annual day trip, which is part of the camp's staff-in-training leadership program.

Many of the seniors had attended camp in their youth, and they eagerly welcomed the opportunity to come back, if only for a day.

Their schedule was full, as cabins of campers of all ages entertained them with a variety of song-and-dance routines they had perfected over the summer, including an excerpt from the camp play, *Mary Poppins*.

The staff trainees also chatted with the seniors as they worked together on an arts and crafts activity making picture frames.

"The members were so excited to experience camp again. They couldn't wait to intermingle with the children," said Olive Walcott, a recreationist at Baycrest.

"My zaide has been asking 'When can I go back to camp?' He has been here in past outings over the years and has been anticipating this visit again. He wants to bring his arts and craft home for Bubbie," said Bayview Glen staffer Naomi Max, granddaughter of visiting senior Ralph Shiff.

Shiff told *The CJN* that "60 or 70 years ago, I was a camper at Camp Naivelt. It was a Jewish camp, and that got me involved in Judaism. Today, I am enjoying being outside in the fresh air with the children."

Visiting senior Bunny Pike also had a story to share.

"I was a camper all my life and a counsellor at Camp Kawagama. I was an archery instructor. I still remember... I put the target beside the owner's cabin. I should have moved the target, as the first two arrows went into the front door of his cabin... it wasn't a good idea. I like being back at camp. I like seeing the children."

Samantha Warman, a staffer-in-training at Bayview Glen, said she enjoyed the afternoon with the guests. "We have been talking with the seniors and sharing stories. They are happy, and it feels good to help bring a smile."

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Palestinians' negative impact on peace process being ignored

According to Reports

By PAUL MICHAELS

With some exceptions, in the days preceding the resumption of Israeli-Palestinian peace talks on Aug. 14, western media interpreted developments one way while (some) Israeli media interpreted them in quite another.

Context is everything, and, for a number of reasons, many foreign correspondents have considerable difficulty analyzing anything concerning Israeli-Palestinian relations with appropriate reference to the Israeli context.

So, when Israel announced Aug. 11 that it planned to build 1,200 housing units in east Jerusalem and settlement blocs in the West Bank (a clear *quid pro quo* for the painful release of Palestinian prisoners), anger among some foreign correspondents based in Israel was palpable. That was especially evident with the CBC's Sasa Petricic, who, on *CBC News Network* that day, strongly implied that it was Israel alone undermining the pending talks. "Right now, of course, the West Bank is just an occupied territory of Israel," Petricic said. "These talks have had a great deal of push, if you like, from the Americans who have been pushing a great deal to get them going. Last time the two sides sat side by side to discuss these issues was three years ago, when they fell apart because of, guess what, new Israeli settlements."

In fact, the West Bank is not "just an occupied territory of Israel." It's disputed land whose legal standing remains to be determined through negotiations and parts of which, such as in area "A" – the major Palestinian cities – were determined through the Oslo process to be fully Palestinian. At Camp David in 2000 and again in Annapolis in 2008, Israeli governments made offers to put 92 to 95 per cent of the West Bank in Palestinian hands with additional land swaps. But only rarely are these Israeli efforts – and the Palestinian rejection of them – even acknowledged in western media circles.

Moreover, the 2010 talks did not break down because of "new Israeli settlements." There were no new settlements. The talks broke down because Palestinian Authority President Mahmoud Abbas came only reluctantly to the negotiating table in the last month of a 10-month housing moratorium upheld by Israel.

While it's perfectly valid to raise issues about settlements – a controversial and divisive subject in Israel – no diligent journalist should ignore the complex history of the peace process, including the other factors – Palestinian ones – that have had a far greater negative impact on it.

It's this failure (and in some cases refusal) to look at Palestinian intransigence that makes Robert Fulford's Aug. 10 *National Post* column all the more relevant.

Casting a critical eye on Saeb Erekat, the Palestinians' chief negotiator, Fulford writes: "Erekat always has a lot to say and never forgets to say it. He has a special reputation. In the media, he's Mr. Peace, endlessly consulted and interviewed. He's so devoted to peace that he's made it his career, despite the fact that he's never achieved any." In fact, in 2009, Erekat admitted to *Newsweek*'s Kevin Peraino that former Israeli prime minister Ehud Olmert had made a "serious" offer for the creation of a Palestinian state, but didn't explain why Abbas walked away without a reply.

In her Aug. 13 *Toronto Star* column, Vivian Bercovici provides an answer: to this day, the Palestinians, while complaining about settlements, refuse to acknowledge any legitimacy to Jewish sovereignty and still reject the 1947 UN Partition Resolution's call for independent "Jewish" and "Arab" states – or, as Israeli Prime Minister Benjamin Netanyahu has repeatedly urged, the acceptance of "two states for two peoples." To acknowledge the Jewish character of Israel would mean abandoning the Palestinian demand for the "right of return" of Palestinian refugees and their descendants to present-day Israel, something no Palestinian leader is prepared to do.

Bercovici cites statements from Abbas declaring that no Israeli will have a right to live in a future Palestinian state – a comment of intolerance if not outright bigotry that was met with silence by international media. What would the reaction have been, Bercovici asks, if Netanyahu had made the same declaration about Arabs, who comprise 20 per cent of Israel's population?

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

SeeJN

CANDID MOON

Israeli President Shimon Peres, right, met with UN Secretary General Ban Ki-Moon in Jerusalem last week. Speaking to students taking part in Rishon Lezion College of Management's model UN program at UN headquarters in Jerusalem, Ban was candid about the world body's attitude toward Israel. Ban admitted that Israel suffers from prejudice and even discrimination at the UN. [*Israel Sun photo*]

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Breaking the cycle

Considering the current reality in the Middle East, adopting a pessimistic view about where things are headed between Israel and the Palestinians is infinitely easier than clinging to hopeful visions of what can be. Deadly chaos in Egypt, infernos that Dante never imagined burning in Syria, brutal tribalism re-asserting itself in Iraq, and tottering regimes throughout the Arab Crescent offer little hope of a better tomorrow.

As Walter Russell Mead recently noted, the only point of consensus in Egypt is a palpable sentiment of anti-Americanism. Its incoherence in addressing the horrific human toll in Syria and its impotence in effectively confronting Iran's drive to nuclear capacity and regional hegemony only serve to reinforce perceptions of the growing irrelevance and diminishing influence of the United States in the region.

It is in this context that many have wondered about U.S. Secretary of State John Kerry's decision to focus virtually all of his efforts, resources, and political credibility on reviving direct negotiations between Israel and the Palestinians.

Pointing to these two stakeholders as the last remaining targets of American clout, cynics are quick to dismiss Kerry's gambit. However, those who have met with him – including Israelis and Palestinians – are uniformly struck by his sincerity and determination.

We are left to wonder whether those attributes are enough to nudge the parties toward an agreement? Is there a way to break the cycle of the sometimes failed and other times futile efforts that have plagued negotiations for the last 22 years?

The optimist in everyone who yearns to see Israel at peace has to believe it is possible. But for peace to become a reality, two fundamental transformations must take place: the Palestinians must recognize Israel as a Jewish state and they must make a commitment to adopt liberal democratic principles as their organizing structure. Only then will the terms agreed to be allowed to filter down and take root within the Palestinian *amcha*. Call it recognition and emulation.

It is axiomatic to the notion of conflict resolution – as opposed to the absence of war – that the parties not only recognize each other, but also recognize the other as a legitimate entity. So long as Palestinians do not recognize the legitimacy of Israel as the Jewish state for the Jewish People, there can be no peace, only the absence of war. And, as long as Palestinians do not embrace the concept of liberal democracy as the organizing principle of future statehood, there can be no peace, only another Arab regime bound to surrender to the anarchy and turmoil that characterize the rest of the region to a lesser or greater extent.

To paraphrase Irwin Cotler, Israel's efforts (most notably the concessions that are and will continue to be demanded of the Jewish state) to achieve peace with the Palestinians are hardly worth the effort if they only result in the creation of yet another Arab regime devoid of the liberal democratic principles that sustain Israel and the western world.

Palestinians have an opportunity to break the cycle, to fashion a new and exciting narrative. And perhaps, in creating the circumstances to achieve this goal, Kerry will have re-acquired some of the stature and attendant influence that the United States seems to have lost in the Middle East.

Shimon Fogel

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Good wishes to *The CJN*

I am pleased to extend my warmest greetings to all those celebrating the restructuring and relaunch of *The Canadian Jewish News*.

Over the years, *The CJN* has become a popular source of information for the Canadian Jewish community. The newspaper – published in Toronto and Montreal – provides in-depth coverage of news of the Jewish community here at home, in Israel, and throughout the world. The government is pleased to support such a vital community resource as the paper moves to its new office and resumes publishing its print edition. Today, you can look to the future with confidence while reflecting upon the achievements of the past 42 years with pride.

Please accept my best wishes for every success in the years to come.

Prime Minister Stephen Harper
Ottawa

• • •

Speaking out is not 'sad'

As two of the Jewish signatories to the Canadian writers' petition protesting Israel's proposed displacement of tens of thousands of Bedouin in the Negev and of Palestinians in the West Bank, we assure your arts correspondent Bill Gladstone ("Eye on Arts," *CJN*, Aug. 1) that what he refers to as U.S. author Alice Walker's "misguided instincts" had nothing to do with impelling us to raise our voices. The inspiration came from a similar petition by leading Israeli writers such as Amos Oz, A.B. Yehoshua and David Grossman.

We thank Mr. Gladstone for considering our work "admirable," but wonder why he considers it "sad" that we should join our world-renowned Israeli colleagues in speaking out against an injustice.

Karen Shenfeld
Toronto
Gabor Maté
Vancouver

• • •

Redevelopment plan?

The government of Israel has come forward with a plan to invest some $2 billion over the next 10 years for the development of Bedouin and Palestinian communities and the Negev ("Eye on Arts," CJN, Aug. 1).

However, letter writers Bernard Katz and Elizabeth Block level strong criticism of the plan.

Katz believes that Israel will be doing what "European settlers did to the indigenous peoples of Canada." It apparently has not crossed his mind that Israel, a moral nation, might do things differently under these very different circumstances.

Block, as well, takes a shrill and distasteful view when, as a Jew, she disassociates herself from this plan which she believes not only foments anti-Semitism and which she says "for the first time in history, has a basis in the things Jews have done and are continuing to do."

How unfortunate that some Jews are so cynical with regard to Israel that they believe a plan which will provide properly functioning neighbourhoods with electricity and water infrastructure, access to proper health care and social services, modern education and employment is something to be ashamed of and distance yourself from.

Sam Mitnick
Cote St.Luc, Que.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

• • •

Not time for peace agreement

I respectfully request the advocates of 1967 borders to illustrate one fact that would indicate that Palestinian leaders have changed their minds with respect to the removal of Israel from "their" Palestinian land ("This is no way to build trust" *CJN*, Aug. 15).

How can anyone reasonably argue that this is the time for a Palestinian-Israeli peace agreement? Have they ceased declaring that terrorists are their heroes? Have they terminated their TV programs reeking with hate toward Jews and Israelis?

Should we not have learned from the U.S. and Allied occupation of Germany and Japan that victors in a war don't merely sign a peace agreement, as we did at Versailles? At this moment, there is absolutely no sign of a change in the mindset of the Palestinian leaders that they have altered their undiminished determination to destroy Israel.

When the Palestinian leaders can demonstrate to Israel that they will conduct themselves as Canada co-operates with us and as the various European countries live with each other, then Israel and the Palestinian leaders can meet to discuss peace.

William K. Langfan
Palm Beach, Fla.

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Should Jews support a boycott of Russia?

Ben Cohen
JNS.org

One of the oft-repeated criticisms of the movement to boycott Israel is that it portrays the Middle East's only healthy democracy as the ultimate rogue state, ignoring at the same time those authoritarian regimes that violate the most basic human rights on a daily basis. Frankly, that's why I'm pleased to announce that the boycott I'm writing about here, one that is picking up pace, has nothing to do with Israel, the Palestinians or the Middle East in general.

This time, the target is Russia. Under President Vladimir Putin, Russia has reverted to the habits of the old Soviet Union, cracking down on internal dissent, backing the world's worst regimes, such as Syria and Iran, and adopting a confrontational stance toward the United States, most recently by granting asylum to Edward Snowden, a fugitive who is regarded by many Americans as a traitor.

Members of Israel's LGBT community demonstrate outside the Russian embassy in Tel Aviv Aug. 10, to protest Russia's policies on gays and lesbians. Some of their banners read, "Stop homophobic legislation," and "No to Putin's dictatorship." *[Gideon Markowicz/Flash90 photo]*

As a stalwart of what he regards as "traditional" values, Putin has also declared war on homosexuality. In July, Putin signed a bill that makes it illegal for gay couples to adopt Russian-born children. And if you are a heterosexual couple living in a country where gay marriage is legal, then you, too, are prohibited from adopting Russian children.

There's more. Visitors to Russia who are suspected of being gay, or of supporting the cause of gay equality, can be detained by the police for up to two weeks. Even the mere act of educating children about homosexuality could land you with a heavy fine or prison sentence, because you'd be engaging in what the Russian state calls "homosexual propaganda."

These ugly measures have rightly sparked outrage in the free world. Some activists, particularly in the gay community, believe the time is now right for a boycott of Russia. As the *Atlantic* magazine described it, "from Vancouver to London" gay bars and clubs are dumping Russian vodka. On top of that, prominent celebrities such as American playwright Harvey Fierstein and British actor Stephen Fry are advocating a boycott of the 2014 Winter Olympics, which will be held in the Russian resort of Sochi.

How should Jews assess these Russian boycott calls? The question is an important one, because we have been on the receiving end of many boycott campaigns over the last century.

The Nazis famously coined the term "*Kauft nicht bei Juden*" – "Don't buy from Jews" – in their campaign to ruin Germany's Jews on the eve of the Holocaust. In 1945, the Arab League initiated a boycott of the Jewish community in the British Mandate of Palestine, which later mushroomed into a boycott of the State of Israel. And in our own time, the boycott, divestment and sanctions (BDS) movement has attempted to demonize Israel as the reincarnation of apartheid-era South Africa.

Because of these experiences, many Jews understandably feel that we should have no truck with boycott campaigns anywhere, otherwise we risk looking hypocritical, as well as potentially endangering Jewish communities residing in the target state.

I don't entirely share that view. Boycotts were not invented to target Jews (the word originates from 19th-century Ireland, where Charles Boycott, a British landowner, was ostracized by the surrounding community for unfairly treating his tenants), nor have they been restricted to Jews (think of the boycott of racially segregated buses in Montgomery, Ala., which brought the civil rights movement unprecedented attention).

Instead, we should judge boycotts through two considerations. Firstly, is the boycott justified? Secondly, can the boycott be effective?

When it comes to Israel, most boycott advocates believe that the Jewish sate has no right to exist. Insofar as their actions are directed toward the elimination of Israel as a sovereign state, we can safely deem their motives to be horrendously unjust, not to mention anti-Semitic. In the Russian case, however, no one is challenging Russia's right to exist. Indeed, doing so would be patently absurd. Instead, the boycott is directed at changing an unjust, discriminatory policy. Changing policy was also the goal of the Montgomery bus boycott and of the American boycott of the 1980 Summer Olympics, in Moscow, in protest against the Soviet Union's invasion of Afghanistan.

Given that our sense of justice is profoundly offended by Russia's aggressive stance towards the gay community both domestically and abroad, it's reasonable to assume that the moral case for a boycott is a sound one. Once the discrimination is rescinded, the boycott will follow suit.

What, however, of its effectiveness? Boycotts are fast developing a reputation for achieving only a sense of worth among those engaged in the boycotting, with little practical impact on the target. Again, look at Israel: while it might be emotionally satisfying for, say, anti-Zionist Jews to declare "Not in my name," the material consequences for Israel of their boycott activities are, thankfully, pathetically invisible.

That explains why some Russian gay rights activists are – wisely, in my view –playing down the significance of the current boycott. "To be honest, I don't see the point in boycotting the Russian vodka," rights advocate Nikolai Alekseev told *Gay Star News*. "It will not impact anyone except the companies involved a little bit. The effect will die out very fast. It will not last forever."

In similar vein, Hudson Taylor, the director of a non-profit organization promoting tolerance in sport, told *ESPN*, "[T]he intent of an Olympic boycott is understood, but the outcome doesn't create the necessary change... We are advocating that people speak out, not sit out."

Speaking out is exactly the right strategy. Inasmuch as the boycott calls highlight Russia's grotesque violations of the human rights of gay people, they're welcome. But let's not be fooled into thinking that feeling good about ourselves is a substitute for meaningful action.

Ben Cohen is a Mideast analyst for JNS.org.

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A foul smell emanates from Europe

Guest column

Rabbi Elchanan Poupko
in New York

Earlier this month, Israelis were surprised to hear of a new European Union boycott of Israeli products and institutions that are not produced or located within the pre-1967 borders. Although Europe has long criticized Israel for its presence in the West Bank, Golan Heights and east Jerusalem, such a formal move with such serious consequences is a significant step up in European involvement in the Middle East.

This formal boycott is not only on products produced beyond the 1967 borders but also includes – more importantly – cultural and academic exchanges with institutions that are in these disputed areas. What this would mean, for example, is that doctoral students at the Hebrew University of Jerusalem, which has a campus on Mount Scopus – beyond the 1967 borders – are now *persona non grata* at European universities and will have a very hard time finding research and doctoral fellowships at European institutions. It also means that European students who want to attend Israeli institutions will not receive any European funding and recognition for doing so.

However, the effect of this boycott will go beyond the immediate damage that it will inflict. Similar to terror attacks, where the actual physical damage is not the final objective, it will be the fear and hysteria it spreads that counts, which is exactly what the Europeans want to accomplish.

Columnists have been discussing the hysteria with which Israel responded to the EU move and are wondering why it is that Israeli leaders and pundits are responding in a way that may not be proportionate to the outlined boycott. The Israeli reaction, however, should not come as a surprise. Every terrorized group responds with hysteria, which is exactly what the Europeans want.

There's however another reason for Israelis to respond this way. While opinion pieces in the *New York Times* were enthralled with the boycott, seeing it as a move that would push Israel back to the bargaining table, there's a perspective among Israelis that for some reason cannot be found in the European consciousness. Already in 1921, the German student union, the *Deutschen Hochschulring*, had barred Jews from being members. This sanction, like the European boycott of products and institutions that are not produced or located within the pre-1967 borders, did not necessarily present urgent consequences. However, by 1933, more than 10 years later, the Third Reich had already instituted a full-fledged boycott of all Jewish businesses in Germany, and the rest is history.

Had I lived in 1921 and heard about the *Deutschen Hochschulring*'s boycott of Jewish students, would I or any other person I know have been appalled by this? Probably not. But I live in 2013, and we – Israelis and Jews worldwide – sadly know too much about such boycotts and have memories that the Europeans may be happy to forget, but we will not.

We know that whether the reasons behind it are valid or not, a boycott does not end with a boycott. And whether or not we agree about Israel's post-1967 borders, it should not change how we feel about this boycott. While a cold and indifferent Europe expresses cruel surprise at the strong Israeli reaction to this move, we as Jews are not surprised.

Israelis are smelling something that is all too familiar, and it's coming from a place that is, unfortunately, also all too familiar to us.

Rabbi Elchanan Poupko is a fellow at the Institute for Advanced Research in Jewish Law at Yeshiva University.

Peace will take more than trust and hope

Gerald Steinberg
in Jerusalem

For the first time in three years, Israeli and Palestinian negotiators are in the same room to talk about peace under American tutelage. The agreement to negotiate has been trumpeted as a breakthrough, but most Israelis and Palestinians remain skeptical. They know that while U.S. Secretary of State John Kerry repeats the mantras of trust, faith and hope, the reality is far more complex.

To go beyond the rhetoric, a wider geographic and historical perspective is necessary. From the ancient Middle East to Greece, Rome, China and India, the results of negotiations between warring nations, tribes and religions have been determined by power and interests, not amorphous psychology. Although Kerry and U.S. President Barack Obama emphasize the need for faith and trust between Israelis and Palestinians, these terms disappear in their conflicts and discussions with China, North Korea or Vladimir Putin's Russia. The American leaders and their opposite numbers focus on power and deterrence in protecting their own interests.

Similarly, there's no sense in asking whether Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas will ever trust each other, "feel each other's pain," empathize or apologize for past actions. These concepts, taken from interpersonal conflict resolution, are irrelevant in politics, in which the fates of nations in a violent anarchic world are determined.

But this doesn't mean that careful negotiations and power considerations can't lead to lasting and beneficial agreements. In November 1977, Israeli prime minister Menachem Begin and Egyptian president Anwar Sadat began negotiations leading to a treaty that has prevented war for more than three decades. Begin and Sadat didn't trust each other and knew that psychology was irrelevant. Instead, they recognized that after many destructive wars, particularly the 1973 Yom Kippur "earthquake," both countries needed peace. Difficult compromises were necessary, and in bringing their countries to accept these, both Begin and Sadat demonstrated uncommon leadership.

Similarly, in the current situation, Netanyahu and Abbas will only make progress if the tangible benefits outweigh the costs and risks, and if they can sell this to their constituencies.

For Israel, this means security, first and foremost. The Oslo process that began with the 1993 Declaration of Principles ended in heinous terrorism directed by former PA president Yasser Arafat. Israelis won't tolerate a repetition. In 2005, the unilateral withdrawal from Gaza was followed by accelerated rocket and mortar attacks. So before Israelis agree to transfer more territory, realistic security arrangements – in contrast to the façade provided by UN, European or other foreign forces – are necessary. In this process, terms such as trust, faith and hope are entirely irrelevant.

At the same time, the Palestinian Authority and whatever remains of the Arab League will need to end the incitement to violence and clearly accept the permanence and legitimacy of Israel as a Jewish state. They will have to relinquish the mythical "right of return" for Arab refugees, which is a code for denying the Jewish people national sovereignty. UN agencies that perpetuate this myth must be dismantled, and leaders must stop all references to "apartheid" and other forms of demonization. On Jerusalem, no peace agreement will last without explicit public recognition of the legitimacy of Jewish historical claims.

In this process, as in other political negotiations, third parties with their own interests in stability can play constructive roles. But the even-handed "honest broker" that builds trust and understanding is another myth. The Americans have power to force concessions, particularly on Israel, which relies on U.S. weapons and co-operation. And to the degree that Abbas and the Palestinian Authority are dependent on economic aid in order to prevent a Hamas takeover, pressure for territorial compromise and ending political warfare can work. In the Israeli-Egyptian peace talks, the Americans provided important glue in the form of economic and security assistance.

After Oslo and other failures, both Israelis and Palestinians are understandably skeptical. But if instead of repeating simple mantras of trust and hope negotiators can find ways to meet the fundamental interests of both sides, a workable agreement may eventually become possible.

Two states now, peace later

Arie Raif
Special to The CJN

Too many have given up on resolving the Israeli-Palestinian conflict. They simply write it off as a Gordian knot that will forever bedevil the region. They seem reconciled to the status quo, without concern about how it's weakening Israel internally and internationally.

Israel can't afford the luxury of sitting back, hoping the Palestinians will one day become an acquiescent partner in the pursuit of peace. In the absence of any pragmatic initiative, time is not working in Israel's favour.

Despite a situation that often seems bereft of hope, despite the current negotiations that start today between Israel and the Palestinians, and despite seemingly irreconcilable demands by both sides, the current stalemate can be overcome, provided Israel is ready to make a significant, long overdue move.

Of course, it won't be easy.

"It's doable," Israeli President Shimon Peres said recently. "But if we put it off, we will roll backward instead of advancing. People understand that another war will not help. Its price will be high and its outcome low."

To claim there's no solution is ludicrous and self-defeating. It's also a self-fulfilling prophesy with no lack of right-wing pessimists ready, if not eager, to see it that way.

An interim agreement with the Palestinians is attainable by a division of land now and actual peace later – perhaps much later. It's not only possible, but imperative. Sadly, it's only after a catastrophe that Israel seems able to make painful but necessary concessions.

The way forward has been evident for years now. Israel must reach an agreement with the Palestinians on two states for two peoples if this conflict is ever to end and Israel not recede further into a cataclysmic morass. Prime Minister Benjamin Netanyahu must rise to the occasion and demonstrate political courage and leadership he's not yet shown. He must remove settlements, withdraw from most of the territories and make concessions over Jerusalem.

Can he do it? The answer is yes, because he now has a governing majority and he's well acquainted with the Catastrophe Law. Too often in the past, only after catastrophes did Israeli governments make painful concessions for peace.

Israel reached an agreement with Egypt in 1979 only after the Yom Kippur War, even though Egyptian president Anwar Sadat had offered prime minister Golda Meir a similar deal eight months before war erupted in 1973. The cost to Israel: 2,700 killed and a bitter taste of failure.

In 1993, Israeli prime minister Yitzhak Rabin agreed to shake Palestinian leader Yasser Arafat's hand and sign the Oslo accords only after the first intifadah.

In 2000, prime minister Ehud Barak withdrew Israeli troops from Lebanon 18 years after the 1982 Lebanon War that was supposed to last only 48 hours. The cost to Israel: 1,200 killed and a bitter taste of failure. In 2005, prime minister Ariel Sharon withdrew Israelis from Gaza following the second intifadah.

An interim Israeli-Palestinian agreement will require Netanyahu to compromise on some of his bedrock "principles." He has no choice if he wants to make peace now rather than waiting until after a catastrophe and paying more.

First, he should yield on his precondition that the Palestinians recognize Israel as a Jewish state. Do we really need their recognition? No. Second, Netanyahu's refusal to grant the Palestinians sovereignty over five square kilometres in Jerusalem (the Temple Mount) is an unnecessary obstacle that will be regretted later.

Third, Netanyahu must overcome his resistance to evacuating settlements and reach an agreement on borders and land swaps. Without it, nobody knows which settlements will be annexed and therefore all are entitled to construction permits and public funds. How can the Palestinians sign an agreement with Israel without knowing where one state ends and the other begins?

Instead of bargaining with Washington about a partial, temporary construction freeze in the settlements, why not transfer to the Palestinians the settlement areas in the northern West Bank that Israel evacuated as part of the disengagement plan?

Why not transfer to the Palestinians some of Area C that Israel is keeping for expanding the settlements? Forget the Gaza evacuation as an argument against withdrawal. Palestinian Authority President Mahmoud Abbas is not Hamas. Sharon executed the Gaza withdrawal without any agreement with the Palestinians. It served Israel's and Sharon's interests to leave the problematic territory.

Expanding settlements can't be reconciled with a two-state solution, which Netanyahu promised to advance. You can't justify occupation or military operations. It always looks bad and even good PR (*hasbarah*) is pointless. War is dirty and so is the media war. You can't polish dirt. If you try, you'll only end up with dirty hands.

The United Nations will eventually recognize a Palestinian state, defined by the 1967 borders. Israel will call it "regrettable" but will eventually negotiate to prevent another catastrophe.

Arie Raif is an Israeli political activist and former Israeli diplomat, including – consul to Canada from 1976 to 1981. He's currently vice-chairman of the Canadian Peres Center For Peace.

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TDSB evicts shul just before High Holidays

Portable sits in middle of school yard

Carolyn Blackman
Staff Reporter

Members of Shomer Israel Congregation are saddened and frustrated about being shut out of their synagogue by the Toronto District School Board just weeks before the High Holidays.

The Orthodox synagogue, which has been holding services in a portable behind Rockford Road Public School on Shabbat and holidays for 33 years – about 25 or 30 people attend on Shabbat– is now looking for a new place to hold High Holiday services.

Howard Kaplan, the school trustee for Ward 5, said that for the last 33 years, the synagogue has not paid "one cent" in rent or utilities. "The portable sits in the middle of the school yard and cuts off the view to the playground behind it. This compromises the children's safety."

He said he first learned about the synagogue when he visited the school principal in 2011 and "he drew my attention to it. He complained that the school has been paying for the portable's hydro out of its own budget. The school did not receive additional funding, so the money came out of school programming. I also found out that the congregation has a key to the school, which is completely unauthorized. It is a violation of the security of the school."

Kaplan said that he looked into the matter and found no lease or any papers documenting an agreement.

"I did find out about a lawsuit against the board in 2005, after someone slipped and fell on ice. I don't believe it was covered by insurance, because the synagogue wasn't authorized to use the portable," he said.

"It is quite clearly a situation that cannot continue. It is an unauthorized, unsafe use of the school."

Kaplan said he arranged a meeting with synagogue representatives in February, but no one from the shul showed up. "We made two further attempts to meet, but nothing came of it.

"In April, we sent a lawyer's letter to the synagogue, giving them until July to move out. They have had plenty of time to make arrangements for the High Holidays.

"They've had a free ride for 33 years, and now they're asking why we've suddenly asked them to leave."

Shomer Israel Congregation is looking for a new home after being shut out of a portable at Rockford Road Public School. Below, the portable door has been sealed.
(Jeff Rosen photos)

George Adler, 66, vice-president of the congregation, who has belonged since he moved to Toronto in 1996, said he joined because he lives close by, but has stayed because "it's a friendly, close-knit place to daven. I have a choice of synagogues in the area, but this is the one I've chosen."

He said that the synagogue "takes up a small space in a huge yard. There has never been a problem with our presence."

As for the 2005 lawsuit, he said, "the path is used by many people. It is not just synagogue members who walk by."

He said that in 33 years, no other trustee has taken issue with the synagogue, "and I have no information on any scheduled meetings. We asked them to sit down with us, and we got no response."

Five years ago, he said, the shul offered to pay for its utilities, but the TDSB declined. "They decided not to put in a meter and they left us alone."

He said the shul is still trying to find a home for the High Holidays. "It's very upsetting, because many members are seniors and cannot walk to synagogues farther away. Mr. Kaplan's attitude was disturbing. He should have at least allowed a discussion. We would have resolved any issue they raised. For sure we would have put in a security camera."

He added: "The decision was done rapidly and with no consideration. Its demise will be very disturbing."

James Pasternak, city councillor for Ward 10, said he's spoken to both sides, and both are looking to him for a solution.

"The whole situation is unfortunate. The school board was gracious to provide space [for 33 years], but they have been a little heavy-handed."

A possible solution, he said, is to move the portable to Rockford Park to the west of the school. "It could act as a community centre during the week and a synagogue on the weekends. Nothing comes easy, though, and things move painstakingly slowly. We needed more time to work this out for the holidays."

The synagogue was given the opportunity to rent space in the school, he said, "but that is prohibitively expensive. Now it's closed, and there are not yet any plans for the holidays."

Pasternak said that "the school board's philosophy is to reach out to the wider community and make sure the schools are for everybody. I thought it was great having the synagogue there."

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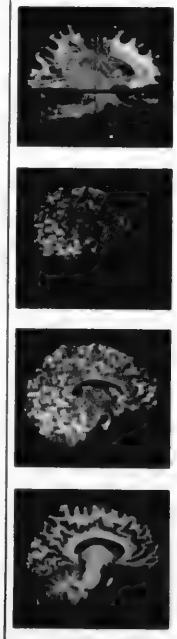

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Karsenty now deputy mayor in French city

Continued from page 1

Karsenty, a former stockbroker, said the French establishment has rallied around Enderlin. Their influence has filtered down to the French courts, where political influence was a factor in judgments against him. Karsenty has been in court since 2004, off and on, over allegations he libelled France 2 and Enderlin. Even a judge who ruled in his favour said she had been urged by people of influence to rule against him, he recounted.

Karsenty was in Toronto last week for a lunchtime lecture at the law offices of Minden Gross. His appearance, part of a North American speaking tour, was sponsored by the Canadian Jewish Civil Rights Association.

Karsenty played the 50-second news report that set off an international wave of anger at Israel and Jews. He recounted his legal travails that began in 2004, and he asked for financial support and for help in opening doors to decision-makers so that he can make the case against what he called the worst blood libel of our era.

Karsenty, who now serves as deputy mayor of the French city of Neuilly-sur-Seine near Paris, said a prevailing anti-Semitic attitude in France made the public willing to accept the France 2 narrative.

The elite in the media and political realms supported Enderlin. *Le Nouvel Observateur*, the biggest weekly in France, started a petition in 2008 to support Enderlin. The petition called Enderlin the victim of a hate campaign. More than 300 signatures were gathered from leading French journalists.

The inflow of money from countries like Qatar and fear of angering the large Muslim population in France are major considerations in acceptance of the hoax, he said.

Despite all the factors working against him, Karsenty said he is continuing his battle to overturn "the blood libel." Lately, after years of ignoring the issue if not actively undermining him, the Israeli government has acknowledged that the prevailing narrative of the al-Dura incident is false. That has helped him gain credibility, he said.

"Part of my fight has been to raise awareness in Israel of the main problem of media hoaxes," Karsenty said. He called it a new kind of war against the Jewish state.

In his last round of court appearances, he was again on the losing end. A Paris appellate court overturned an earlier decision that had vindicated him. It reinstated his conviction for libel and fined him 7,000 Euros (about $9,600). That decision came after the French Supreme Court had ruled the appeals court could not require France 2 to turn over footage of the incident. Without that evidence, he lost the case.

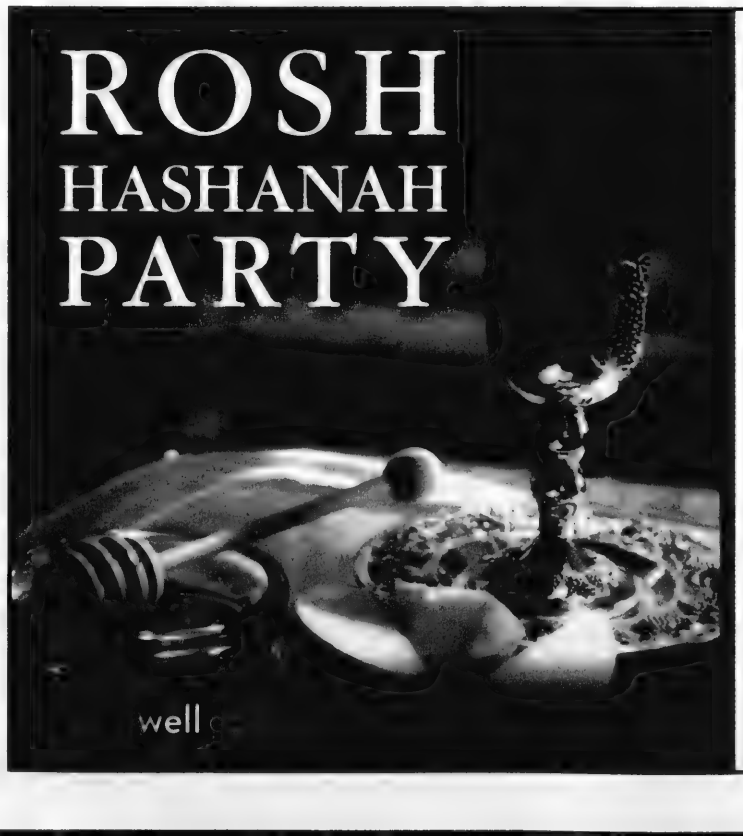
Philippe Karsenty

Karsenty said he is appealing to the French Supreme Court.

But winning in court is not the main purpose of his continuing interest in the case, he said.

His goal is to correct the historical record and make it clear to the world that the incident was a concoction, a hoax.

"It's not a French issue. It's not only an Israeli one. It's the blood libel of our generation," he said.



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Media campaign puts Israel in a new light

Aimed at younger demographic

Paul Lungen
Staff Reporter

Let's come right out and admit it: this isn't your bubbie's Israel public relations campaign, nor does it resemble a traditional Israel Bonds sales pitch on the High Holidays.

Not when it features a video of a 20-something young women staring at her prone, bare-chested boyfriend and commenting about how small it is down there.

Or when a video promoting Tel Aviv features a buff young man lathering himself in the shower who is then joined by a friend and then, another.

What would your sisterhood-joining grandmother have to say about that?

Clearly, the media campaign, dubbed Size Doesn't Matter (SDM), isn't aimed at her or anyone of her generation, or the one that came next, for that matter.

Instead, its target is a much younger demographic, one that doesn't flinch at a provocative and edgy media campaign that might shock someone from an older generation.

Its proponents are calling it a great success, while its critics question the use of sex to re-brand Israel.

"Thousands visit the website on a monthly basis, and SDM's online videos have gone viral and achieved several million hits," said Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA).

One of CIJA's predecessor agencies, the University Outreach Committee, launched SDM to highlight Israel's culture, diversity and tech accomplishments.

The Size Doesn't Matter campaign is centred on a website, but includes "on-the-ground events, promotional items" attendance at Pride parades and more.

The goal of the campaign, said Fogel, is to connect "Israel to Canadians, particularly those under 35, who are not – and never will be – interested in a complex, foreign conflict.

"While SDM is broad in scope, it includes particular niche audiences, such as the South Asian community and the LGBT community. SDM has a presence at Pride parades in seven cities across Canada, giving out thousands of free products and info that show Israel as a beacon of human rights and freedoms."

In recent weeks, the website (www.sizedoesntmatter.com) has featured the shower video, below which were links to a news report for an Israeli youth hockey team playing in Los Angeles, as well as a link to information about the protection of animals in Israel, a video of a hot Israeli DJ in Montreal as well as a feature on an Israeli jewelry maker who is opening a store in the United States.

Israel: Small Country Big Paradise is one of many videos released by Size Doesn't Matter. *[YouTube screenshot]*

Some critics have been taking aim at the use of sex to promote Israel.

"You don't want people coming to Israel for sex, and that's almost what it's suggesting. It's the ultimate trivialization of the Zionist dream and bordering on the extremely offensive," Rabbi Philip Scheim of the Beth David B'nai Israel Beth Am Synagogue was quoted as saying in the *National Post*.

Contacted by *The CJN*, he appeared to back away from that position – at least a bit. "I don't really care about the implicit sexuality in the ad," he said.

But the shower scene could have reflected any place, not necessarily Tel Aviv, he said. After his initial reaction to the ad, he's reconsidered his position.

"I see that it's trying to create a subliminal connection between travel to Israel and young people attracted to it," he said. "But we have to be cautious about the message… Certain things may sell, but they not be what we want to sell."

"We may laud the goal – how to get people to Israel – but we should be cautious how we do it," he said.

Writing in the *Jewish Tribune*, a B'nai Brith publication, Rabbi Benjamin Hecht argued the campaign flies in the face of Zionist ideals.

Referring to the shower video – with its tagline "there's room for everyone" – he questions selling Tel Aviv as a rival to Amsterdam.

"That makes a Jewish state?" he asked.

"It seems to want to sell Israel, to bring people to respect the Jewish state. That is then the real question: is this the way we – and I speak across the spectrum – want even secular Israel to be portrayed? Visit Tel Aviv for sun and hedonism! Is this the way we want the world to see us, to see the Jewish state?"

Fogel said using the phrase "size doesn't matter" – itself a sexual allusion – was meant to focus "on Israel's small size, something about which most Canadians are unaware. [It] is important in showing the country's disproportionate contributions. We were looking for a catchy name and approach that would attract the target audience, those under 35, which is exactly what it has done."

As for alienating others in the Jewish community, Fogel said, "As a community, we all share the goal of building support for Israel and telling Israel's story in a compelling way to our non-Jewish neighbours. This campaign reaches out to a target demographic that conventional advocacy just doesn't speak to.

"We would be remiss to pass upon the opportunity to connect the younger generation to Israel out of concern for controversy.

"SDM attracts a wide audience because it's initially edgy, but the edginess is always followed by substantive, effective information that strengthens Israel's image. Our statistical data clearly demonstrate a high click rate and engagement on the substantive elements of the SDM website."

Fogel said the campaign has been so successful, that "we have been asked to present SDM at pro-Israel advocacy forums in the United States, Europe and Israel. The response has been phenomenal. There's much interest among Diaspora organizations to undertake beyond-the-conflict programming of this nature. We are proud that SDM has pioneered this approach and to have offered an effective model for our international partners."

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'Travel doc' keeps you healthy in exotic locations

Mark Wise in Ghana

Ron Csillag
Special to The CJN

If you've travelled to any exotic locale in the past few decades, chances are that Dr. Mark Wise has injected you with an array of vaccines and regaled you with his own travel adventures.

Since 1978, Toronto's "travel doc" has guarded thousands of intrepid wanderers against malaria, yellow fever, hepatitis and other unwanted ailments and dispensed his signature level-headed advice, summed up on his website: "There are lots of interesting diseases out there. With a little bit of common sense and luck, you probably won't get any of them. You should probably know about them anyway, just in case. And please, try to wear a seatbelt when you travel!"

By the time would-be travellers come to him, "they've already read the brochures and spoken to their friends and travel agent and been on every website," Wise told *The CJN* at the Bayview Avenue office of his travel clinic, replete with photographs, tribal masks and tchatchkes from around the world. "So they pretty well know what they're getting into before they go."

On the other hand, "they've probably read up less on the health-related aspects, whether it's malaria or vaccines or jet lag or getting mugged or motor vehicle accidents.

"I try not to frighten patients," he explained. "I just try to make them aware of things they should know."

That's why, in addition to jabbing your arm, Wise is likely to counsel you never to play with dogs in foreign lands, no matter how cute; to avoid certain uncooked foods, and, with a wink, to stick to beer instead of water.

Advice on altitude sickness, walking barefoot, freshwater swimming, and even dealing with crime and culture shock are part of the service. So are travel issues specific to women.

Wise graduated from the University of Toronto's medical school in 1975 and earned an additional degree from the London (England) School of Tropical Medicine in 1978.

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Oct. 17 - **REPAIRING THE WORLD**
AVRUM ROSENSWEIG, Jewish humanitarian, dynamic founder Veahavta, Canadian Jewish Humanitarian Relief Committee, tells inspiring story of organization's founding, how it meets community/individual needs locally, internationally.

Oct. 24 - **NAVIGATING THE HEALTHCARE SYSTEM, MAKE IT MORE PATIENT FRIENDLY**
DR. SHALOM GLOUBERMAN, president, Patients Canada, Baycrest philosopher-in-residence, explores what you can do to make the healthcare system respond to your needs.

Oct. 31 - **CHESED, LOVING-KINDNESS & THE JEWISH WAY OF LIFE: JEWISH ROYALTY**
CHANNAH SARGON, inspiring Judaic educator, explores the power of chesed, how it changes lives & the story of Ruth. Learn about volunteering in a community service project.

Nov. 7 - **3500 HOLOCAUST MEMOIRS, VOICES OF THE SHOAH (HOLOCAUST EDUCATION WEEK FREE PROGRAM)**
DR. ALAIN GOLDSCHLAGER, eminent scholar, discusses his vast memoir collection, 3rd largest in the world. He will provide insights into testimonies & writers' messages.

Nov. 14 - **CHALLENGES OF AGING, FAMILIES: IMPORTANT CONVERSATIONS**
DR. MICHAEL GORDON, Baycrest geriatrician, speaks on challenges & needs families address- independence, maintaining quality of life, declining health, caregiving - family conversations.

Nov. 28 - **CHANUKAH MUSICAL CELEBRATION: ENCORE AVIVA CHERNICK!**
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Feb. 13 **YIDDISH LOVE SONGS, FAMILIAR & RARE**
FAYE KELLERSTEIN, Juno nominated singer, Yiddish songs, English commentary.

March 6 **A KLEZMER PURIM CELEBRATION: THE YIDDISH SWINGTET**
Jordan Klapman/keyboard, Jonno Lightstone /clarinet, perform fraylachs, bulgars, horas... plus delicious homentashen.

March 20 **JUDAICA THROUGH THE AGES FROM SECOND TEMPLE**
ZAHAVA LAMBERT, silversmith, presents illustrated talk about variety of Judaica objects, history of use, design process.

INFORMATION: PHYLLIS FIEN MSW RSW,
Coordinator, Seniors Program 416 924 6211 x 155

Miles Nadal JCC

Grandfather ran candy store on Dundas

Continued from page 13

He's medical adviser to several non-governmental organizations (NGOs), including Cuso International.

Now 63, Wise is the son of his chief role model, Syd Wise, a pediatrician who practised for 50 years and died this past January at age 97. His mother, Mimi, was a well-known volunteer for a variety of charities who cooked her famous cabbage rolls for the annual Hadassah Bazaar.

His grandfather was Anshel Wise, a well-known figure in Toronto's Jewish history. He immigrated to Canada from Opatów, Poland, in 1910, and soon opened a candy and cigar store at Dundas and Bay streets. He also acted as an agent for various steamship lines, selling tickets and making travel arrangements out of the shop.

Because immigrants arrived from the old country by boat, Anshel Wise acted as a conduit for bringing thousands of Jewish immigrants to Canada in the 1920s.

He also piqued his grandson's interest in geography. "He would quiz me on 'What's the capital of this? What's the capital of that?'" Wise recalled. "I would gradually learn the map. As a kid, my parents mainly took us on driving trips to Cleveland, New York and Detroit. We never got on a plane."

The travel bug bit when Wise saw the movie *Butch Cassidy and the Sundance Kid*, "and that possessed me to go to Bolivia to see where Butch Cassidy got shot."

That initial trip 40 years ago – three months of bouncing by train, car and truck through South America – got him hooked.

Since then, he's visited about 40 countries, and aside from some "memorable" bouts of "Montezuma's Revenge," sunburn and many near misses on the roads, he's managed to stay healthy "most of the time."

Among his stand-out memories are Machu Picchu in Peru, and Ghana, which he's visited twice. He's also been to Israel twice, and once spent a month with relatives on Kibbutz Kfar Blum.

Earlier this year, with his daughter and a cousin, Wise travelled through Poland, a trip that included the site of the Auschwitz death camp and his grandfather's hometown.

He's yet to travel through southeast Asia. "As I get older, I'm getting a little more reticent to get on such long flights," he said.

Wise is the author of *The Travel Health Guide: Everything You Need to Know Before You Leave, While You're Away, After You're Back*, an updated version of *The Travel Doctor*, published in 2002.

Through the years, he found that "by far" the most common travel ailment is diarrhea. "Between 20 and 50 per cent [of travellers] will get it," he said, "and a small percentage of those will be confined to beds or have to seek medical care."

What he's tried "to drum into people" is: "Five-star doesn't mean you've got perfect food or water. If you want to eat in the market, be picky and eat what's cooked. People have a false sense of security that if they're in a five-star restaurant, they can't get sick. But you're only as good as the person who's handling your food."

Paradoxically, "the darkest times, whether you got mugged or lost your wallet or got sick, sometimes turn into your most vivid memories," he said.

"Not that I would wish these things on anyone."

Mark Wise in Nepal

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Rabbi talks about life after devastating stroke

Janice Arnold
Staff Reporter

MONTREAL — Rabbi Ronnie Cahana tells a visitor to "watch this." He says a quick prayer, tenses his lanky frame and shoots his feet out.

A triumphant smile crosses his face.

With good reason: two years ago, he was "locked in," felled by a devastating stroke at age 57 that left him unable to move any part of his body, except his eyelids.

He remained in that state for a month and a half. Doctors did not hold out much hope.

That was July 2011. Rabbi Cahana had been spiritual leader of Congregation Beth-El for 10 years. He and wife, Karen, had five children, aged 13 to 23.

"My doctor said to me, 'You have lived a good life, you have a lovely reputation, you can say thank you for the beautiful life you have lived,'" Rabbi Cahana recalled in an interview at Maimonides Geriatric Centre, where he has lived since November.

"She said, 'You might get movement in some parts of your body, but we don't think so. We think your body is completely severed from your mind.'

"'Or, you might have a miracle and be restored.'"

Rabbi Cahana believes that miracle has occurred – or at least, is underway, and he attributes the painfully slow but remarkable progress he has made to God.

"What has happened to me has only strengthened my faith," he said. "Every fraction of an inch of growth is a gift from God."

Rabbi Cahana was initially treated at St. Mary's Hospital, then at the Montreal Neurological Institute, before spending months in a rehabilitation centre.

He made his first visit back to Beth-El on Chanukah in December 2011, when he was still a quadriplegic and had almost no audible voice. He was able to visit his home for the first time during Sukkot last fall.

Today, Rabbi Cahana speaks well, if low and with effort. Daughter Briah helps interpret when a visitor has difficulty catching a word. He has full movement of his face and neck, and operates an electric chair by himself by pressing a pedal with his head. He can control the speed and direction, as well as the angle of the seat.

He can shrug his shoulders as he proudly demonstrates, flex his fingers and move his right arm slowly – to the extent that, he said, he can feed himself. Recently, he started trying to move his chair with his hand on a joystick.

The computer has been a godsend.

Rabbi Ronnie Cahana with his daughter, Briah

Rabbi Cahana has one in his room that he uses with a mouth-held device he touches to an on-screen keyboard.

His physiotherapy continues and he is confident that what he can recover is "limitless."

He remains a rabbi at Beth-El, a Conservative synagogue in Town of Mount Royal. The Jewish Community Foundation of Montreal conducted a community-wide campaign to help make that possible.

Rabbi Cahana attends every Shabbat service travelling by adapted transportation. When given an aliyah, he is now able to stand.

He spoke at last year's *Kol Nidrei* service and has taught at an Oneg Shabbat.

In June, he recited the *Birkat Hamazon* at the Canadian Institute for Jewish Research's gala dinner. Last month, he officiated at the wedding of non-members at Parc Jean Drapeau.

Rabbi Allan Nadler, a native Montrealer, has been the congregation's full-time spiritual leader since January, after filling in as interim rabbi from early 2012.

The cerebral tsunami that Rabbi Cahana survived has not changed his sweet, lyrical disposition. His spiritual, almost metaphysical, approach to life remains intact, if not enhanced.

He speaks of thankfulness to the Almighty for "the gifts I have received because of the stroke.

"He has given me the extraordinary gift of learning how to live in a new dimension. He has taught me to live in slow time. There's no more frenetic pace, no more [urgency] to be somewhere else," said Rabbi Cahana, who was known for his boundless energy.

He has found serenity, even joy, that astonishes him.

Rabbi Cahana was never in a coma, nor did he lose consciousness when he was stricken.

"There was, of course, extreme confusion. Everything was haywire, it was chaos. The body was terribly traumatized… it just wanted to cower inward."

The first calming presence he remembers, the one that cleared his mind, is of his eldest daughter, Kitra, reciting "the beautiful" Psalm 150, which concludes, "Let everything that has breath praise the Lord."

His immediate worry was for his family, including his mother, the artist Alice Lok Cahana, living in the United States.

Rather than terror, Rabbi Cahana said his reaction was incredulity at being paralyzed. "I just couldn't believe it," he said.

In his mind, his physical self felt normal. Even today, he has the sensation that his limbs contain their former energy, perhaps in the way an amputee experiences pain in a leg that is gone.

"I'm dancing, twirling, tumbling inside," he explained. "I could be in the Cirque du Soleil."

When doctors first gave him the grim prognosis, Rabbi Cahana said that he "felt like I was in a fog with my feet dangling… bubbles were rising around me."

Then he felt a tugging at his trouser leg, and he is certain it was his father, Rabbi Moshe Cahana, who had died seven years earlier.

"I'm convinced it was real. He said to me, 'I promise you 100 per cent [recovery].'

"I screamed out, 'Choose life,' again and again," he recalled. "I was afraid [the doctor] would think I was saying, 'Lose life.'" Of course, no one heard him.

With Kitra, he learned to communicate by blinking. She would go through the alphabet and when she came to the desired letter in the word he wanted, he blinked.

In this laborious way, he wrote a letter to his mother, to allay her fears. It took 14 hours. Nevertheless, he soon began composing sermons for Beth-El in the same manner. The first movement he regained was in his lips, and gradually he could mouth words.

Rabbi Cahana is determined to continue to regain his abilities.

"I have so much more to do in life," he said.

He wants to keep getting better out of gratitude for the love that has been shown to him by so many and for the excellent care he has received.

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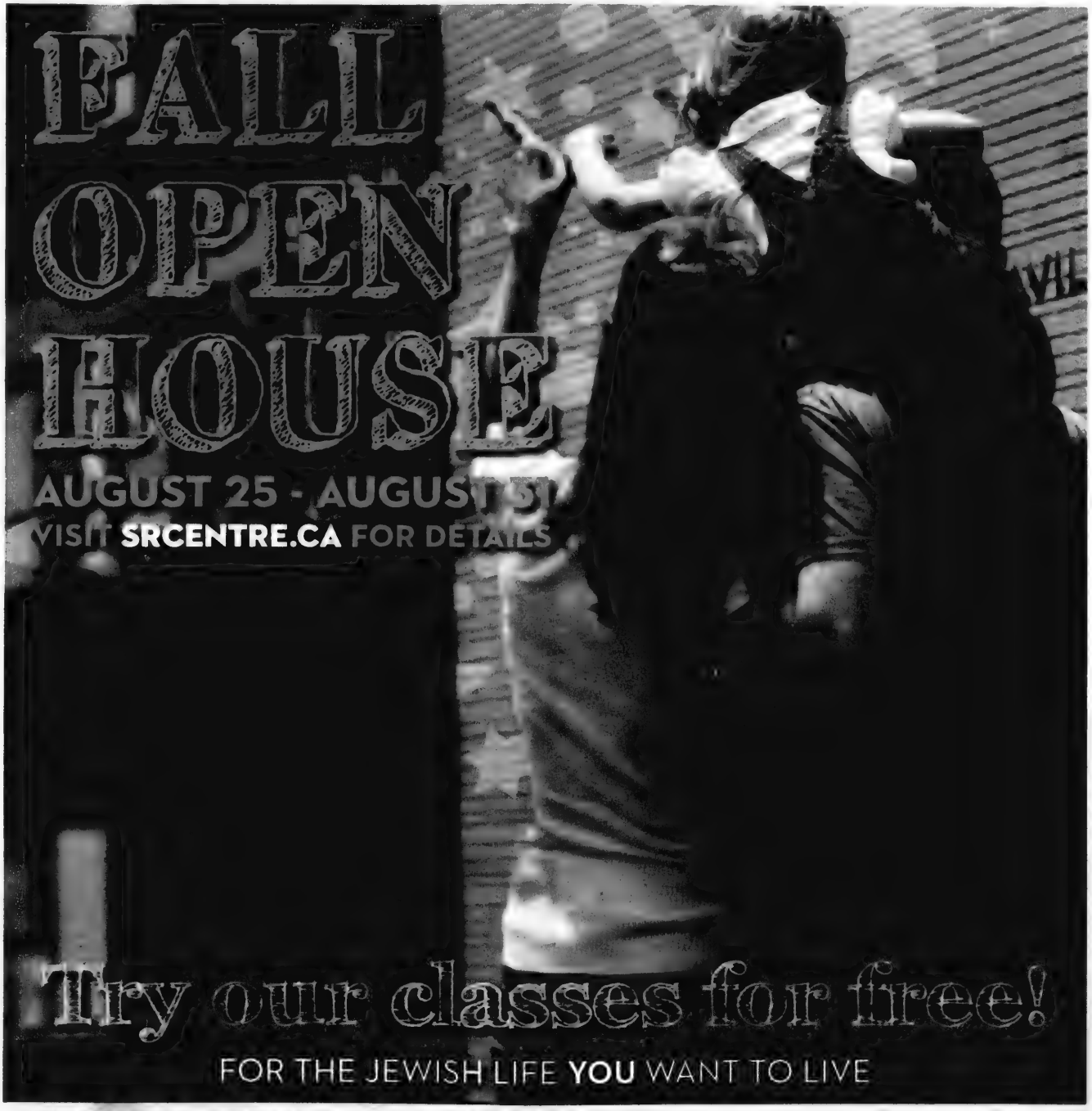

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TAV College will begin offering a pre-university health sciences program this fall, which it hopes will enhance chassidic Jews' career prospects.

Health sciences program approved

Janice Arnold
Staff Reporter

MONTREAL — TAV College, a post-secondary institution founded more than 25 years ago to provide job training to chassidic Jews, is about to undergo a significant upgrade in its academic standing.

TAV has received approval from the education ministry to offer a pre-university health sciences program, something it has been hoping to achieve for years.

The two-year program, leading to a DEC (Diplôme d'études collégiales), has become one of the most popular in Quebec's CEGEP system because it is seen as a gateway to many of today's careers.

TAV educational director Eli Meroz said the demand is so high that the English CEGEPs, in particular, are turning away even qualified applicants.

TAV has been a private institution for the past four years since the Quebec government ended its funding as a public CEGEP due to its perceived religious orientation.

However, the college has accepted students from all backgrounds for years, and today Jews account for about half of a very multicultural enrolment, which was about 650 this past session.

The college is currently undergoing a $7.5-million expansion, which will more than double the size of its current campus. TAV founder, Concordia University mathematics professor Abraham Boyarsky, wanted a larger facility to enable the college to offer more academic courses, especially science courses, as well as to accommodate a rapidly growing enrolment. Meroz expects that to reach at least 750 this year.

The new six-storey, 42,000-square-foot wing will house state-of-the-art chemistry, biology, physics and computer labs.

"Health sciences," the name designated by the government, is a bit of a misnomer. While it is a good preparation for students looking to work in health care, it provides a grounding in all of the natural sciences.

That's the reason TAV sought permission to offer this program rather than the pure and applied science program, Meroz said.

"The health sciences DEC opens up admission to almost any undergraduate university degree program in Quebec, whether a B.Sc., bachelor of engineering, or even a BA," he said.

The first TAV health sciences semester is expected to start in late September and will be limited to 20 to 25 students, Meroz said, because the new building will not likely be ready until February or March. Another cohort should be admitted in the winter.

There is a lab in the old building, one that was acquired from Collège Jean-de-Brébeuf, said Meroz, which is adequate but not big enough for a larger class.

When the expansion is completed, Meroz expects the science program will be able to register 50 to 60 students a year. The tuition will be about $2,000 a year, but all students are eligible for financial aid, he stressed, and TAV has a tradition of helping students who might not otherwise be able to afford post-secondary education.

TAV has only two other DEC programs at the moment: one in early childhood education, which traditionally has been its most popular offering, and, more recently, one in arts and letters.

It also offers AEC (Attestation d'études collegiales) and other more vocationally oriented programs, such as office systems and accounting, language intervention and international trade. While TAV welcomes everyone, it continues to accommodate the specific needs of chassidic Jews and encourages them – both men and women – to obtain the education needed for the marketplace.

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Genocide designation challenged at museum

Manitoba Aboriginal group raises its concerns

Myron Love
Prairies Correspondent

WINNIPEG — Canada's First Nations are challenging the Canadian Museum for Human Rights (CMHR) over its use of the term "genocide," and it's generating a welcome discussion, says Maureen Fitzhenry, the soon-to-be-opened museum's media relations' manager.

"This is the whole point of the museum: to raise awareness and promote discussion of human rights issues such as genocide," Fitzhenry said. "It may be that a lot of people haven't given much thought as to what genocide is."

She was responding to a controversy sparked by a letter last month from a prominent Manitoba Aboriginal organization that criticized the Winnipeg museum for not using the term "genocide" to refer to Canada's treatment of Aboriginal People.

The letter came from Grand Chief Murray Clearsky of the Southern Chiefs Organization. It also noted that the Assembly of Manitoba Chiefs pledged $1 million toward the construction of the $310-million facility, which is officially a federal museum but is being funded by donations and grants from all three levels of government.

Clearsky said the donation was made "with the understanding that a true treatment of First Nations would be on exhibit."

In a statement, CEO Stuart Murray said that the museum "will examine the gross and systemic human rights violation of Indigenous peoples," but he added: "We have chosen, at present, not to use the word 'genocide' in the title for one of the exhibits about this experience, but will be using the term in the exhibit itself when describing community efforts for this recognition."

Currently, the museum is officially only applying the term "genocide" to five specific events – the Holocaust, the World War I Armenian genocide committed by the Turks, the 1930s Ukrainian Holodomyr, the mass murders in Rwanda in the mid-1990s and the killing in 1995 of an estimated 8,000 or more Bosnian Muslims from the town of Srebenica by Serb irregular forces in that area's civil war.

Aboriginal activists often use the term genocide to describe the mass deaths of native peoples in the Americas from foreign diseases and at the hands of European colonists, as well as efforts to herd Aboriginal Peoples onto reserves and erase their identities in places such as Canada's residential school system.

Model of the Canadian Museum for Human Rights ***(Wikimedia Commons photos)***

What has made the CMHR a lightning rod for criticism from ethnic communities such as First Nations people, Fitzhenry said, is that "it is a difficult thing for most people to wrap their heads around the idea that the CMHR is not a museum built around displays of collections or photos and what should and shouldn't be included in the collection. This museum is based on the idea of human rights and telling the stories of peoples' struggles.

"We are sensitive to the concerns of our stakeholders," she added. "We welcome the opportunity to continue our dialogue with the Aboriginal community. We appreciate how media coverage of this issue has captured the attention of the public at large and focused peoples' thoughts on how Canada has treated its Aboriginal People over the years."

On the other hand, Fitzhenry said the federal government doesn't officially recognize that treatment as genocide, and since the CMHR is federally funded, it's not in a position to determine what constitutes genocide and doesn't plan to use the term in the title of the exhibit.

"We are not happy that people are upset about this issue, but we hope that value will come out of this," Fitzhenry said.

The museum is slated to open in the fall of 2014. The physical structure has been completed, but the programming is still being worked out, she said.

B'nai Brith Canada's David Matas has criticized decision not to include material on the establishment of Israel in museum's Holocaust exhibits.

First Nations groups haven't been the only ones raising concerns lately about the museum's content.

Earlier this month, B'nai Brith Canada criticized the decision to exclude material on the establishment of the State of Israel in the museum's Holocaust exhibits, saying that the Shoah teaches crucial lessons about human rights.

"The question is not whether the establishment of the State of Israel is part of the historical aspect of the Holocaust, rather whether the human rights lessons which flow from the Holocaust include the creation of the State of Israel," said David Matas, B'nai Brith's senior legal counsel.

"The answer to that question is clearly yes, since to come to grips with the human rights lessons of the Holocaust means addressing the establishment of the State of Israel."

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Edmonton congregation gets a new rabbi

Myron Love
Prairies Correspondent

WINNIPEG — Kliel Rose, the new rabbi at Congregation Beth Shalom in Edmonton, is no stranger to the rigours of life in Western Canada – although considering that Rose's most recent pulpits have been in the American south, it may take his wife and children a few days to adjust to western Canadian winters.

Rabbi Rose is originally from Winnipeg, the third son of Rabbi Neal and Carol Rose.

Originally from New York, the elder Rabbi Rose taught for many years at the University of Manitoba in its Judaic studies program. He's currently spiritual leader at the Simkin Centre, Winnipeg's Jewish nursing home. As well, he and his wife led High Holiday services for a loyal following in the lower level of one of Winnipeg's major synagogues for many years.

Indeed, the rabbinate is like the family business. Kliel's older brother, Carni, leads a congregation in St. Louis and previously served as chief rabbi of Tokyo.

"I tried hard to fight the call to the rabbinate," said the younger Rabbi Rose, who worked as a youth director at an Orthodox yeshiva in Jerusalem before entering the Jewish Theological Seminary when he was 27.

Rabbi Kliel Rose and his wife, Dorit, and their four children

After receiving his ordination in 2004, his first pulpit was at Congregation B'nai Jeshurun in Manhattan.

"I received a fellowship during my fourth year at the seminary to serve for two years at B'nai Jeshurun," he said.

He subsequently served congregations in Miami Beach (two years) and Nashville (five years) before starting his new position at the beginning of July.

"The idea of returning to Canada was very appealing," he said. "There are a lot of positive similarities between Edmonton and Winnipeg."

He noted that Edmonton has a Jewish population of about 5,000, with Orthodox, Conservative and Reform congregations (one of each), an Orthodox kolel and a Chabad presence. There's also a Talmud Torah, the Menorah Academy (serving kids in junior kindergarten to Grade 12) and Beth Ora, a school operated jointly by the Reform Congregation Temple Beth Ora and Rabbi Rose's Beth Shalom.

His congregation, which is more than 100 years old, has 340 families.

Rabbi Rose said his first order of business in his new posting is getting to know as many people as possible.

"One of my missions is to engage families with young children," he said.

His own four children range in age from five to 12, with a fifth due this month.

Rabbi Rose said he's also looking forward to visiting his parents in Winnipeg more often.

Rabbi Rose is the second Winnipeg-born rabbi to assume a new posting in Western Canada recently. Chabad shaliach Rabbi Avraham Simmonds began establishing a Chabad presence in Regina a couple of months back.

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Six young people make aliyah, join IDF

CJN Staff

NEW YORK — Six future IDF soldiers from Canada made aliyah last week on what Nefesh B'Nefesh called its "Soldiers Flight," a nod to the high number of young olim on board who were scheduled to join the Israel Defence Forces once they arrived in the Jewish state.

On the flight were 331 North American olim, among them 125 young men and women who will be joining the IDF, as well as 41 families (including 88 children) and 92 olim moving to Israel's periphery as part of the Nefesh B'Nefesh and JNF Go North and Go South programs.

Among the olim making aliyah to serve in the IDF were Chaya Stilman, 18, and Daniel Zarek, 21, of Toronto, Ilana Donohue, 21, of Ottawa, Tzvi Blackman, 18, of Montreal, and Libby Gur-Arieh, 17, and Petel Vitis, 17, of Vancouver.

"I'm really excited. I want to thank Nefesh B' Nefesh for all of their help," Donohue said.

Ilana Donohue at JFK Airport in New York before she boarded the flight to Israel. *[Shahar Azran photo]*

Nefesh B'Nefesh, which helps Jews from North America and Britain make aliyah, is celebrating its 11th anniversary this summer, marking more than a decade since its inaugural charter aliyah flight in 2002. Last week's "Soldier's Flight" was its 50th.

"It is remarkable that after 50 charter aliyah flights, the excitement and emotion we experience on board the plane is as inspiring and heartwarming as the very first flight," said Rabbi Yehoshua Fass, co-founder and executive director of Nefesh B'Nefesh.

"It is especially moving to see so many idealistic and brave young men and women on this special flight, volunteering to join the IDF and help protect this country."

Happy birthday – to 120!

Jewish & Digital

Mark Mietkiewicz

If you're celebrating your birthday today, you're sharing this special day with about with about 38,000 other Jewish boys and girls around the world (based on a recent estimate of 13.7 million Jews by the American Jewish Yearbook). **[http://bit.ly/jbirth9]**

But you can't celebrate your Jewish birthday if you don't know when it is. If you've lost track or were never sure of the date, no problem. It's easy to figure out. Just go to Chabad's Jewish Birthday Calculator, type in the English date and indicate whether you were born in the morning, evening or night, and presto! You can even set up an annual email reminder prior to your Jewish birthday. **[http://bit.ly/jbirth10]** Both the Chabad and the Aish Hatorah sites let you print out a birthday certificate with your Hebrew name. **[http://bit.ly/jbirth11]**

If you're marking an upcoming milestone, you may want to check out related wisdom found in Pirkei Avot, the Teachings of our Fathers. Rabbi Yehudah ben Teima used to say:

- Five years is the age for the study of Scripture;
- 10 for the study of Mishnah;
- 13 for the obligation to observe the mitzvot;
- 15 for the study of Talmud;
- 18 for marriage;
- 20 to pursue [a livelihood];
- 30 for strength;
- 40 for understanding;
- 50 for counsel;
- 60 for sagacity;
- 70 for elderliness, and
- 80 for power.

I'll leave it to you to check out what the sage had to say about turning 90 and 100. Spoiler: things don't look great. **[http://bit.ly/jbirth12]**

While we're in the stratosphere of Jewish aging, one of the most famous blessings Jews bestow on each other is "*Bis hundert und tzvantzig!*" – until 120! The age of 120 is considered the ideal lifespan, because Moses was 120 years old at the time of his death. **[http://bit.ly/jbirth13]**

Rabbi Micha Peltz asks why that blessing comes with such numerical finality. He ruminates: "I think there is deeper wisdom in putting a limit on the number of birthdays we celebrate. Capping our years at 120 reminds us, even on the happy occasion of our birthday, that our time on earth is limited. Sooner or later, our time will come. So we must try to make the most of every moment here. It sounds clichéd, but as author and dramatist William Saroyan is reported to have said on his deathbed: 'I know everyone has to die, but somehow I always thought an exception would be made in my case.' Isn't that what we all think?" **[http://bit.ly/jbirth16]**

I'll leave the last word to Rabbi Lewis Eron, director of religious services at the Jewish Geriatric Home in Cherry Hill, N.J. As his tale goes, one Shabbat morning, the rabbi announced that a well-loved resident of the home was about to celebrate a milestone birthday, and he wished that she should live to the proverbial age of 120. At that moment, a friend of hers corrected him. The friend said firmly, "No, rabbi, you should wish her 120 years and three months." "Why the extra three months?" the rabbi inquired. "Rabbi," she declared, "Why should she spoil her last birthday? Don't you want her to enjoy her party?" **[http://bit.ly/jbirth15]**

highway@rogers.com

The sounds of the shofar

Rabbi Zushe Silberstein

Maimonides, in the laws of Tshuvah – Returning, chapter 3, writes: "Although the sounding of the shofar on Rosh Hashanah is a Divine decree [which is accepted without our having to understand its reason], nevertheless, we can discern a purpose in doing so.

"It is as if it tells us: sleepers, arise from your slumber, and those who are dozing, awake from your lethargy. Review your actions, repent your sins, and remember your Creator!...

"Let all abandon the ways of evil and thoughts that offer no benefit."

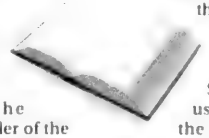
Rav Sa'adyah Gaon writes that the sounding of the shofar on Rosh Hashanah contains 10 symbolic elements. The following are some of them.

• Rosh Hashanah marks the beginning of the Creation, the day when God created the world and became its Sovereign. It's customary to sound trumpets to glorify a king and proclaim one's subservience to him.

• The sounding of the shofar serves as a reminder of the shofar of the ram at the binding of Isaac, who was willing to offer his life to God, but in whose place the ram was sacrificed instead.

• Rosh Hashanah marks the first day of the Ten Days of Repentance. We sound the shofar to announce that this period has begun. It's as if we announce, "Those who choose to repent should do so now." This, too, is the manner in which kings exercise their dominion, announcing their decrees to the accompaniment of trumpet blasts.

Rabbinic Reflections



• The sounding of the shofar serves as a reminder of the revelation at Mount Sinai, when we all stood together and received the Ten Commandments. The revelation was accompanied by shofar blasts.

• The sounding of the shofar instils a sense of trepidation and fear that leads us to humble ourselves before God, as the verse in Amos (3:8) states: "If the Shofar is sounded in the city, will people not tremble?"

• The sounding of the shofar serves to remind us of the destruction of the Beit Mikdash and the trumpet calls of the armies of our enemies. Thus, when we hear the shofar, we should pray for the rebuilding of our Holy Temple.

• The sounding of the Shofar serves as a reminder of the future ingathering of the dispersed exiles of Israel and to awaken our yearning for it, of which the verse in Isaiah (27:13) states: "And it shall be on that day, the great shofar shall be sounded and those who have been lost among Ashur shall come [back]."

• The sounding of the Shofar serves to remind us of the resurrection of the dead, as the verse in Isaiah (18:3) states: "All those inhabitants of the world and those who dwell in the earth, when a sign is lifted upon the mountains you shall see and when the shofar is sounded you shall hear."

May we merit to celebrate the upcoming High Holidays in Jerusalem with the Mashiach. Shanah Tovah.

Rabbi Zushe Silberstein is spiritual leader of Chabad Chabanel – Maison Belfield in Montreal.

Our chance to articulate our vision

From the Bimah

Rabbi Joe Kanofsky

Although I wasn't there myself, I harbour a deep and enduring pride that my mother and grandmother were present at the "March on Washington, D.C., for Jobs and Freedom," held 50 years ago next week.

Inevitably, on summer car trips, I'll play Martin Luther King Jr.'s "I Have a Dream" speech for my kids and say, "You know, your Grammie and my Grandmom were there that day when this he gave this speech." Just as inevitably, juvenile eyeballs will roll heavenward.

Though I was born after 1963, I still feel connected to the day and the words that were spoken then. Their resonance only gains power across the years. Perhaps it was studying at the same Boston University (and in the same school of theology building) where King received his doctorate, or the hours I spent studying in the Martin Luther King Jr. room of the university library, among his papers on display. There's an ineffable power to feeling connected to the words and events of a momentous day.

I hope I'm succeeding to an even greater degree in sharing with my children the pride and purpose that comes from the momentous event our forebears witnessed as they stood together at Mount Sinai and heard the words of Torah, as the covenant that bound us was sealed. This inheritance is what animates our lives on a year-to-year and minute-to-minute basis, and allows us the possibility to strive and grow and develop into the most fully developed human beings and Jews that we can be.

It's not coincidental that some of King's most powerful metaphors and images are taken from our prophets: "Let justice roll down like water and righteousness like a mighty stream" from Amos, and "Every valley shall be exalted, every hill and mountain shall be made low... and the crooked places will be made straight," as well as "The glory of the Lord shall be revealed, and all flesh shall see it together" from Isaiah. We encounter these words annually as Haftorot, but how often do we let them inspire us to imagine a better world and a better us?

Rosh Hashanah offers us a chance to stand with the whole of the Jewish nation as our world is renewed and our national covenant with God is reaffirmed. It's our opportunity to make our own "I Have a Dream" speech, to look at the world around us on a global and a very local scale (starting with ourselves) and articulate what our vision of change for the better would look like – and to begin the work.

So in a few weeks, when we stand to hear the shofar, we might use the moment to appreciate the many associations its call evokes – creation, sacrifice, conflict, revelation, coronation and redemption, among others – and resolve to do as our conscience obligates us so that many generations hence, our descendants will look back with gratitude to where we stood and what we affirmed at this time in the Jewish People's history.

May we all be inscribed and sealed in the Book of Life for good health, happiness, success and a sweet new year.

Rabbi Joe Kanofsky is spiritual leader of Kehillat Shaarei Torah in Toronto and holds a PhD in literature.

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One people, two diasporas?

Eran Shayshon

in Tel Aviv

The recent battle over the election for the Chief Rabbinate in Israel attracted extraordinary public attention. The connection between the Orthodox rabbinate in Israel and Jewish community affairs in Canada seems bizarre at first glance. However, understanding it is critical to efforts to build a strong and diverse Jewish community and for the broader idea of Jewish peoplehood.

The Chief Rabbinate is recognized by law as the supreme religious and spiritual authority for Jews in Israel. This institution was born of the status-quo agreement that prime minister David Ben-Gurion forged with the religious parties in 1947, guided by his perception of Zionism as the contemporary interpretation of the imperatives of Judaism, which envisions Jewish sovereignty in a nation state.

Following the Holocaust and the establishment of the State of Israel, Zionism garnered overwhelming support within the Jewish world. However, it also cultivated within Israelis an ethos based on negating the Diaspora's culture and heritage. Facing the challenge of creating a new nation state, Ben-Gurion further enshrined this aspect of the Israeli national ethos as he sought to dismantle "Galutiut" (diasporic culture) and generate a melting pot in order to create a new type of proud sabra.

Ben-Gurion ultimately wanted to adapt Jewish culture and tradition to Zionism. Instead, to a great extent, the identity of Israeli Jews has undergone a process of "nationalization." Granting the rabbinate a virtual monopoly on the administration of religious arrangements for Jews in Israel intensified a process by which Judaism was reduced for many secular Israelis to a set of social mechanisms and regulations within the national framework. Judaism in Israel lost the Yiddishkeit.

The rigidity of the rabbinic institutions has become a subject of growing contention and resentment among North American Jewry. The disconnect between many Jews in Israel and the Jewish world from the state-administered version of Judaism manifests differently, but in a way that significantly affects relations between them.

It's interesting to see how this dynamic plays out in the case of hundreds of thousands of Israeli immigrants abroad, most of them in North America. Generally, Israeli-North Americans aren't integrated into the local Jewish communities. The estimated 50,000 Israeli immigrants in the Greater Toronto Area, for example, who comprise up to one-quarter of the Jewish community there, live side by side with the community, but don't "mix" with it.

The gulf that has arisen separating Israeli immigrants from local Jewish communities can't be explained solely by cultural differences, as evidenced by the successful integration of a variety of waves of Jewish immigration within the Canadian Jewish community. Simply put, the average immigrant from Israel fundamentally differs from the Jewish Argentine or even the Russian immigrant, in that he or she is unlikely to be familiar with the most basic cornerstones of Jewish communal life, such as the shul or the communal role of a synagogue.

As a result, Israeli-Canadians are striving to cultivate an exclusively Israeli identity for their children. They often see little value in investing in Jewish life and don't perceive having a connection with the Jewish community as being relevant, and thus make little effort to engage with the local Jewish community.

This approach is doomed to failure: in the longer term, it will be impossible to create next generations of sabras outside of Israel. The rates of assimilation within Israeli-North Americans are believed to be higher than those of the local Jewish population, as second- and third-generation Israelis are moving away from the Israeli national identity of their parents to the local national identity of their place of residence, skipping over the Jewish identity.

Nevertheless, an increasing number of Israeli expat leaders understand this challenge and are mobilizing to find new ways to integrate second and third- generation Israelis into the Jewish community. The Toronto Israeli community in particular stands at the forefront of these activities, together with UJA Greater Toronto Federation, which represents the local leadership's recognition of the changing place of Israelis within the Jewish community. However, in Toronto and elsewhere, the mainstream Jewish community still sees the Israeli community as a temporary phenomenon that's not genuinely part of the larger Jewish community.

The phenomenon of one Jewish people with two diasporas is an indication of the fragility of peoplehood. Creating a vital and mutually enriching connection between the Israeli and Jewish community requires a deep change of approach in both. Until the role Judaism plays in Israel changes, along with the Chief Rabbinate, it's up to the communities themselves to invest the effort to genuinely engage with one another.

Eran Shayshon is director of policy and strategy at the Reut Institute in Tel Aviv. Reut recently published a document about Israeli immigration, drawing upon the case of Toronto, in partnership with UJA Federation of Greater Toronto.

The Reut Institute is a non-profit strategy organization whose mission is to strengthen Israel and the Jewish People by being a premier force of change in the complex world we live in. Reut focuses on nurturing and training strategic leaders, working together with and empowering civil society, and implementing strategies and visions on the ground to create impact.

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Israeli President Shimon Peres, centre, raises a toast with incoming Chief Ashkenazi Rabbi David Lau, right, and Chief Sephardi Rabbi Yitzhak Yosef at their swearing-in ceremony at the president's residence in Jerusalem Aug. 14. [*GPO photo*]

Basketball boys strike gold at JCC Maccabi

Paul Lungen
Staff Reporter

Orange County, Calif., is a long way to go to play soccer or basketball, but 55 teenagers recently returned from the Los Angeles-area, some of them with a gold medal to show for it.

Toronto's 14-and-under basketball boys defeated a team from St. Louis 69-45 in the championship game to claim gold at the JCC Maccabi Games, said Alex Voihanski, head of the Toronto delegation. The team, coached by Daniel Rosenfeld, a teacher at Leo Baeck, "beat them pretty handily," he said.

The JCC Maccabi Games were held in conjunction with an "ArtsFest," making it "the largest Jewish youth event in the world," according to organizers. More than 2,000 visiting Jewish teens from across the globe participated in the event.

While Toronto's under-14 boys did well, other teams came home empty-handed. The boys 14-and-under soccer team lost in the semifinals and finished fourth. A British team, with players in the Manchester United, Tottenham Hotspur and Queen's Park Rangers academies easily captured that event.

"They killed everybody," Voihanski said.

The Toronto boys 14-and-under baseball team and the girls 16-and-under soccer team also finished outside the medals.

The girls team, coached by Menashe Levi, consisted of mostly 14-year-olds and was part of a "complete rebuild" of a team that had won one gold and two silver medals in recent years.

The boys 14-and-under baseball team managed a .500 record.

Two of the under-14 gold medal hoopsters, Sean Katzoti, left, and Jacob Bendayan, came up through the JCC Chai Sports system.

"It was an eye-opener to play against some of these American teams," Voihanski said. "The speed at which these guys pitch, I don't think they've seen this in the past."

Toronto athletes joined with players from Vancouver and Windsor in a mixed inline hockey team, but they finished out of the medals with a 1-3 record.

There were a couple of notable successes however. Kolby Welman and Alex Blaine, each won a silver medal in swimming events.

Though the medal count – three in total – was modest, participants enjoyed the games and took part in "JCC Cares," a charitable program in which the athletes and accompanying staff are involved in hands-on community service projects, this time by working with underprivileged children.

In the past five years, the Toronto contingent at JCC Maccabi events has grown from year to year. Re-launched after JCC Chai Sports partnered with the Prosserman JCC to promote youth sports, the team has seen its numbers grow from 10 in the first year in Baltimore to 20 the next in Philadelphia, then to 44 last year in Parkland, N.Y. and 55 this year in Orange County.

Next summer's games will be held in Detroit from Aug. 17 to 21. Given the proximity of the event and the fact that many local kids will be out of camp by then, Voihanski is hoping 100 young athletes will make the trek to the games.

• • •

Voihanski, who heads JCC Chai Sports, said the Jewish sports program continues to grow from year to year. Some 700 kids and another 150 adults are expected to participate in a number of sports in the fall season. Hockey is the most popular sport, with 350 kids enrolled. The program is more or less sold out, with only a few spots available for the youngest players (age six).

About 150 youngsters are expected to play indoor soccer this year, and 200 more are enrolled in basketball.

Two of the under-14 gold medal hoopsters in Orange County, Sean Katzoti and Jacob Bendayan, came up through the JCC Chai Sports system, Voihanski noted.

Fans cheer Levine at Rogers Cup

Marvin Glassman
Special to The CJN

Ottawa-born Jesse Levine had the fans cheering for him in Montreal during the recent Rogers Cup tournament.

The 25-year-old Levine, who has lived in Boca Raton, Fla., since age 13 and played tennis as an American until last November, decided to play for the Canadian Davis Cup team this year.

Ranked number 113, Levine had no chance of earning a spot on the U.S. Davis Cup team. However, as a Canadian, he is the third-highest ranked singles player and earned a berth on the Canadian Davis Cup team earlier this year.

"I always dreamed of playing in the Davis Cup, so it was the right move for me to make, and I am elated to play for Canada," Levine said following his 6-4, 7-6 victory over Xavier Malisse of Belgium in the first round of the Rogers Cup.

"Playing as a Canadian was a big difference on the court. I had family and friends from Ottawa cheering me on. So for me, it was really special. The crowd was getting behind me at some crucial moments in the match," he added.

Levine's next match was against former No. 1 player Rafael Nadal of Spain, who would go on to win the tournament. Nadal displayed quick speed and powerful strokes in disposing of Levine in 72 minutes with a decisive 6-2, 6-0 victory, despite the crowd rooting for Levine.

"He [Nadal] really doesn't let you go. Once he gets you under wrap, you're in trouble. It's tough," Levine said.

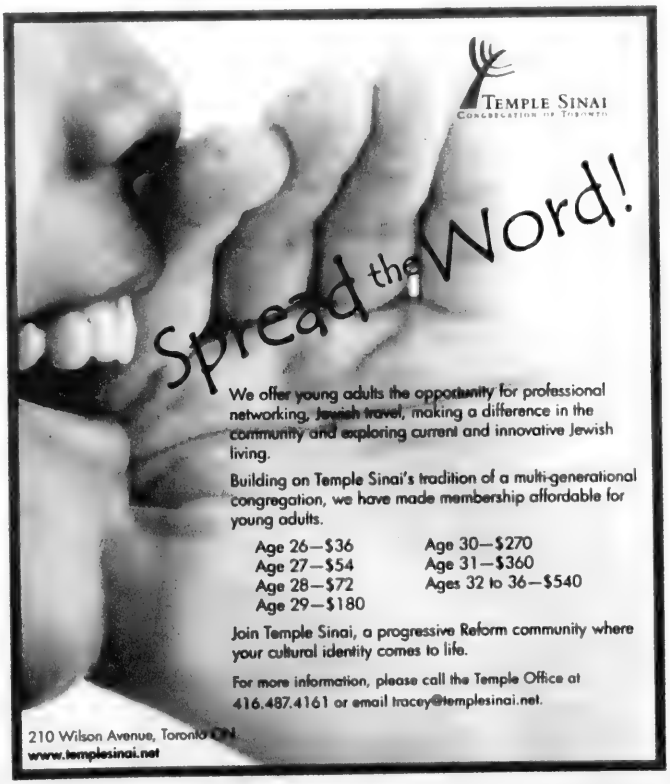
As a youth, Levine took tennis lessons at the Ottawa Athletic Club and attended school at Hillel Academy.

Levine and his family moved to Boca Raton a few weeks after his bar mitzvah at Agudath Israel Congregation in Ottawa.

Because Levine's father is American, Levine had the option of joining either the American or Canadian Davis Cup teams.

He honed his tennis game at the Chris Evert Tennis Academy and later at the Nick Bollettieri Tennis Academy.

After winning a scholarship at the University of Florida, he won 24 matches as a freshman in 2007 before turning pro.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17 Yemeni Jews secretly airlifted to Israel

JTA

JERUSALEM — Seventeen Yemeni Jews were airlifted to Israel in a covert operation.

Four Jews were flown directly from Yemen to Israel's Ben-Gurion Airport on Aug. 14 and two couples and a young child arrived through an unidentified third country.

The rest were taken clandestinely from Buenos Aires after being smuggled to the Argentine capital by a group of Satmar Hasidim in August 2011 and living in the Satmar community there. The Satmars, who are anti-Zionist, have been involved in smuggling Jews out of Yemen for several years, according to *Ha'aretz*.

Several of the Yemenis reunited with family members in Israel, including parents with their young children.

The operation – a co-ordinated effort of the Jewish Agency and the Israeli ministries of the interior, foreign affairs and immigration absorption – was prompted by growing concern for the safety of the Jews in Yemen, according to the Jewish Agency. Anti-Semitic violence has been a growing problem since the 2011 ouster of president Ali Abdullah Saleh.

The airlift brings to 45 the number of Yemeni Jews who have been brought to Israel this year and 151 since 2009.

"Tonight we had the honour to conduct a rare operation that combines the saving of souls, family reunification and immigration to Israel," Jewish Agency Chairman Natan Sharansky said. "Behind this operation is the dedication and expertise of the Jewish Agency and other organizations who contributed to success of the operation."

A family from Yemen arrives in Israel at Ben-Gurion International Airport on Aug. 14 to make aliyah. *[Moshik Brin/Jewish Agency/Flash90 photo]*

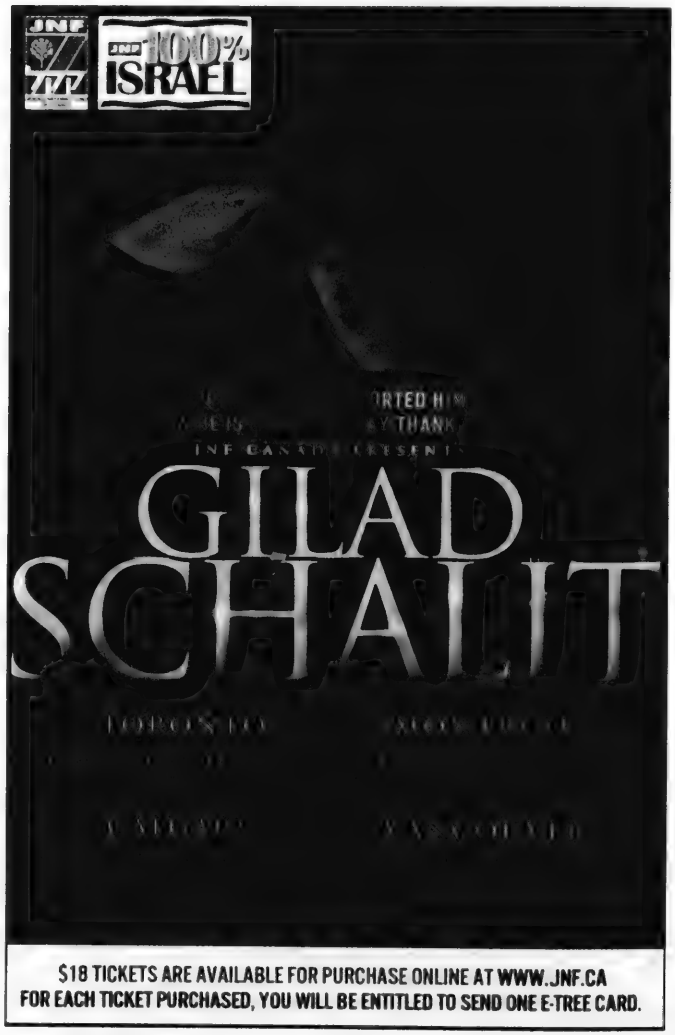
Sharansky added that the Jewish Agency will expedite the aliyah of any of the remaining Jews in Yemen if they express interest in leaving.

Fewer than 90 Jews remain in Yemen, with about half of them living in a guarded structure in the capital, Sa'ana, *Ha'aretz* reported.

The 17 Yemeni Jews will be housed in Jewish Agency immigration absorption centres in southern Israel.

Moshe Nahari, a ritual slaughterer and Hebrew teacher in the town of Raydah in northwestern Yemen, was killed in December 2008 by an Islamist extremist who reportedly had demanded that he convert to Islam. Last May, Aaron Zindani, a Jewish community leader, was stabbed to death in Sana'a.

Some 49,000 Yemeni Jews were brought to the nascent State of Israel in Operation Magic Carpet in 1949-50.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BORDER CROSSING OPENED: Palestinians stand near their personal belongings as they wait at the Rafah crossing with Egypt in the southern Gaza Strip on Aug. 18, after the crossing was opened for humanitarian reasons and to allow medical patients through. The Egyptian authorities were set to re-open the Rafah border crossing with Gaza to allow entry to the territory, Palestinian security said. *[Abed Rahim Khatib /Flash 90 photo]*

Peace talks face long odds

Continued from page 1

So while Israel will doubtless keep a vigilant eye on those groups, it can turn its attention to peace with the Palestinian Authority, with relatively little concern that cross-border conflict will endanger negotiations.

History shows that the peace talks face long odds, and last week saw complaints from both sides. Some Israelis, government ministers among them, questioned the wisdom of releasing Palestinian prisoners. And Palestinian officials threatened to leave the negotiations after Israel approved new construction in the settlements.

But with the region in crisis, and large-scale fighting against Israel unlikely, the two sides may be that much more ready to cut a deal.

Polio inoculation campaign kicks off in Israel

Haviv Rettig Gur
The Times of Israel

JERUSALEM — The Health Ministry vaccinated some 30,000 children last Sunday, marking the first day in a battle to stop a fast-spreading polio virus that has national and global health authorities concerned.

Some 1,000 Tipat Halav children's clinics throughout the country began giving the oral vaccination to all children born after Jan. 1, 2004. The vaccine contains a drastically weakened live strain of the virus that will spread from the children and inoculate the population as a whole.

The ministry called the 30,000 vaccinated on the first day a "promising start that exceeds all expectations."

The operation is expected to last 60 days and require approximately one million doses, which were ordered in recent weeks from the pharmaceutical giant GlaxoSmithKline at a cost of approximately NIS 1 (28 cents) per dose.

Earlier this month, the Health Ministry director general, Roni Gamzo, stressed the importance of the vaccination.

The polio virus is spreading. "We must stop it," he told Army Radio.

Gamzo reassured parents that the vaccinations are safe, and he attempted to assuage fears raised because the treatment is based on a living polio virus rather than a dead sample.

"There are no significant side effects," he said. "The danger is zero. Vaccinate your children so that the child will not carry and spread the disease to your family and friends."

Most of the dozens of cases detected so far – over 1,000 people are believed to be carrying the virus throughout the country – were in children under age 10, the Health Ministry said in a statement Saturday.

While Israeli children are already vaccinated against polio, the vaccine they receive as infants, in which the virus is dead, "does not protect against contagion," the statement explained.

The virus has already appeared in Lod, Ramle and the Sharon region, the ministry noted. "Our findings point to a steady process of contagion and spread. The results of our examinations are clear-cut: Israel is facing a wild polio virus that is passing from person to person, from city to city. It is only a matter of time before it spreads to the entire country."

The ministry urged all parents to take all children of the appropriate age to their nearest Tipat Halav clinic for the vaccination.

"The danger from this disease is real and imminent, and is not expected to disappear if the children go unvaccinated," the ministry statement said.

The virus is believed to have arrived in Israel from Egypt, where polio was discovered in sewage last December. Health authorities believe it first arrived in Israel in February, crossing the border from Egypt to the southern Bedouin city of Rahat. It was first detected in Rahat's sewage in late May.

The vaccination process in the south began in early August, when the Health Ministry decided to inoculate some 150,000 children in the 66 towns and communities of the southern Negev desert. Some 60,000 children have already been vaccinated as part of that initial effort, the Health Ministry reported on Saturday.

Israeli children are vaccinated against polio as part of the regular national infant vaccination program, and are in no danger from the live strain in the new vaccine, officials have said. Authorities decided on using a live virus in order to guarantee that the degraded vaccinating strain, which builds antibodies in the digestive system, will spread from children to their surroundings, quickly immunizing the general population.

One person in every 200 who contracts the virus at its full strength suffers damage to the nervous system that leads to varying levels of paralysis. A global effort to eradicate the virus has driven the number of cases of paralysis down from some 350,000 instances worldwide 25 years ago to just 223 cases in 2012.

The last outbreak of polio in Israel occurred in 1988. Sixteen Israelis suffered paralysis from that outbreak, which was contained by using a similar national vaccination effort.

TimesofIsrael.com

A child is vaccinated at a children's medical centre in Jerusalem on Aug. 18. Israel's Health Ministry started a mass vaccination of more than million children in Israel that should take one-and-a-half months. ***(Yonatan Sindel/Flash90 photo)***

Syrians gets medical treatment

The Times of Israel

JERUSALEM — Israel on Friday and Saturday allowed 15 Syrians into the country for medical treatment after they were seriously wounded in the civil war to Israel's north. The number marks a new record for injured Syrians allowed into Israel.

Since February, well over 100 Syrian civilians have been admitted to Israeli hospitals for treatment. Many less serious cases have been treated by Israeli medical teams at an IDF field hospital in the Golan Heights. Israel has said it offers the care as an act of humanitarian assistance, while endeavoring to stay out of the Syrian war, in which an estimated 100,000 people have been killed since March 2011.

Since February, the majority of Syrians brought into Israel were treated either at the Ziv Medical Center in Safed or the Western Galilee Medical Center in Nahariya. Some, including three of the 15 brought this past weekend, have also been brought to Poriya Hospital near Tiberias.

One of the patients treated at Poriya was quoted by Channel 10 as saying he had been injured in the village of Raqqa when challenging the security forces that had established roadblocks closing the villagers inside.

Although Israel and Syria are officially in a state of war, the patient at Poriya said that opposition fighters all know about the medical care available to them in Israel.

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A Jewish Response to Hunger – Une réponse juive à la faim

Fighter for religious tolerance leaves city

Hadassa Margolese confronted haredim in Beit Shemesh

Ben Sales
JTA

TEL AVIV — Two years ago, Hadassa Margolese became a symbol of resistance to haredi domination after she allowed her eight-year-old daughter to tell an Israeli reporter how religious men had spit on her as she walked to school.

The report made headlines around the world and cast Margolese into the spotlight as a defender of the rights and values of the modern Orthodox community in Beit Shemesh, a city of approximately 75,000 just off the main highway between Jerusalem and Tel Aviv with a growing haredi population.

Now Margolese has left Beit Shemesh, driven out not by the haredim with whom she once clashed but by members of her own modern Orthodox community.

In May, Margolese published a column on the website of the Israeli daily *Maariv* detailing the degrading treatment she had endured during her monthly visits to a public mikvah, or ritual bath, a practice required by religious laws on marital intimacy.

But rather than rally around her as it did in 2011, some in the modern Orthodox community turned on Margolese, subjecting her to a steady stream of online vitriol.

"I was airing our own dirty laundry as opposed to before, when I was airing another community's dirty laundry," she said. "I hear from so many women about their negative experiences [at the mikvah]. I thought people would say, 'Yes, let's change this.'"

Margolese, 32, is something of a reluctant activist. Unlike many Israeli social reformers, who aggressively seek media attention and speak in confident tones, Margolese is quiet and unassuming, cautious of offending friends and guarded when it comes to her personal life.

She assumed the protest mantle two years ago, she says, mainly out of necessity. And from the time that conflict died down until the mikvah column, she largely retreated into private life, visiting Beit Shemesh's haredi neighbourhoods only when necessary.

"I really have very mixed feelings about it, because I want to make whatever changes I can possibly make, but on the other hand, being a public figure isn't so simple," she said.

"Really the only way to change things is by being public. If you're not public, nobody cares what you have to say."

Born in Los Angeles, Margolese came to Israel at age two. A self-identified feminist, Margolese says inequalities between men and women in Judaism have bothered her since she was a child, when she began to question why Orthodox men bless God each morning for not making them women.

Now she's living a more tranquil life in a town that comprises secular and modern Orthodox families and that she prefers not to name. Margolese plans to continue to be active on the mikvah issue, though in a more circumscribed way, conducting low-key meetings with activists and politicians, and confining her writing to her blog.

Hadassa Margolese walks her daughter Naama to school in Beit Shemesh a few days after Naama was harassed by haredi men in December 2011. ***[Kobi Gideon/Flash90 photo]***

"I'd like to be a social activist," she said. "I don't think I have a thick enough skin to be a politician."

In her mikvah column, Margolese described the way mikvah supervisors would question her Jewish observance and stare at her as she entered and left the water naked. An attendant would interrogate her about how thoroughly she cleaned herself and demand that she return to the sink for another wash.

"I'm supposed to feel clean after the mikvah," Margolese wrote, "but instead I feel degraded and dirty."

Soon after the column was published, Margolese was at a meeting of the Knesset Caucus for the Advancement of Women. She planned to stay afterward to meet politicians sympathetic to her cause, but shaken by a stream of negative comments being posted to her Facebook wall – some of them by friends – she left early.

"The humiliation I felt from these individuals was worse than all of my negative mikvah experiences all put together," Margolese wrote on her blog.

"I knew about the gossip going on around me. I cried for days. I couldn't breathe. I stopped leaving my house other than to go to work. I decided that it is time to move."

Margolese's departure comes as tensions between the modern Orthodox and haredi residents in Beit Shemesh continues to flare.

Last month, a group of haredi men reportedly smashed the windows of a bus after a women refused to give up her seat and sit in the back. Earlier this month, police arrested 14 haredi rioters who blocked a major street and set trash bins on fire to protest construction at a Beit Shemesh site that once may have been a burial ground.

Such clashes are not the cause of Margolese's departure, but they have led other families to ditch Beit Shemesh in recent years, according to city councillor Shalom Lerner.

"I'm sorry she's leaving, but it's her right if she feels better elsewhere," Lerner said. "Hadassa isn't the first one to leave and is not the only one thinking about leaving. The past five years haven't been good."

And they aren't necessarily going to get better.

Though a number of initiatives aimed at promoting coexistence in Beit Shemesh were launched in the wake of the incident with Margolese's daughter, the city is still wrestling with its identity. An acrimonious mayoral campaign is underway, pitting the haredi incumbent against a modern Orthodox opponent.

Activists say the result will determine the city's future. But whatever the outcome, Margolese will be watching from the sidelines, not fighting in the trenches.

"If I still lived in Beit Shemesh, I would still be trying to change things in Beit Shemesh, like the separate sidewalks [for men and women] and the signs saying to dress modestly," she said.

"But I don't live in Beit Shemesh anymore, and there are not issues like that in the place where I live."

Tennis association to pay for moving Yom Kippur game

JTA

The Israel Tennis Association (ITA) will have to pay more than $13,000 (US) for refusing to play a Davis Cup match on Yom Kippur.

The Israeli national tennis team had been scheduled to face Belgium in Antwerp on Sept. 14, which is Yom Kippur, in the international tournament.

The Belgian Tennis Association turned down Israel's request to postpone the match, but the International Tennis Federation, which sponsors the Davis Cup, intervened and changed the date to Sept. 15.

However, the International Tennis Federation ordered the Israeli national team to pay the Belgian team for the costs incurred by adding a day to the tournament.

"The Israel Tennis Association is a non-profit organization, which designates all of its funds to promote tennis in Israel and develop Israeli tennis players," Israel Tennis Association Chairman Asi Touchmair said in a statement on the association's website. "As a result, the high fine is a detrimental blow for the budget of the professional program for the Israeli tennis teams and to Israeli tennis in general."

Though Touchmair called it a fine, the International Tennis Federation said in a statement that it is compensation.

The statement said the ITA "has agreed to compensate the Belgian Tennis Federation for any costs that may be incurred as a result of changing the schedule and days of play for their forthcoming Davis Cup playoff tie."

In the ITA statement, Touchmair also said, "As an institution that represents the State of Israel and its values, we in the Israeli Tennis Association stand proud, before all those who refuse to recognize the importance of the Jewish tradition, on behalf of Israel and Jews world over."

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Two rabbis share their creative food traditions

Carolyn Blackman
Staff Reporter

Two Toronto rabbis shared a favourite Rosh Hashanah recipe with readers.

•••

Rabbi Sean Gorman, spiritual leader of Pride of Israel Synagogue, wrote:

Our holiday menu changes, depending on who's coming, but there is one item that never fails to appear on our Rosh Hashanah table, the Honey Tasting Bar.

About eight years ago, driving along the New York State Thruway, we stopped at a rest stop with a small farmers market. It was there that Jennifer [his wife, also a rabbi] bought our first bottle of buckwheat honey. It turns out that buckwheat honey smells like wet hay and does not taste much better. It's strong in scent and flavour, nothing like you expect honey to taste. The colour, strength and flavour of honey depend on the plants available to the bees. Every honey is different. Each year at the start of Elul, Jennifer begins collecting different types of honey.

To create your own Honey Tasting Bar, scout out farmers markets, supermarkets or honey shops. Start with 3-4 different types of honey. Make sure to buy specific types of honey and not just standard honey, which is blended from multiple types of honey. We buy honey from around the world – wildflower or others from Israel and thyme honey from Greece are usually on the menu, plus local honey. Look for different colours.

Make a honey menu or have different servers for each type. Make sure everyone takes a spoonful of each kind of honey. Choose your favourites. Manuka and acacia are favourites at our honey bar, and a great start for any

Honey Tasting Bar. There are always new honeys to try though, and buckwheat still appears every year.

•••

Rabbi Elyse Goldstein, rabbi of City Shul, said, "As a vegetarian family we love making a beautiful and autumnal vegetarian main dish. Here's one of our favourites, and it's a centrepiece as well! And the Talmud records that pumpkin is traditional to eat on Rosh Hashanah."

PUMPKIN TUREEN

1 pie pumpkin
1 tbsp. melted butter
4-6 slices either rye or black bread, or a hearty seven-grain, cut into 1 inch cubes
1 cup grated Swiss or gruyère cheese, leaving off 1 tbsp.
1 small minced onion
milk or cream to cover (we use half-and-half – depending on the size of your pumpkin, you will need 1-2 cups)
1/2 tsp. dijon mustard
1 tbsp. chopped fresh herbs (we use sage and thyme)
salt and pepper to taste

Cut off top of pumpkin and hollow out the seeds and pulp, but make sure to leave the flesh. (You may want to clean and keep the seeds for roasting with olive oil and salt – they make a lovely topping for the tureen, if you wish.) Keep the top for covering the tureen later.

Mix mustard with melted butter and rub/brush the inside of the pumpkin flesh with mixture.

Toss the bread cubes with cheese, onion, fresh herbs, salt and pepper and stuff the mixture into the pumpkin to top of pumpkin.

Pour the cream or milk over the cubes until pumpkin is full.

Put pumpkin top back on and bake in a 350-degree oven for at least one hour or until pumpkin flesh is soft. Once pumpkin is baked, remove top, sprinkle reserved cheese over top and broil under "high" until cheese is browned. If you have roasted the seeds, sprinkle seeds on top of cheese mixture.

Bring the pumpkin to the table on a platter with the top on. Then to serve, remove top and scoop out the pumpkin flesh together with the stuffing.

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You'll never need another brisket recipe

Sue Epstein
Special to The CJN

Right around Rosh Hashanah, someone is inevitably going to ask if you have a good brisket recipe.

Each cook you ask almost always responds, "I've got the best brisket recipe in the world."

A brisket is one of the most versatile cuts of meat. You can roast it in the oven, cook it on top of the stove, brine it to make corned beef, or barbecue or smoke it on your grill. Brisket isn't some snobby dish you can't pronounce or afford. It's a real "family and friends" meal. It is an ideal cut of meat to serve. It's easy to cook, relatively inexpensive and the leftovers are as good as if not better than the first time around.

Always cook your brisket with the fat on, then trim it off afterward. It should always be cooked long and slow. If it comes out dry or tough, you cooked it on too high a heat and probably didn't put in enough water or broth for a good braise.

Since I tried the following recipe, based on one from Marcy Goldman, it has become my all-time favourite. I've made it countless times since discovering it, and everyone I've served it to has asked for the recipe.

Yes, there are three whole heads of garlic in this roast! But I promise you that the garlic won't be overwhelming – and once you've made this recipe you'll throw all your other brisket recipes away! Whole cooked garlic is far milder than processed garlic when cooked. The more you process garlic, the stronger the garlic flavour. Incidentally, you can use this same recipe substituting a whole chicken.

When the meat is done, you can mash the roasted garlic cloves into the pan sauce or leave them whole. I like to serve this with mashed potatoes and mash some of the garlic cloves into the potatoes.

GARLIC AND DIJON BRISKET

1 brisket (6 to 7 lb.)
salt, pepper, paprika to taste
2 tbsp. Dijon style mustard
2 tsp. garlic powder
1/2 cup red wine
1 cup beef bouillon
3 whole bulbs of garlic, separated and peeled but not crushed

Liberally dust brisket with salt, pepper, paprika and garlic powder. Place brisket in a large roasting pan. Smear on mustard, then pour on red wine and bouillon. Surround roast with garlic cloves. Cover pan well with foil and cook for 3 to 4 hours.

Remove the meat from the pan and slice into serving portions, removing fat as you do. At this point you can freeze the meat and gravy separately. Otherwise, return meat to the pan and add more bouillon (and wine) if necessary to make enough sauce. If the meat isn't tender enough, return it to the oven and roast until tender.

Here's a tip to peel your garlic cloves quickly and easily. Place the separated cloves, one head at a time, into a lidded jar and shake vigorously. The paper-like peel will come right off. I keep a separate jar for just this purpose.

If you want something quick and easy to do with your leftover brisket chop it, add some store-bought smoky barbecue sauce, reheat it and serve it on a bun with pickles and cole slaw. Serves 7 to 9.

GARLIC MASHED POTATOES

2 lb. potatoes, peeled and quartered
4 tbsp. mayonnaise
salt and pepper to taste
1/2 cup brisket gravy garlic pods from roast

Bring a large pot of salted water to a boil. Add potatoes and cook until tender, about 15 minutes. Drain, cool and chop. Stir in mayonnaise, gravy and salt and pepper. Blend potatoes with an electric mixer or hand potato masher until desired consistency is achieved. Makes 8 servings.

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Choose 1: Garlic mashed potatoes with caramelized onions, herb roasted mini potatoes or Parisienne potatoes.

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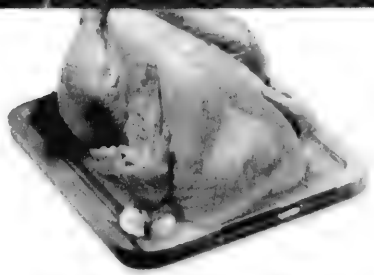

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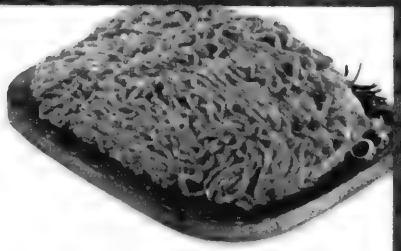

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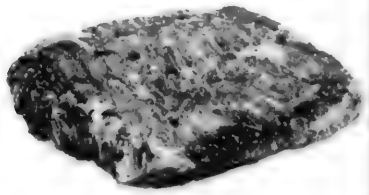

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Apples at their best this holiday season

Mollie Katzen
JNS.org

The traditional foods we eat during Jewish holidays have been reflecting and celebrating each season since long before "seasonal produce" was even a thought, let alone a "trend." (Let's not forget that once upon a time, "seasonal" was all there was.)

From the first figs at Purim time to the potatoes and onions (storage vegetables in the winter cellar, also "seasonal") from which we make latkes for Hanukkah, local foods of the season are the heart and soul of Jewish cooking, and cause for celebration, no matter how modest the preparation.

Lucky for us, Rosh Hashanah comes in the fall – when early apples are beginning their long, happy autumn session. This is a great time of year to get truly creative with apples – beyond the usual (and lovely) ritual of dipping them in honey at the onset of the meal. And while Jewish food tends to be extremely subjective – with each family attached to its own notion of what constitutes the *true cuisine* (and of course, each family is right)—my goal here is to bend tradition in playful ways that break out just a little (or maybe a lot) from the expected.

With their unique ability to provide a delicious bridge between the sweet and savoury, apples lend themselves to all sorts of culinary contexts. (If there is such a thing as a mediating food, apples would be it.) So let's take that spirit of bringing disparate parts together, and steer this familiar food in some unusual directions for the Rosh Hashanah evening meal.

SAVOURY APPLE CASSEROLE

Sweet apples contrast beautifully with puckery sauerkraut, and the result is surprisingly harmonious. Both are traditional foods from Ashkenazi territory in northern and Eastern Europe, where it's common to pair cabbage-based dishes with fruit. Try this with an herby roasted chicken spiked with thyme and rosemary.

Note: Use the slicing attachment of the food processor to cut the apples in seconds flat. (Just core them and feed into the machine.) Without cleaning the processor in between, switch to the grating attachment for the cheese.

1 tbsp. butter or canola oil
1 cup minced onion
2 tsp. dry mustard
1 32-oz. jar sauerkraut, rinsed and thoroughly drained
6 medium sized tart apples, thinly sliced (peeling optional)
2 tbsp. unbleached white flour
1 tsp. cinnamon
salt, cloves, nutmeg: a dash of each
2 tbsp. honey or brown sugar
lb. medium-sharp cheddar, grated (optional)
½ cup fine bread crumbs
¼ cup minced walnuts

Preheat oven to 375. Have ready a 9 x 13-in. pan.

Melt the butter or heat the oil in a medium-sized skillet. Add the onion and mustard and sauté over medium heat for about 5 minutes, or until the onion softens. Add the sauerkraut, and cook for about 5 more minutes. Set aside.

Toss together the apples, flour, and spices in a large bowl. Add honey or sugar and mix well.

Now for the fun part. Make the following pattern in the casserole or baking pan: a layer consisting of half the apples, then half the onion-sauerkraut, then half the optional cheese (or not). Repeat this pattern, using the other half of everything. Sprinkle the very top with bread crumbs and walnuts. Cover and bake for 30 minutes, then uncover and bake 15 minutes more. Serve hot, warm, or at room temperature. Yield: 4 to 6 servings

CURRIED APPLE SOUP

While tart fruit soups are very much a product of northern and Eastern Europe, I thought it would be fun and delicious to make an apple soup laced with curry spices, reflecting a mixture of cultures and geography. It's Sephardi meets Ashkenazi. North meets south. And the colour of this soup is stunning!

1 tbsp. canola or peanut oil
2 cups chopped onion
3 large cloves garlic, minced
2 tbsp. minced fresh ginger
1 ½ tsp. salt
2 tsp. dry mustard
1 tsp. turmeric
1 tsp. ground cumin
½ tsp. ground cardamom
½ tsp. allspice
¼ tsp. cayenne
5 cups peeled, chopped tart apple
4 cups water
2 cinnamon sticks
2 tbsp. fresh lemon juice
Optional: 2 tbsp. brown sugar or honey
Possible Toppings:
lightly toasted shredded coconut
lightly toasted slivered almonds
drizzle of yogurt
few dried currants

Continued on page 36

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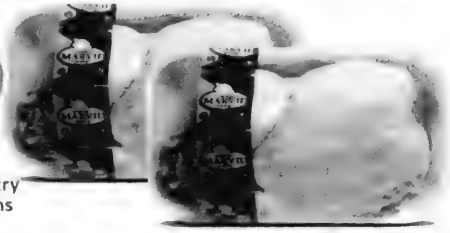

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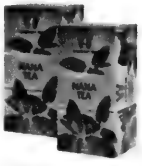

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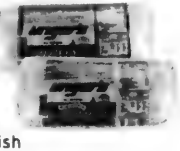

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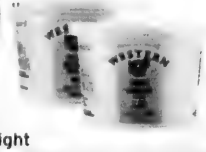

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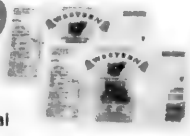

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Make apples part of every meal

Continued from page 34

Heat oil in a soup pot or Dutch oven. Add onion, garlic, ginger, and salt, and sauté over heat for about five minutes, or until the onion begins to soften.

Add the spices, and sauté another five minutes over medium heat.

Add apples, water, cinnamon sticks, and lemon juice, and bring to a boil. Turn the heat down, mostly cover, and simmer for about 10 minutes, or until the apples are very tender. Remove from heat.

Take out the cinnamon sticks, and purée in a blender or food processor—bit by bit, so as not to splash yourself. Return the purée to the pot.

Add optional sweetening, and taste to adjust salt. Serve hot or cold, with or without some or all of the toppings (Even though the toppings are fun and delicious, this soup is also wonderful just plain.) Yield: 4 to 6 servings

WALDORF SALAD

Waldorf Salad is a dish with status anxiety. Originally conceived in the kitchen of the fanciest hotel (at that time) in New York, yet made entirely from pedestrian ingredients, it puts an aristocratic face on a humble concept. The dish is the only one of the three to include milk products, so would either make for a great appetizer or vegetarian dish. It also includes honey in a few variations—providing an opportunity to use both traditional elements in a new way.

Four Waldorf Variations

Blue Moon

2 medium-sized tart apples, in chunks
2 perfectly ripe pears (any kind), sliced
1 stalk celery, minced
¼ cup (packed) raisins
2 to 3 Tbs. lemon juice
¾ cup chopped toasted walnuts

Dressing:
1 cup yogurt
3 to 4 tbsp. mayonnaise
cup crumbled blue cheese
1 tbsp. honey (optional, to taste)

Combine all salad ingredients. Stir together dressing ingredients in a separate bowl, then pour over salad and gently mix.

California

3 medium-sized tart and/or sweet apples
2 navel oranges, sectioned
1 stalk celery, minced
¼ cup (packed) raisins or currants
1 cup sliced ripe mango or papaya (optional, if available) [for the top]
1 cup toasted cashew pieces [for the top]

Dressing:
1 cup yogurt
½ tsp. lemon rind
2 to 3 tbsp. lemon juice
1 ripe avocado, mashed
1 to 2 tbsp. honey (to taste)

Combine apples, oranges, celery, and raisins or currants. Purée together all dressing ingredients in a blender or food processor. Combine apple mixture with dressing and mix well. Serve topped with slices of ripe mango or papaya (if you're lucky enough to have some) and toasted cashews.

Waldorf Deluxe

3 medium-sized tart apples, in chunks
2 to 3 tbsp. lemon juice
1 stalk celery, minced
1 to 2 cups seedless grapes, whole or halved (optional)
1 cup diced cheddar
¼ cup (packed) minced dates
¾ cup chopped toasted pecans

Dressing: 1 cup yogurt
¼ cup mayonnaise
½ cup orange juice
½ tsp. grated orange rind

Combine salad ingredients. Whisk together dressing ingredients. Combine everything and mix well

Fruit & Vegetable Waldorf

3 medium-sized tart apples, in chunks
1 cup freshly chopped pineapple
1 navel orange, sectioned
1 stalk celery, minced
1 small carrot, thinly sliced
1 red bell pepper, thinly sliced
¼ cup (packed) raisins or currants
½ to 1 cup chopped toasted almonds

Dressing:
1 cup yogurt
½ cup pineapple or orange juice (or a combination)
¼ tsp. cinnamon
a few dashes ground cardamom

Combine everything, and mix well.

Mollie Katzen, with over six million books in print, is listed by the New York Times *as one of the bestselling cookbook authors of all time. Katzen has been named by* Health Magazine *as one of "The Five Women Who Changed the Way We Eat." She is best known as the creator of the groundbreaking classics* Moosewood Cookbook *and* The Enchanted Broccoli Forest, *and has authored 15 cookbooks overall.*

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$299 for 10 people

MENU #2
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$339 for 10 people

MENU #3 low fat menu
Gefilte Fish & Horseradish, Chicken Soup & Matzo Balls, Roast Turkey Breast, Gravy & Cranberry Sauce, Candied Yams, Broccoli & Mushrooms, Cole Slaw, Fresh Fruit Salad, Challah, Mohn Cookies, Honey & Apples
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MENU #4
Gefilte Fish & Horseradish, Roast Veal, Chicken Fingers, Lockshen Pudding, Pan Roast Potatoes, Green Beans Almondine, Cole Slaw, Challah, Mohn Cookies, Chocolate Brownies, Honey & Apples
$189 for 5 people

MENU #5
Gefilte Fish & Horseradish, Chicken Matzo Ball Soup, Roast Chicken, Chicken Fingers, Roast Brisket of Beef, Lockshen Pudding, Green Beans Almondine, Challah, Mohn Cookies, Honey & Apples
$185 for 5 people

MENU #6
Chicken Soup & Matzo Balls, Sweet & Sour Meatballs, Poached Salmon, Pan Roast Potatoes, Green Beans Almondine, Challah, Mohn Cookies, Chocolate Brownies, Honey & Apples
$169 for 5 people

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VEGETABLE DISHES
Vegetable Noodle Soup, Vegetarian Loaf, Stir Fry Vegetables, Grilled Vegetables, Apple Farfel Pudding, Rice & Mushrooms, Potato Latkes, Green Beans Almondine, Broccoli & Mushrooms, Candied Yams, Handmade Egg Noodles

SALADS
Bean Salad, Coleslaw, Cous Cous, Cucumber Salad, Fresh Fruit Salad, Humus, Pasta Salad, Pickled Beets, Tossed Salad

FISH
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DESSERTS
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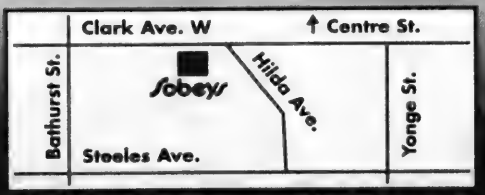

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A diabetic friendly holiday

Sue Epstein
Special to The CJN

For many of us, menu planning comes easy. We have traditional dishes that have been in our family for ages, or we seek out new ones from our friends and cookbooks. But for others, it's not so simple.

Ruthie was my best friend in high school and we've been in and out of each other's lives over the decades. We recently caught up with each other again via telephone (she lives in Miami, I live in Israel) and when the conversation turned to the upcoming holidays she told me that she's now diabetic and how difficult it is to come up with holiday menus that will please everyone yet be suitable for her special diet.

Here are some diabetes friendly recipes that everyone will enjoy.

CHICKEN BREAST WITH ROSEMARY

1 tbsp. olive oil, divided
1-1/2 tsp.balsamic vinegar
1 tsp. minced garlic
1 tbsp.grated lemon rind
1/4 tsp. salt
1/8 tsp. pepper
4 boneless, skinless chicken breast halves (4 oz. each)
1/3 cup dry white wine or reduced-sodium chicken broth
1 tsp. finely chopped fresh, or 1/2 tsp. dried, crumbled rosemary leaves
1/2 cup diced, peeled fresh tomato

Whisk 1-1/2 tsp. olive oil, vinegar, garlic, lemon rind, salt, and pepper in medium bowl; add chicken and let stand 10 minutes. Drain, reserving marinade.

Cook chicken in remaining 1-1/2 tsp. olive oil in large skillet over medium-high heat until browned on all sides, adding any remaining marinade after browning. Add wine and rosemary to skillet and heat to boiling; reduce heat and simmer, covered, 10 minutes. Add tomato and simmer, uncovered, until chicken is cooked through, about 6 minutes. (Serves 4)

Calories 188, protein 25.6 g, sodium 209 mg, cholesterol 69 mg, fat 6.4 mg, carbohydrates 2.6 g. Exchanges ½ vegetable, 3 meat.

STUFFED CABBAGE ROLLS

1 cabbage (medium size head)

Filling:
16 oz. extra lean ground beef
1 cup cooked rice
1/2 tsp. garlic powder
1 egg

Sauce:
1 1/2 cups tomato juice
1 tbsp. vinegar, white or cider
2 tbsp. granular sugar substitute
1/3 cup tomato paste

Place head of cabbage in the freezer overnight or until frozen solid. Remove from freezer and remove hard outer veins from the leaves. Set aside.

Continued on page 39

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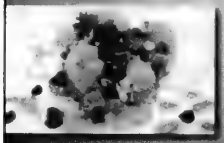

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Enjoy your desserts

Continued from page 38

Preheat oven to 350. Combine beef, rice, garlic powder and egg in a large mixing bowl. Stir until well blended. Place a small amount (approx. 1/3 cup) of meat mixture into the centre of a cabbage leaf. Fold cabbage leaf over, tucking in the sides to keep meat mixture inside the cabbage leaf. Place cabbage rolls in a baking pan.

Whisk all remaining ingredients together in a small mixing bowl until smooth. Spoon sauce over the cabbage rolls. Bake in preheated 350-degree oven for 1 hour. Makes 8 servings.

Per serving: calories 160, calories from fat 53, total fat 5.9 g, saturated fat 2.26 g, cholesterol 47 mg, sodium 67 mg, total carbohydrate 12.56 g, dietary fibre 1.4 g, sugars 2.52 g, protein 14 g. Exchanges per serving: 1 fat, 2 lean meat 1/2 starch.

APPLE ALMOND PILAF RECIPE

2 tsp. butter
1/4 cup sliced blanched almonds
2 pitted dried plums, cut into strips
2 tbsp. raisins
4 dried apple slices, halved
1-1/2 cups water
1/2 cup uncooked long grain rice
2 tsp. honey

Melt butter in a nonstick saucepan. Add almonds; cook and stir over medium heat until lightly browned. Stir in plums, raisins and apple slices; cook and stir for 1 minute. Add remaining ingredients and bring to a boil. Reduce heat, cover and simmer until rice is tender, about 20 minutes. Makes 4 servings.

One 1/2-cup serving equals 203 calories, 6 g fat (0 saturated fat), 33 mg cholesterol, 28 mg sodium, 33 g carbohydrate, 0 fibre, 4 g protein. Diabetic exchanges: 1 starch, 1 fruit, 1 fat.

FRESH APPLE CAKE

No one would ever guess this delicious cake doesn't contain sugar.

2 cups Splenda granular
3 eggs
1 1/2 cups oil or 3/4 cup oil plus 3/4 cup applesauce
1/4 cup orange juice
1 tbsp. cinnamon
3 cups self-rising flour
3 cups peeled, chopped apples
1 tbsp. vanilla
1 cup chopped pecans
1 cup unsweetened dried shredded coconut

Preheat the oven to 325. Generously spray a Bundt or tube pan.

Dump all ingredients into a large mixing bowl (don't you just love one bowl recipes?) folding in the apples, nuts and coconut last.

Pour batter into pan and bake approximately 1-1/2 hours. Cool on a wire rack. When serving, dust very lightly with powdered sugar (this should be for looks, not the sweet taste). Makes 10 servings.

Per serving: calories 603, cholesterol 63.4 mg, sugars 5.8g, sodium 501 mg, total carbohydrate 38.0 g, sugars 5.8 g, protein 7.3 g.

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Pomegranates - a holiday treat

Mollie Katzen
JNS.org

In the traditions of many Jewish holidays, there's a poetic relationship between the festival's culinary laws and that season's foods. While the relationship linking Rosh Hashanah with apples and honey never grows old, the elegant and elusive pomegranate is less acknowledged, though profoundly tied to biblical literature and ancient agriculture. Pomegranate seeds offer the kind of culinary beauty that cause us to slow down, take note, and absorb the scared spirit of newness. That being said, they can be a pain to wrangle.

Mollie Katzen is here to help. Katzen has sold more than 6 million books and is listed by the *New York Times* as one of the best-selling cookbook authors offers strategies to help you conquer the pomegranate this Rosh Hashanah:

The easy (and un-messy) method for mining a pomegranate

Have ready a big bowl of water. Cut the fruit into quarters, and submerge them. Peel them under water, and keep them in there as you comb through with your fingers to loosen the seeds. The skins and inedible pith will float to the surface (skim this away thoroughly, and discard), and the seeds will sink to the bottom. Strain, and you've got the goods.

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ROASTED ACORN SQUASH RINGS WITH POMEGRANATE-LIME GLAZE

Simple and sweet, these golden circles topped with the contrasting tart glaze will round out your dinner plate. Be careful slicing the squash. Use a very sharp paring knife, inserting the point first and using a gently sawing motion. The easiest way to remove the seeds is to cut loose the strand around them with scissors, and then scrape them away with a spoon.

You can make the glaze well ahead of time. It keeps indefinitely.

olive oil for the baking tray
2 medium-size acorn squash (about 3 lb.—skin on, and cut into 1/2-in. rings
pomegranate-lime glaze (recipe follows)
1/4 cup pomegranate molasses
1 tbsp. fresh lime juice (possibly more to taste)

Position a rack in the centre of the oven, and preheat the oven to 375. Line a baking tray with foil, and coat it lightly with olive oil. (You can use one of the squash rings to spread it around.) Arrange the squash slices on the prepared tray, and place the tray in the oven.

After about 15 to 20 minutes (or when the squash is fork-tender and lightly browned on top and around the edges) remove the tray from the oven, and spoon or brush the still-hot squash with a light coating of the glaze.

Serve hot, warm, or at room temperature, decorated with pomegranate seeds. Pass a little dish of extra glaze at the table.

Glaze:

Combine the pomegranate molasses and lime juice in a small bowl and mix until smooth. Taste to adjust lime juice.

Serve at room temperature, spooned over hot or room temperature food. Yield: 1/3 cup (about 1 tbsp. per serving). Good on all vegetables, grains, tofu, chicken, meat etc.

CURRIED EGGPLANT SLAP-DOWN WITH YOGURT, ONION RELISH, AND POMEGRANATE

Adapted from "The Heart of the Plate"

Small eggplants, artfully prepared, can be an elegant appetizer or a light lunch, in addition to a welcome side dish.

2 tbsp. grapeseed oil or peanut oil
up to 1 tsp. unsalted butter (optional)
1 tsp. curry powder
4 4-oz. eggplants, trimmed and halved lengthwise
1/2 tsp. salt (plus a big extra pinch)
1/4 cup Greek yogurt
another scant tbsp. oil (hot, so the seeds will sizzle on contact)
1 tsp. cumin seeds
1/4 tsp. (big pinch) turmeric
1 cup minced onion
pomegranate seeds and/or pomegranate concentrate or molasses

Place a medium (9-in.) skillet over medium heat and wait about a minute, then add 1/2 tablespoon of the oil and swirl to coat the pan. Melt some butter into the oil, if desired, and sprinkle in the curry powder, which will sizzle upon contact.

Continued on page 41

A versatile fruit

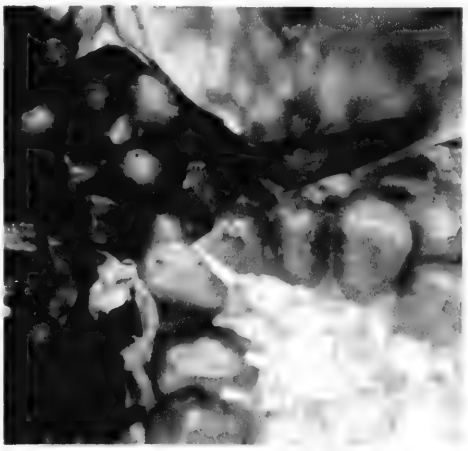
Continued from page 40

Add the eggplant halves with their cut sides facing down into the oil, swishing them around (as though you're wiping the pan with them) to both distribute and acquire the curry. Turn the heat to medium low, cover the pan, and cook undisturbed for about 8 minutes – until each eggplant half becomes tender. (Peek underneath a few times to be sure the cut surfaces are not becoming too dark. If they are, lower the heat, and/or turn the eggplants over onto their backs sooner than I am about to advise in step 3.) The eggplant is cooked when the stem end can easily be pierced with a fork.

Flip the eggplants onto their backs, sprinkle with a 1/4 tsp. salt, and transfer to a plate. Spoon a little yogurt onto each open surface, spreading it to cover; set aside while you prepare the onion.

Keeping the same pan over medium high heat, add another 1/2 tbsp. oil, swirling to coat the pan. Sprinkle in the cumin seeds and turmeric (should both sizzle on contact), and mix them a little to pick up some of the flavor that may have adhered. Add the onion and a big pinch of salt, tossing to coat. Cook quickly over medium heat (about five minutes, or until tender-crisp) then remove the pan from the heat. Divide the onions evenly among the four halves, spooning them over the yogurt (and scraping and maximally including any remaining tasty bits from the pan).

Top with pomegranate seeds and/or a drizzle of pomegranate concentrate or molasses. Serve hot, warm, or at room temperature. Yield: 4 servings



ENDIVE SALAD

Adapted from "The Heart of the Plate"

Cook the wild rice ahead of time. You'll need only 1/2 a cup—okay to use leftovers. If you can find both colors, it's nice to use a combination of green and red Belgian endive in this salad.

4 Belgian endives (about 1 lb.), chopped crosswise
1/2 medium jicama (about ¾ lb. peeled and cut into matchsticks or any shape bite-sized pieces)
1 medium-sized red apple, sliced
seeds from a medium-sized pomegranate
1/2 cup cooked wild rice
bleu cheese-yogurt dressing (recipe follows), as needed
back pepper
1/2 cup coarsely chopped pecans, lightly toasted

Toss the vegetables, fruit, and rice together in a medium-large bowl.

Keep tossing as you add the dressing (stirred from the bottom, to reincorporate, and also to include all the tasty bleu cheese bits)—until everything is coated as you like it. You might or might not end up using all the dressing.

Grind in some black pepper toward the end of the tossing, and serve topped with pecans. Yield: 4 to 5 servings

Blue Cheese-Yogurt Dressing

1/4 cup plain yogurt (low- or non-fat, or whole milk)
1 heaping tbsp. finely minced shallot
1/4 tsp. salt
2 tbsp. apple juice
1 tsp. cider vinegar
1 tsp. pure maple syrup
3 tbsp. extra-virgin olive oil
2 tbsp. crumbled blue cheese (possibly more, to taste)
black pepper

Combine the yogurt, shallot, salt, apple juice, vinegar, and maple syrup in a small jar with a tight fitting lid—or a medium-small bowl. Whisk until thoroughly blended.

Keep whisking as you drizzle in the olive oil.

Stir in the bleu cheese, then taste the dressing. Add more cheese, if you like.

Cover tightly, and refrigerate until use. Shake or stir from the bottom before using. Yield: 3/4 cup.

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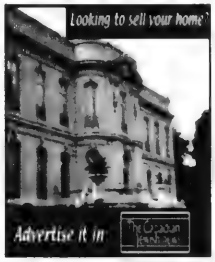

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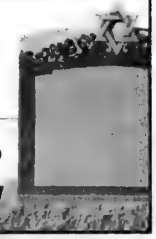

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Fraternity celebrates 100 years

Cara Stern
Staff Reporter

Alpha Epsilon Pi (AEPi) held its centennial celebrations over the Aug. 9 weekend in New York City, commemorating the impact the fraternity has had on Jews around the world over the past 100 years.

"I wouldn't be who I am without AEPi," said David Burden, 29, who joined the fraternity when he was at York University in 2002. Since then, he's remained active in the organization and is currently regional governor for Eastern Canada.

"I can't imagine that I would be as successful as I am now without the experience to prepare me for the outside world."

Burden was one of many who flocked to New York for the event, which included a gala banquet hosted by CNN anchor and AEPi alumni Wolf Blitzer, a Shabbat dinner beside an aircraft carrier, a tribute and memorial dinner for veterans, and training sessions. In total, more than 1,400 people celebrated the milestone.

The opening session took place at New York University, where the first AEPi chapter was founded 100 years ago, after Jewish students were denied entry into other fraternities.

Since its inception, the fraternity has connected thousands of people around the world, including famous alumni such as Facebook founder Mark Zuckerberg, musicians Paul Simon and Art Garfunkel, and actor Gene Wilder.

"When they [the founders] started in 1913, they never could have dreamed it would become this big," said Jacob Klugsberg, a third-year health sciences student and president of AEPi at McMaster University.

Both men agreed the highlight of the weekend was the gala, which took place at the Waldorf Astoria New York. Between the speeches, setting and the number of people who announced major financial contributions to the fraternity, the evening was very exciting, Burden said.

Michael Waitz, director of centennial development for the fraternity, said it was important to recognize the milestone, because the group's survival wasn't always certain.

"About 40 years ago, we had to decide if it should be a fraternity of Jews or a Jewish fraternity," he said, explaining that by choosing the latter, AEPi's leaders ensured that Jewish programming was always at the forefront.

It also meant that people who weren't Jewish could only join if they demonstrated "Jewish values," Klugsberg said.

However, Burden pointed out that the fraternity is almost entirely made up of Jews, which was a major factor in his original decision to join.

From right, David Burden and Noam Berlin, representatives of AEPi's Toronto Alumni Club and co-chairs of next year's anniversary convention in Toronto, address assembled alumni.

[Josh Rosen photo]

"When everyone is Jewish, it creates an extra bond," he said.

He said his participation in AEPi has helped him significantly in his professional life. The FedEx account executive said he got his first post-university job because of his fraternity experience.

"It's really a fast track to experience," he said.

And even his personal life was changed because of AEPi – he met his wife at a fraternity event.

Klugsberg said many of the speakers at the weekend's event conveyed similar messages.

"A lot of the leadership skills they've gotten and how to work with people all came from their involvement with the fraternity," he said.

AEPi is already the largest fraternity in Canada, but Burden added that it's expanding this year, with new chapters opening in Calgary, Edmonton, Winnipeg, Halifax, and Montreal.

People at universities in those cities should consider joining to get the many benefits of being a member, Burden said.

"The cool thing about AEPi is people can get out of it whatever they want," he said. "If they want to be a better leader, they can certainly run in the elections for the executive board. If they're looking for time-management skills, they could do one of the harder positions with solving problems and getting stuff done.

"It's an amazing opportunity to start a chapter."

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Retailers run with distinctive radio ads

Paul Lungen
Staff Reporter

"If you could do it alone, you would have done it already."

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Or try, "and if you miss it, you miss it."

Ring a bell?

How about, "Who's better for furniture or appliances? Noooobody."

Sound familiar? Can you identify the store in the ad?

One more: "Soooool Korman, Korry's Clothiers…" Well, we all know that the purveyor of that line is the self-same Saul Korman, but can you complete the ad and give the address for his clothing store? Chances are you can. (Hint: it's in the heart of Greektown.)

There are, of course, other Jewish businessmen who do their own radio ads – think jewelry, home alarms, medical services – and the market certainly isn't cornered by the People of the Book.

There are guys selling tax law services, cars, suits and even back supports who aren't Jewish, but Jews seem to have mastered the shtick.

Saul Korman

If your mornings wouldn't be complete without the familiar refrains of a retail sales pitch, you can thank a handful of businessman who shamelessly plug their stores.

They don't rely on professional actors, and sometimes they don't even work from a prepared script. None of them are shrinking violets, and, for the successful ones, they get their message across in a memorable and distinctive manner. For them, that's all that matters – that and seeing the results in monthly sales figures.

Saul Korman has been on the radio for 35 years. His 60-second spots go far beyond merely plugging the latest merchandise in his store or mentioning a price point that might entice a listener.

His delivery is all Saul, seemingly a stream-of-consciousness ramble that mentions suppliers, events, restaurants, his vacation destination and the airline he uses to get there. And of course, they all include a reference – or several – to his store at 569 Danforth Ave.

Yes, he acknowledges, he mentions other things going on in his life, "but I still sell the store.

"I help SunWing, I help a lot of people," he said of his ads. "And I benefit from it."

The result is that he's assumed a larger-than-life persona. During the recent Taste of the Danforth festival, which he's promoted for years, many festival-goers made a point of dropping in at Korry's. "I think they want to meet Saul Korman. I've been around 60 years. I'm exciting. I've been given awards," he said.

Many of the glad-handers who came out of curiosity will be back to shop, he predicted.

Jack Berkovits, founder of Omni Jewelcrafters, is a big proponent of radio advertising, particularly because of its "low cost-to-reward ratio. And you get a lot of rotation. You can be on the air 12 times a day, and it's affordable," he said.

Berkovits has been running radio ads for 12 years. Whether it's his distinctive talmudic voice – among other things, he's a rabbi – or his persuasive sales pitch, for the past five years he's earned the distinction of hosting his own one-hour radio call-in show on Newstalk 1010.

He's tried advertising on television – "you just don't get bang for the buck" – and newspapers – you need "a big splash" to be effective – but radio offers a huge audience of listeners driving to and from work.

Moreover, the radio has an advantage over other media: it allows you to present your own distinctive personality.

"You can't get that across in a newspaper," he said.

"At the end of the day, when you buy jewelry, you need to trust the guy, and I'm the guy you can trust."

Berkovits, who writes all his ads and records them in a single take, said he's changed his approach over the years.

When he first started in the medium, he was "very raucous, screaming, yelling… that put us on the map."

The loud approach had its disadvantages, he acknowledged: "For every friend, I made, I lost 10."

But it was a calculated approach to get his name out there. He followed that presentation with a lower-key one. The spot that really made an impact was one that invited customers, in a soft voice, to come shop any day of the week, except Saturday. "There's more to life than money," Berkovits said, repeating the ad. "We close Saturday."

That ad was particularly effective, he continued. One customer came all the way from Windsor, plunked $4,000 on his counter and said he was patronizing the store because he had "spoken for the Lord's day," Berkovits recalled.

Another ad recounted his mother's death around Mother's Day and invited people to consider that moms won't always be around to receive their gifts.

There were plenty of people who didn't like that ad, but many more who did, he said.

At Bay Bloor Radio, where if you miss the sale, "you miss it," the Mandlsohn family has been doing radio ads since 1990, said Mark Mandlsohn.

His father, Sol, started in the medium and was a natural: "He was a lyricist, a professional actor and a poet, so he had a gift for writing." He coined the signature phrase, "If you miss it, you miss it," Mark said.

At the time, it wasn't uncommon for the heads of companies, such as Chrysler's Lee Iacocca and Loblaws' Dave Nichols, to be on the air.

The ads are effective. "At the end of the day, the cash register rings, so you know it works," Mandlsohn said.

It's just the kind of boost a specialty retailer needs: "Radio allows you to transmit a message," unlike print, where retailers communicate price, he said.

"What radio allows you to do is talk in your own voice to the customer and be personal."

It's more effective to run your ad on one or two stations with greater frequency than to have them appear on six stations less often, he added.

Mandlsohn has travelled to Texas to study under "the wizard of ads," Roy Williams. "He's my guru."

The good ads have a familiar structure. They "grab your attention at the beginning" and they "get the name mentioned early," he said.

He's learned "you have to have something to say" and you ought to "use creative language."

Everybody can claim they have a great price or service, so you have to find a more creative way to say the same thing, he added.

Korman has canvassed people entering the store and found that half have heard his radio ads.

The ads have helped make Korry's "a destination store."

Harvey Brooker, founder of the Harvey Brooker Weight Loss Program for Men, has been doing radio ads for eight or nine years. He started recording them after an appearance on a Newstalk 1010 talk show hosted by John Oakley, who's now with AM640.

"It stimulated me to think about doing ads," said Brooker. "I saw there was a response… People were interested enough to call me."

Today he attributes 95 per cent of his business to radio ads.

It's taken him a while to find the winning formula that prompts that sort of response. "In our business, if you don't say the right words to the people listening, they won't respond."

Testimonials from actual clients are particularly effective, but even there, the wording has to be right, he said. "You have to give history, some background." That

Jack Berkovits

includes their name and address, as well as a short story on why they needed to lose weight, he said.

Unlike other radio pitchmen, Brooker doesn't write his own copy, though he did come up with the signature line, "If you could do it alone, you would have done it already."

He works with a professional writer at Newstalk 1010 who crafts the ads for him.

Lori Beckstead, associate professor and associate chair at the RTA School of Media at Ryerson University, said she uses Korman's ads "as an example in my class on radio ad production.

"Most students react to hearing it by rolling their eyes and asking if it's a joke. And it's true that the production values and polish of the ads are fairly low. But if you put one of those ads in context, in amongst a bunch of highly polished ads with slick voice overs and music and sound effects, it actually stands out," she added.

"It's an interesting way to get the attention of the audience. And the big thing that Saul Korman has going for him is a great personality. He speaks in an easy-going way and tells little stories about who has dropped into his store. Over time, he starts to feel like an old friend who's popped in to update you on what's new and you actually want to hear what he's going to tell you."

So do all these radio guys have anything in common?

"Ego," said Korman. "You've got to have a big ego to do it."

Brooker believes it's because Jewish men, in the early days of immigrating to Canada, went into their own businesses. "Only two things count," he said, "customers and marketing."

Korman has already recruited his two sons, Shawn and Michael, to do the ads. Mandlsohn's son, Danu, is also an on-air voice, while Sam, his other son, is an occasional contributor.

Former Toronto mayor Mel Lastman, with his trademark "noooobody" tag line for the Bad Boy furniture chain, has long been joined by his son, Blayne, in his ads.

When it comes to radio ads, it appears the apple doesn't fall far from the tree.

Vienna stone dedicated for grandmother

Woman was deported to a killing camp near Minsk

Bill Gladstone
Special to The CJN

Toronto psychologist Edna Magder was just a baby when the Nazis deported her grandmother from Vienna, but she knows it wasn't the first time the Nazis had come to her grandmother's door.

A group of drunken Nazi soldiers had previously visited her grandmother – Theresia Hanni Brodi – on Kristallnacht, Magder relates.

"In the hall was a portrait of my grandfather in an Austrian army uniform. The Nazis saw the portrait, saluted, apologized and left. My grandmother took that to mean that she was the respectable widow of an Austrian officer and that she was safe," Magder says.

Tragically, her grandmother refused to leave Austria illegally while she had the chance and was deported to Maly Trostinec, a killing camp near Minsk.

Magder and her husband, Dr. David Magder, as well as two grandchildren, Oren and Aliza, went to Vienna in May to take part in a ceremony in which a "Stone of Remembrance" was installed in the sidewalk outside her grandmother's apartment at Herminengasse 10 in the Leopoldstadt district of Vienna.

Magder helped sponsor the stone plaque, one of hundreds that have been laid in the sidewalks and on buildings in Vienna since 2005 by the Vereins Stein der Erinnerung – the Association for the Stones of Remembrance. Similar initiatives are active in other cities across Europe.

About 80 people attended the ceremony, including Jews and non-Jews, locals and foreign visitors. A few elderly Viennese residents, who would have remembered the deportations more than 70 years earlier, were in attendance, including one in a wheelchair with an oxygen tank.

Much like a tombstone, the plaque gave Magder's grandmother's date of birth, maiden name, and the date and place of her death. Similar information was given for several others deported from the same building.

Everyone deported from the building was included in the plaque, another part of which read (translated from German): "In memory of 102 Jewish women and men and 12 children who lived in this house before they were deported by the Nazis. Only five of them survived."

"It was a bittersweet feeling," says Magder of the ceremony.

"It's important to me in some way to show my grandmother that family had survived. So I was there with my two grandchildren and my husband. And we made a place for her. She has no grave. But going to Vienna is a very bittersweet thing for me. I'm very steeped in the culture, and yet I have a huge amount of resentment towards the Austrians."

Edna Magder stands beside portraits of her Viennese grandparents, Ignaz and Theresia Hanni Brodi.
[Bill Gladstone photo]

Born in Tel Aviv during the war era, the former Edna Weissman grew up in Israel and served in the Israeli Air Force. She met her husband while attending Sir George Williams University (now Concordia) in Montreal. They've lived in Toronto since 1983.

As Magder related in an essay she wrote for the Stones of Remembrance ceremony, her maternal grandmother had worked as a clerk for the Jewish community, operated a kosher lunchroom, and been among a circle of Jewish women who embroidered a cover for the coffin of Zionist visionary Theodor Herzl in 1904.

Initially, Magder thought her grandmother had been deported to Theresienstadt, because a woman with the same name was listed in the *Theresienstadt Totenbuch*, or Book of the Dead. But it turned out the date of birth of that woman was different than her grandmother's.

Further research turned up an official notice from the city of Vienna indicating that her grandmother had left for Minsk in September 1942. "They made it sound like she went on a holiday. She was sent to a forest near Minsk where the Nazis had set up a makeshift killing camp."

Magder's maternal grandfather, Ignaz Brodi, ran a kosher dairy restaurant and served as an officer in the Austrian army in World War I. He died in 1922 as a result of being gassed during the war.

"Like many people of my generation, I am always looking for ways to piece together the past. My family spoke very little about what happened, and I only have a smattering of memory and stories. When I walk in Vienna, the streets sound familiar to me. There are stories attached to them but I can't put them together. There is nobody from my mother's generation alive who can help me put it all together, and that's too bad."

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'KOSHER' LABEL IN ADVERTISING

The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

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ASHKENAZ OFFERS FREE CONCERTS IN RICHMOND HILL

In a bow to the changing demographic reality of the Greater Toronto Area, the popular Ashkenaz Festival of New Yiddish Culture has scheduled some free musical events in Richmond Hill and Vaughan on Aug. 25 to coincide with the Tastes of the Hill multicultural food festival in Richmond Hill.

Featured artists include **Jaffa Road** at 4 p.m., **The Yiddish Swingtet** with **Mitch Smolkin** at 5 p.m. and **The Lemon Bucket Orkestra** at 6 p.m., all performing in Richmond Green Park, 1330 Elgin Mills Rd. E.

For details, please phone 416-979-9901 or visit the website www.ashkenazfestival.com

• • •

Opera Appreciation: Dynamic opera educator **Iain Scott** previews upcoming productions of the **Canadian Opera Company** and *Live in HD* broadcasts from the Metropolitan Opera Company with video excerpts over four weeks. **La Boheme**, Sept. 24; **Peter Grimes**, Oct. 1; **Cosi Fan Tutti**, Oct. 8; and **Don Quichotte**, Oct. 15. $50 for the series or $14 drop-in as space permits. Active Seniors, Boomers & Retirees, Miles Nadal JCC. 416-924-6211, ext. 155.

• • •

Names in the News: A while back, California-based actor **Drew Barrymore** married a Jewish man, **Will Kopelman**, and gave birth to a daughter whom she announced she would be raising in the Jewish faith. Now the 38-year-old screen star has indicated she would be undergoing laser surgery to have her tattoos removed to be more in accordance with Jewish tradition. Although she has not yet converted, Barrymore said she would have her tattoos removed because she wants to be buried in a Jewish cemetery. According to recent press reports from California, a source close to Barrymore said, "Drew wants to be a Santa Barbara type mom and that clashes with tattoos. She is growing more conservative by the day."

• • •

Names in the News II: Jewish-Canadian soprano **Clarice Carson** was honoured at the National Opera Center in Manhattan earlier this month when a plaque was unveiled in her name. A native of Montreal who has lived in Toronto for the past 24 years, Carson retired from performance in 1986 after a distinguished international career performing some of opera's greatest soprano roles. She is especially remembered for her Tosca for Radio-Canada television in 1970 with baritone **Louis Quilico**. She was inducted into the Opera Hall of Fame at Montreal's Place des Arts in 1998.

• • •

Arts in Brief

• *Weight of Memory*, mixed formats of visual art by **David Borochovitz, Mahla Shapiro** and **Jessica Thalmann** remains on view in the Miles Nadal JCC Gallery thru Aug. 28.

• **The Civic Light-Opera Company** opens its new season with the **Irving Berlin** classic musical *Annie Get Your Gun*. The plot revolves around legendary sharpshooter **Annie Oakley** who learns that *You Can't Get a Man With A Gun*, that *Falling in Love is Wonderful*, and that *There's No Business Like Show Business*. Fairview Library Theatre, Sept. 11 to 22. Tickets are $28. www.musictheatretoronto.com

• • •

Passages: James Gray, a former keyboard player for the popular Canadian country-rock band **Blue Rodeo**, died Aug. 5 after suffering a heart attack in Toronto. He was 52 years old. Gray played keyboard with the band from the early 1990s and can be heard on six of its studio albums beginning with the iconic *Five Days in July*. He toured with the band for more than a decade before leaving it in 2005. He was the son of **Jerry Gray**, one of the original members of **The Travellers**, the well-known Canadian folk group that started in 1952.

Israeli theatre group's shows appeal to global audiences

Monique Elliot
Special to The CJN

An award-winning Israeli theatre group has returned to its Canadian roots and is performing at the Edmonton International Fringe Festival as part of an international tour.

"It's a great showcase for the plays, so I hope a lot of other directors will be arriving to see it," said Howard Rypp, Nephesh Theatre co-founder and artistic director.

"Maybe it will give a future life to both of the shows. But it's really the largest fringe festival in North America, so if we're going to do the fringe festival route, it's a good choice," added the Winnipeg-born expat, who now lives in Israel.

Rypp and co-founder Gabriel Emanuel launched the Nephesh Theatre in Canada in 1978, and later relocated the company to Israel after completing 30 theatre and television productions.

Rypp also directs and acts in the one-man show, *Gimpel the Fool*, based on the classic Yiddish short story by I.B. Singer. The plot follows Gimpel who is considered the town fool because of his good and tolerant nature.

"It's a play that's so Jewish and so specific, [but] I've really found that it appeals to a lot of different places. I've done it all over the world," Rypp said of one of the theatre's two shows that will be performed at the festival.

The production earned five-star reviews at the Edinburgh International Theatre Festival and later toured to Macedonia, Russia, Poland, and Egypt, among other countries.

"It's not a play that requires a Jewish audience even though, as I say, it's a really specific Jewish play. But Singer said the only way to be universal is to be specific," Rypp said.

"In terms of what it explores, for me it's always a challenge because I really like to make the audience wonder whether Gimpel is a fool, or Gimpel is a saint. So I think that's really challenging for me as an actor and it challenges the audience as well."

Gimpel is not the only Nephesh production appealing to mass audiences. In a co-production with Mofa Theatre, *Neighbors* is a slapstick comedy that recently toured in El Salvador and Guatemala, garnering rave reviews.

The two-man, non-verbal show won six awards at Israel's 22nd Haifa International Children's Theatre Festival. It was recognized as the best overall production and play, as well as for best director, actor, music and costumes.

Best actor award recipient Yuval Cohen said he believes all people can understand the basis of the various disagreements between the characters, regardless of their backgrounds.

"People can relate to all of those levels [of conflict]; between people, between countries, between religions and so on. It talks about the difference," he said.

Director and show co-creator Roy Segev agrees. "Most of the time when people are very different and living together, the conflicts are very out on the surface," he said.

"We feel the subject is very universal, and so I believe the people here [in Canada] will probably get the same feeling as people in Israel are getting," Cohen added.

The best reactions come from children

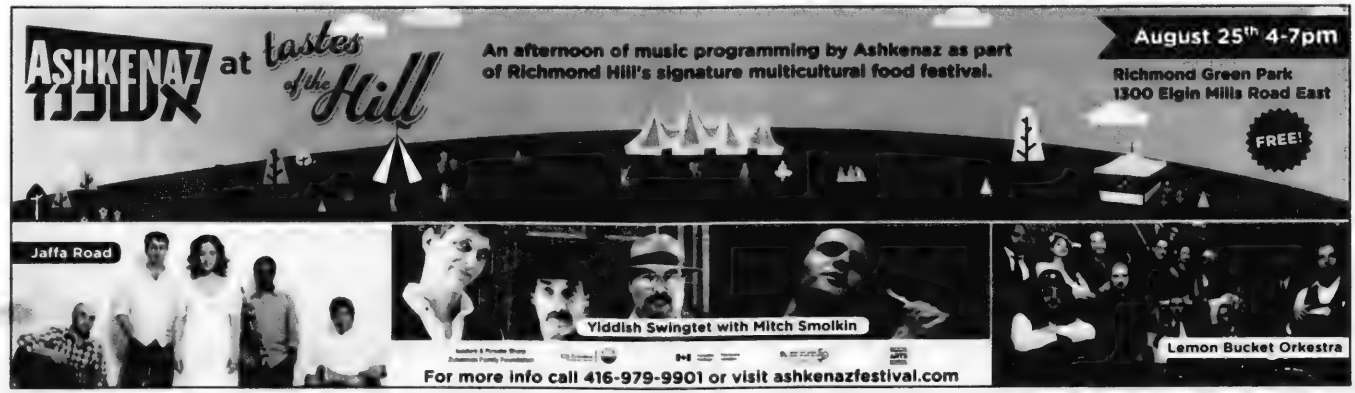
Howard Rypp as Gimpel the Fool

explaining the meaning of the characters' actions to each other during the middle of the shows, Cohen said.

"You can connect without having to use a language," he said. "There are international languages you can connect with. And from the theme of the show itself, I believe everyone can see himself in this situation.

"You can manage together, you just have to find your [shared experience]. Every two people have at least one thing in common. You just have to find it."

Visit nepheshtheatre.co.il to learn more about Nephesh Theatre.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Buenos Aires: Poetry, politics and Porteños

Nancy Wigston
Special to The CJN

A family stands by a wall of street art in Buenos Aires. *[Nancy Wigston photo]*

Seven years ago, when I first visited Buenos Aires, a single word – "smitten" – written on a wall expressed everything I felt about this absurdly beautiful city, where faces seemed Southern European, tango music was in the air, and steak was on the menu. I vowed to return.

Last winter, my husband and I celebrated our winter escape with several weeks in the Argentine capital. We booked an apartment in the Poetry Building in Recoleta, the upscale yet old-fashioned quarter that shares its name with the city's famous cemetery and its elaborate mausoleums.

"Go to Disco" were the first directions from Brent Federighi, the owner of our belle époque building. Turned out "Disco" was the name of our local supermarket. Confiding that he too had been smitten by Buenos Aires back in 2005, this ex-Californian proved the most gracious of hosts. With the knowledgeable input of Brent's spouse Julia, a film and stage actor, the Poetry Building had been renovated and tastefully decorated with art and antiques.

At the rooftop pool, we'd relax and mingle with fellow guests. One afternoon, a young man arrived from London for his wedding the same night. "Come along," he urged. "It's at the cathedral beside Recoleta Cemetery. It starts at 8:30 and the party goes on till six in the morning." We thanked him, but went to sleep instead.

Porteños, as city dwellers call themselves, stay up late – after all, they drink gallons of coffee. When not meeting friends in cafés or walking their dogs, it seemed they also read lots of books. In addition to newspaper and magazine kiosks – flower sellers too – bookstores are everywhere: from antiquarian, ordinary, all the way to sumptuous, like the theatre-turned-bookstore, the 1919 El Ateneo Grand Splendid, (1960 Santa Fe Ave.) where visitors pose for photographs, the mezzanine as their backdrop.

Among the most interesting bookshops is Libreria Sigal (2854 Corrientes Ave.). This family-owned business offers Jewish books, religious objects and music, as well as publishing and translating religious texts. Half a million Jews once lived in Argentina – less than half that remain today – and those interested in the still-vibrant Jewish Buenos Aires must meet Salito Gutt for one of his wonderful tours.

I had been smitten with Salito's tour on my first trip, and last winter we met again, at a charming café steps from the Poetry Building. We caught up on family news and discussed politics, especially Argentine President Cristina Fernandez de Kirchner's scheme to hold a "truth commission" into the 1994 AMIA bombing, in – of all places – Tehran.

Like untreated wounds, the terrorist bombings in Buenos Aires (1992, Israeli Embassy, 29 killed; 1994, AMIA Community Centre, 85 killed, hundreds injured), still fester. Argentine prosecutors concluded the second attack was financed by Iran and carried out by Hezbollah.

Gesturing to the elegant streets outside our café, Salito says, "This is fantasy." He has a point. Yet, steps away, a large bronze plaque in the sidewalk bears the name of filmmaker Raymundo Gleyzer, who "disappeared" in 1976, during the country's long "dirty war." Its final words are "Memory and Justice." Few seem to forget this country's rocky history; instead, past becomes woven into present.

When my husband meets Salito, they immediately hit it off, which is hardly a surprise. No man could be prouder of Jewish Buenos Aires history, or better able to communicate it. New stops have been added to the tour, including a Sephardi temple, and we end our morning in the Oncé district ("Like the Lower East Side" says Salito, who has lived in New York) at a gigantic mall with a mezuzah at its entrance and a kosher McDonald's inside.

A visit to Buenos Aires inevitably brings exposure to politics and art sometimes simultaneously. Eva Peron – subject of a hit musical, but rumored to have kept Jewish treasures stolen by Nazis – spoke to her supporters from the pink Presidential Palace balcony in the Plaza de Mayo, where the Mothers of the Disappeared tenaciously march each Thursday seeking the truth about their vanished children.

Javier, our guide-volunteer from Cicerones, a free greeters service, showed us famous city sights – a highlight being the Teatro Colón, Buenos Aires' lavishly refurbished 1908 opera house. With Javier, we also peeked into the venerable Confiteria Ideal, where tango lessons were underway amongst the tea tables. We then lunched outdoors on the shaded grounds of Monasteria de Santa Catalina, close to the city centre.

A few days later we headed off to a graffiti tour, a popular attraction – our group numbered over 30 – and the brainchild of two women from England, so impressed by the city's graffiti that they've made a film about it called *White Walls Say Nothing*.

We'd already been struck by the abundance of art on the walls of the trendier barrios, and our tour also included some not-so-hip areas, where porteños dwell in large apartment blocks. Formerly blank walls have been painted by visiting artists in a tradition of self-expression that Buenos Aires has long tolerated.

Our guide, Anna, told us that locals speak with pride of these huge paintings by "international" painters, who have added flair to empty spaces. Political messages – one artist likes to include Mao Zedong's face – are frequent but not dominant. When a nonagenarian was asked whether she'd like her corner house painted, she granted permission. The result is an enchanting exterior of yellows, pinks and purples.

We saw enormous portraits of John F. Kennedy and Che Guevara (together) and Apple founder Steve Jobs (alone). A series of written messages (anonymous) from a father to his child (*Te Amo*) flowed from one corner to the next. "I love you" nicely echoed the "smitten" of my first visit. At the tour's end, we stood on opposite edges of a circle stenciled on the pavement. We took photos of our feet facing the encircled message: "Hug Here." It seemed right.

If You Go: Air *Canada flies nonstop to Santiago, then continues on to Buenos Aires. The Poetry Building is listed on Vacation Rentals by Owner (vrbo.com). Jewish Tours: (jewish-tours.com.ar); Cicerones, (cicerones.org.ar) is a great resource for free English-speaking guides; Graffiti Tours (graffitimundo.com).*

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Yo-yo whiz kid shows off talent at BuskerFest

Kathryn Kates
Special to The CJN

Kohel Mintz became interested in the yo-yo in the sixth grade, when a fellow student brought one to class.

"I saw it and I just knew I had to join that 'yo-yoing life,' the 13-year-old, now in eighth grade at Winona Drive Senior Public School in Toronto, says.

Kohel will be showing off his skills at the 14th Annual Scotiabank BuskerFest, an international street performers' festival in support of Epilepsy Toronto.

"A couple months later and it was Chanukah and my mom got me a really crappy yo-yo. I used it and learned how to get a nice strong throw. A couple months later I saved up money and I bought one exactly the same as I had seen that first time in school. I played with it and it was amazing. I knew I was going to do this for a very, very long time."

Mintz says what makes a good yo-yo is the shape, how long it can sleep for (which means how long it spins on the end of the string) and the materials it's made from. "The best material for a yo-yo is pure titanium, it is very expensive...I can't afford that. I use a high-grade aircraft aluminum yo-yo. I also have plastic yo-yos and one that is titanium alloy."

Best yo-yos are made of titanium

Initially his friends taught him the basics, and then he discovered the many tutorials on yo-yoing found on YouTube and that's where he honed many of his tricks. He goes to classes held by yo-yo Toronto run by university students. Using his iPhone, Mintz now stars in his own yo-yo YouTube videos and has set up his own Facebook page, www.facebook.com/Yoyoma27

Recognizing his son's passion and talent, Mintz's dad Noam approached the Scotiabank BuskerFest organization. Kohel was thrilled when told he was accepted. He's looking forward to the four days of busking and attending the pre-party where he will meet his fellow buskers and learn where he will be performing during the festival.

Kohel is also a budding entrepreneur and says he has bought 15 basic yo-yos to sell during the festival. He hopes that his performances will encourage others to yo-yo and one day hopes to teach it. "When I first got into yo-yoing I thought it was big but then I realized no one knows how to yo-yo," he explains. "When people think of yo-yos they think of up and down with a small plastic yo-yo."

Last year's BuskerFest attracted over a million spectators prompting festival organizers to move the location to the downtown Yonge Street corridor from Queen to College streets and surrounding areas - including Trinity Square Park and Yonge-Dundas Square.

It is the largest busker festival in North America with over 100 local and international acts performing throughout Toronto's downtown neighbourhoods from Aug. 22 to Aug. 25

Admission is free. Buskers retain proceeds from "the hat" passed after their performances except for two special group benefit shows held at the Scotiabank Stage at Yonge-Dundas Square: the 8th Annual Fire Show showcases the "hottest" fire performers on Aug. 24 at 9:30 p.m. and the Grande Finale, Aug. 25 at 6:30 p.m., where the winner of he Metro's People's Choice Award will be announced.

Kohel Mintz demonstrates his prowess at yo-yoing.

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Fagan provides a loving portrait of 1930s Toronto

Bill Gladstone
Special to The CJN

A Bird's Eye
by Cary Fagan
House of Anansi Press.

With his latest novel *A Bird's Eye*, prolific Toronto writer Cary Fagan has created what may be his best work since his acclaimed first novel, *The Animals' Waltz*, won the Canadian Jewish Fiction Prize in 1994.

A Bird's Eye marks a return for Fagan to the small-canvas, miniature novelistic form that he used so masterfully in his 1996 work *The Doctor's House*, in which chapters were often less than one page long and the story progressed through well-chosen minimalistic detail and ellipsis. Although the story is not nearly as ambitious, *A Bird's Eye* also reminds me of E. L. Doctorow's *Ragtime* in its use of immigrants as central characters set apart from the landed gentry.

A captivating coming-of-age story set in Toronto of the 1920s and 1930s, *A Bird's Eye* focuses on young protagonist Benjamin Kleeman who, as a first-person narrator, deftly pulls back the curtain on many scenes he could not have witnessed himself. Ben strives to learn the craft of magic, and the illusory narrative tricks that he employs in telling his story seem in keeping with the sleight-of-hand and *trompe-d'oeil* that he will employ on stage.

Ben is the son of a failed Jewish tinkerer-inventor father, Jacob Kleeman, and an Italian mother, Bella, born with a large birthmark on her face. In his one heroic act, Jacob rescues the despondent Bella from jumping off the Toronto Island ferry. The two strangers, unable to communicate in words, disembark and make passionate love in an abandoned warehouse.

Fagan's painterly prose records: "Their moans were fragments of lost language rising into the air, heard distantly by a night watchman at a coal depot who paused in the lighting of his cigarette." This particular chapter, reminiscent of David Copperfield, is titled *I Am Conceived*.

Again reminiscent of Dickens, 14-year-old Ben walks restlessly through the streets of Toronto in the wee hours of the morning. One night he is beaten up by thugs and is rescued by a 16-year-old black girl, Corinne Foster, who scares off his attackers.

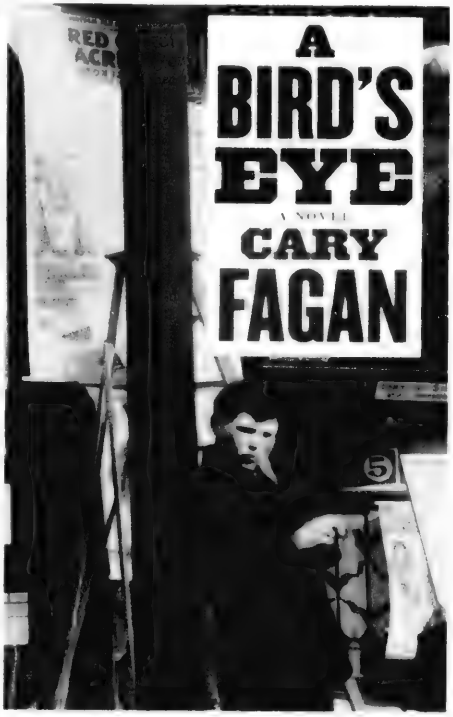
"She was the first coloured person I had ever met, and I could not stop stealing glances at her whenever we passed under a street lamp. We walked down Albany Avenue to Bloor Street and sat on the steps of Trinity United Church and watched a Weston Bakery van go slowly by." Ben enters his first love affair, which progresses nicely until nearly the end of the novel.

Jacob, Ben's father, is a schlemiel whose brother Hayim steals his one good practical invention, a design for a new fountain pen, and grows rich on it. Jacob is meanwhile being cuckolded by the family's German boarder, a painter of miniatures, who is having an affair right under his nose with his wife, Bella.

When Jacob gets a job with Might's directories, he enumerates city households and records the details using a Kleeman pen. Even Ben cannot escape the fact that his father is a *nebbish*. The only time Ben is truly impressed with him is when he discovers him cheating at cards. "I felt myself almost giddy with the excitement of his getting away with it … There was an elegance to it, the small moves of the hand, shifting away the attention. It was the most impressive thing I'd ever seen my father do."

When Ben goes with his father to synagogue, he is impressed by the magic and transcendance on display. "We stood at the back and I watched the men sway, stoop-shouldered. I couldn't resist the strange effect of the chanting, how it turned these salesmen and shopkeepers into something that felt holy. What was it? The room, the atmosphere, the sound, the silk and the embroidered letters, the lighting. A powerful effect causing a certain trick of the heart, that's what caught my attention. And afterwards, I knew, they would once more turn back into salesmen and shopkeepers."

It is Ben's progress as a magician that is the novel's main concern. He studies magic books, finds mentors, practices constantly, and is eventually hired to perform on stage.



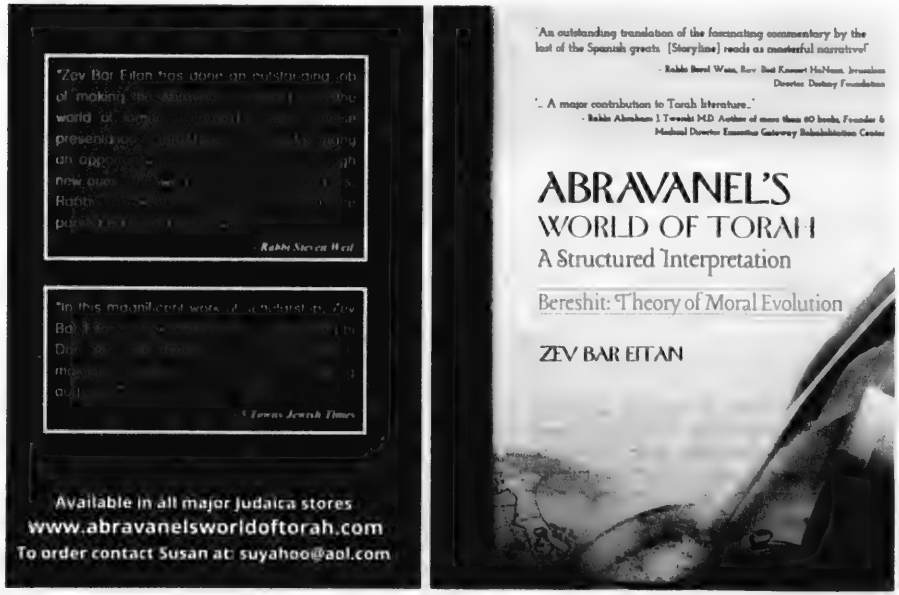
The story culminates in a stylized piece of stage magic that seems to symbolize the narrator's growth and transcendence over his mundane circumstances, his emergence through magical means as a victor rather than a victim.

As a subplot, Hayim uses his bankroll to arrange a match between his clubfooted sister Hannah and a wealthy gentile industrialist who breaks off the engagement on the belief that his fiancée, being Jewish, has a cloven hoof and is a secret disciple of the devil. Resigned to her fate as a spinster, Hannah glumly sells her engagement ring and – in the year 1938 – buys a ticket back to Poland. Here, as elsewhere, the irony is understated.

I've admired Fagan's literary craftsmanship, both in long form and in short stories, ever since taking a creative writing workshop with him some 16 years ago. He's flirted with magic before – for instance in *The Floating Wife*, one of the pieces in his most recent book of stories, *My Life Among the Apes* – but never to such good effect.

A Bird's Eye provides us with a lovingly rendered minimalist portrait of Toronto in the 1930s. Happily, Fagan abandons the bleak, sprawling north-Toronto cityscapes featured in a few of his previous novels. Those previous books include *Felix Roth* (1999), *The Mermaid of Paris* (2003) and *Valentine's Fall* (2010). He has also written several story collections and more than a dozen children's books – the latest of which is *Oy, Feh, So*, with *National Post* illustrator Gary Clement.

Like much of what Fagan writes, *A Bird's Eye* has an organic theme and plot that arise from character and are not overly large; he paints in an understated way, with small, even brush strokes. In my opinion *A Bird's Eye*, with its trim and finely balanced prose, diverse mix of ethnic characters, fine sense of place and storyline that glides along as smoothly as a bird in flight, ranks as perhaps his finest book yet.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More news for young Jews @ heebonics.ca HEEBONICS

Fighting breast cancer at 28 years old

Cara Stern
Staff Reporter

Stephanie Gilman was awfully young to find a lump on her breast.

Although she was concerned, she didn't think it would be anything serious – after all, she was only 28 years old when she discovered it last year.

"My brain naturally worries, but I thought it was just me blowing it out of proportion," she says.

But after a stressful week and a half of waiting for the results of a biopsy, mammogram and ultrasound, she found out it *was* something to worry about.

She was diagnosed with HER2-positive breast cancer, a particularly aggressive form of the disease.

She began telling her friends and family, but it was tiring, she said. So to keep everyone updated without having to share details over and over, she started a blog.

"Pass Me Another Cupcake" is the name she came up with when she decided she didn't want "cancer" to be in the title.

"It's instead of 'pass me another beer,'" she says. "'Pass me another cupcake, I don't want to deal with this.'"

Her blog is both honest and emotional, painful but sometimes funny. She spent the past nine months sharing her thoughts as she went through her treatment, which involved 25 rounds of radiation.

Stephanie Gilman

"[Cancer] takes your plans. It takes your dreams. It takes your peace of mind. It takes your health. And it takes your hair. Your beautiful, flowing, thick hair," she wrote, shortly before she was forced to shave her head last December. "Cancer sure is a greedy bitch."

Her story has reached many people, either directly through her blog, through people sharing and reposting her entries, or from the posts she wrote for Huffington Post Canada.

She says she didn't expect to reach so many people, especially strangers from around the world, including many who would write to her about their own experiences.

Of course, everybody's situation is unique, so she warns that her experiences may not represent what someone else might feel, but nevertheless, it can help to talk about it, and the blog gives her a place to tell her own story.

Although it hasn't been difficult for her to write – being behind a computer, she says, she can forget about the readers and simply write her posts as if they were diary entries – sometimes the blog became a bit tiring, particularly when she was going through chemotherapy.

"I began to feel like a downer, like I was bringing everyone down," she says, "[but] they never felt like that, from their response. They were more open to hearing the sad downside of it, because people don't always reflect that."

Writing also helped her feel connected when she was at home feeling drained from her treatments.

"I'd get floods of messages after [posting] saying 'This really inspired me,'" she says, adding that it helped motivate her to write even on days when it felt too daunting of a task.

Apart from her blog, the Internet was a great resource, allowing her to engage in online support groups and read discussions from people in situations similar to her own. They might discuss everyday feelings of issues that wouldn't come up at the doctor's office.

It's like an in-person support group, but on the Internet, she was much more likely to connect with people her own age.

"I think having cancer pre-Internet would be very different and much more isolating," Gilman says. "But there has also been the downside of having too much information – constantly seeing statistics and new studies that might be taken out of context."

She says she would always have to remember to take online advice with a grain of salt, and to always remember that each situation is unique. Someone with a similar diagnosis may have a totally different experience from her own.

One person whose experience she could relate to is that of her father, Todd Herzog, who has survived three forms of cancer, including breast cancer. It wasn't exactly the same kind she was diagnosed with, but it was also an aggressive form that required the same chemotherapy treatment.

"In a really weird way, that was helpful," she says. "He was the only one who could really say, 'I know exactly what you are feeling.'"

Luckily, after chemotherapy and 25 radiation treatments, all evidence of the tumour is finally gone from her body, and her life is beginning to return to normal.

She finally got to take a trip to Jamaica with her husband that she had originally planned for last November.

"It was great. We were the happiest people in the world," she says. "We tried to unwind and not talk about cancer."

Now she's home and back to work at Bell Media, learning to transition to life after cancer. She is still on medication, and will be for years to come, but it's getting better for her.

"There are moments where I feel good and have been living a relatively normal life," she says.

She's not sure if her blogging will remain as frequent – she definitely doesn't want to focus on her cancer – but she says she hopes to continue to write and connect with her audience.

"I feel like there are always thoughts going through my head," she says. "It might become a little less cancer-focused, but there are things I have to work out that I hope writing can help."

Gilman's blog can be found at passmeanothercupcake.com.

Videos, events and more on heebonics.ca

What's New

By LILA SARICK

Deadline reminder: due to the Jewish holidays, deadlines will change. Aug. 29 is the deadline for the issue of Sept. 12. Sept. 3 is the deadline for the issues of Sept. 18 and 25. Phone 416-391-1836, ext. 269; email whatsnewcjn@gmail.com.

Saturday, Aug. 24

ORILLIA COUNTRY SHUL

Orillia Country Shul holds services during the summer, with visiting guest rabbis and speakers. Aug. 24, **Rabbi Daniel Mikelberg;** Aug. 31, **Rabbi Arthur Bielfeld.** Services at 10:30 a.m., 151 Creighton St. S. 705-327-7069.

TORAH AT BETH TIKVAH

Abe Birnbaum leads the Torah discussion this week at Beth Tikvah Congregation.

Sunday, Aug. 25

YOUTH FAIR

Beth Avraham Yoseph of Toronto Congregation is holding a youth fair, 10 a.m.-1 p.m., with inflatables, vendor and fashion marketplace, $2 barbecue and more. Free. Call **Rich Winkler** at 905-886-3810, ext. 135, or visit www.bayt.ca.

SHAAR SHALOM PICNIC

Join Shaar Shalom for a picnic at Simonston Park, 4-8 p.m. Bring a dairy dinner. Dessert supplied.

GRIEF DURING THE HOLIDAYS

Rabbi Jarrod Grover and bereavement group facilitator **Annette Foux** discuss "Coping with Grief during the High Holidays," 10 a.m., Beth Tikvah Synagogue. 416-221-3433.

JEWISH WAR VETS

The Jewish War Veterans of Canada, Toronto Post, entertain the residents of K Wing, Sunnybrook Hospital, 11 a.m. for lunch. 4600 Bathurst St. RSVP 416-635-2883, ext. 5181.

SINGLES IN THE PARK

The Sparklettes perform for Singles in the Park, which caters to Jewish men and women over 50, Earl Bales Community Centre, 7 p.m. $12. RSVP 416-631-0005, or email debbygo@rogers.com.

Monday, Aug. 26

HIGH HOLIDAY PREPARATION

Rabbi Wayne Allen discusses "The World Without You," 7:30 p.m., Kensington Place, 866 Sheppard Ave. W.

JUMP START HEBREW

Jump Start Hebrew is a half-day camp program for children entering Junior Kindergarten to Grade 2, Aug. 26-30 at Beth Sholom Synagogue. Email karen@bethsholom.net.

Tuesday, Aug. 27

SHOFAR FACTORY

Chabad Jewish Discovery Centre holds a make-your-own shofar workshop, 4:30 p.m., Milton Sports Centre, 605 Santa Maria Blvd. Contact **Sara Slavin** at 905-268-4432 or sara@JewishMississauga.org.

Other News

VOLUNTEERS NEEDED

Baycrest Freeman Family Day Centre is looking for a volunteer who can teach music and incorporate music education into a program. To volunteer, visit www.baycrest.org/volunteer, or call 416-785-2500, ext. 2572.

Reena is looking for creative arts volunteers to work with the Reena Theatre Troupe helping to prepare for a major production. Volunteers with skills/interests in dance, music, acting, lighting, sound, scene design and production are needed. The commitment is Sundays 1-5 p.m. from September 2013 to May 2014 at 972 Clark Ave. W., Thornhill. Call **Mille Chadwick,** 905-889-2690, ext. 2112, or send an email to: mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

RENT A SPARE ROOM

List your spare room or basement apartment with the accommodation registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600 or email jinfo@ujafed.org.

HEBREW CLASSES

A beginners Hebrew class with **Irv Kirshenblat** is being offered at Beth Tikvah Synagogue starting Sept. 17 during the day and Sept. 23 evenings. Call 416-221-3433, ext. 308.

Continued on page 53

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Continued from page 52

Ulpan method made easy with **Yael Lev,** beginner level 2, Tuesdays at 7:30 p.m.; intermediate level 1, Thursdays at 1:30 p.m., Pride of Israel Synagogue. $150/10 weeks. Call 416-226-0111, ext. 10.

YIDDISH CLASSES

Yiddish classes for beginners through advanced will be taught Sunday mornings, 10 a.m. to noon, Beth David Synagogue. Yiddish culture for kids, 9:30 a.m.-noon. Adults $150/10 sessions; kids $20. Classes start Sept. 29. Call **Barbara** 416-631-5843, or www.committeeforyiddish.com.

SLICHOT SERVICES

Beth Tzedec Congregation shows the film *The Mystery of San Nicandro,* Aug. 31, 9:30 p.m. and holds Slichot services at 10:45 p.m. Midnight dessert reception.

HIGH HOLIDAY SERVICES

Am Shalom Synagogue, a Reform synagogue in Barrie, offers tickets for the High Holidays. Call 705-792-3949.

Nefesh HaChayim, a participatory minyan led by **Rabbi Adina Lewittes**, meets at the Workmen's Circle, 471 Lawrence Ave. W. For tickets, call **Tania** 905-760-9472, or email nefeshtickets@gmail.com.

The **Winchevsky Centre** holds secular humanistic services. 585 Cranbrooke Ave. Tickets, 416-789-5502, or email info@winchevskycentre.org.

JF&CS GROUPS

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups for bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call Sheila, 416-665-3333, or Marcia, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Hadar Senior Citizens Social Club is looking for new members. The club meets Monday and Wednesday afternoons, Garnet Williams Community Centre, 501 Clark Ave., Thornhill. Call Phyllis 905-889-5722.

Charming Earl Bales Seniors Club in the Park. (60+). Valerie, 416-395-7881. Lunch and Laugh Aug. 29, noon (call to register). Dance with live music Sept. 22. Monday to Thursday, mah-jong, Rummikub and dominoes, 11 a.m.-2 p.m.; Tuesdays, chair exercise for seniors, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155. Register for the Opera Appreciation Series with Iain Scott, starts Sept. 24. Oct. 6, 12:15 p.m., 60th anniversary brunch with the Jordan Klapman Trio.

Active 55+ Miles Nadal JCC offers small group fitness classes. Call Colin Blayney 416-924-6211, ext. 526, or email colinb@mnjcc.org.

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112. Aug. 26, free dental and denture screening and cleaning, 9 a.m.-3 p.m. Call ext. 126 for an appointment. Aug. 27, Maynard Maidman discusses "Ancient Jerusalem: History and Archeology," 10 a.m.; Aug. 28, Gerald Ziedenberg discusses "The Life and Lies Behind Bernie Madoff," 7 p.m.; Aug. 29, Anna Skomorovskaia discusses "Foods that Boost Your Health," 1:30 p.m.

The Sunday Nighters is a bowling and social group for seniors. First session Aug. 25, Playtime Alley, 7 p.m. Call Al Federman 416-635-0563 or Hanita Chencinski 416-922-1400.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Now accepting registration for limited spaces in September for junior and senior kindergarten full-day program with kosher lunch and snacks. Call Kailah Rubin, ext. 4351.

Mah-jong tournament games for experienced players, Mondays at 1:30 p.m; casual Yiddish conversation, Mondays 1:30 p.m.; folk dancing with Teme and Sandy, Wednesdays at 10 a.m.; recorder with Judy, Wednesdays; duplicate bridge with Samy Toledano, Thursdays at 12:30 p.m.

Spirituelle Divas – new chapters forming. Call to join for monthly get-togethers Tuesdays at 1:30 p.m. and Thursdays at 7:30 p.m.

The movie *How to Train your Dragon* will be shown under the stars Aug. 25. $10 for ticket and nut-free snacks.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211 www.mnjcc.org

Register now for fall programs, music, film lecture series, adult theatre classes, pottery, Hebrew Institute, Jewish learning, kids' programs, athletics, sports leagues and more. Ext. 0.

Adult daytime choir meets all summer, Tuesdays at 1 p.m. No experience or sight reading needed. Email music@mnjcc.org.

Fall swim lessons registration now open. Call ext. 530, or email swimlessons@mnjcc.org.

Manage hand and foot pain with MELT treatments. Classes start the week of Sept. 9. Call Karen Turack at ext. 501 or email karent@mnjcc.org.

Weight of Memory, visual art by David Brock, Mahla Shapiro, Jessica Thalmann, Yael Brotman and Shlomi Amiga, is on display at the gallery until Aug. 28. Call ext. 250, or email deannad@mnjcc.org.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call Coleman Bernstein, 416-968-0200.

MITZVAH MOMENT: MP Mark Adler, right, put on tfillin and recited the *Shema* at his annual barbecue Aug. 11. Pictured with him are Rabbi Yirmi Cohen, spiritual leader of Ohalei Yoseph Yitzchak Congregation and the rabbi's son, Mendy.

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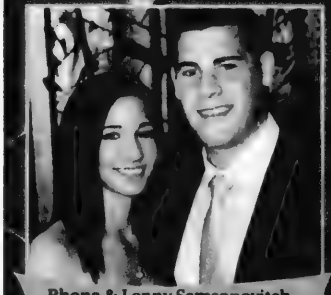
Mazel Tov to Stephen and Cassie on your engagement. With love from the Sweet and Moscoe families.

Mazel Tov to Danielle & Michael Plax on the birth on July 24 of Matthew Jamie ...brother of Ethan. Proud grandparents are Bonny & Allen Halberstadt and Lilia & Alex Plax.

Mazel tov to Saul and Teresa Milgram on the birth of Amelia Tess on Aug. 5 in California. Ecstatic Savta and Saba are Stephanie and Mark Milgram of Toronto.

Mazel Tov Jordyn, daughter of Fara and Michael Forman on graduating from grade 8. We are so proud of you and love you very much.



Rhona & Lenny Samsonovitch, Karin and Leonard Gorski are delighted to announce the engagement of Matthew and Loren.

Parents Kelly Samsonovitch and Josh Kobernick announce the birth of Brayden David, June 18. Grandparents Rhona & Lenny; Sharon & Howard and great-grandmother Helen.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

The wonders of wood

Senior Side of Life

Michael Gordon

I returned from a medical conference in Israel, and as I entered the living room, I could see the small oak side table my wife had emailed me about while I was away.

It was placed in front of the gas fireplace, next to my favourite "relax" chair, and was the perfect colour and size to fit there, waiting for a cup of coffee, a portable phone and the controller for the small stereo next to it.

I marvelled at the shape and fine workmanship, reflecting on the skill, even after less than one term in a college course in industrial woodworking, of my son Eytan, whose primary love is playing the electric guitar with his heavy metal music band. His taking a college course in woodworking was part of his desire to have some other skills beyond music for the future, and working with wood has always been attractive to him.

One of the many reasons I was so delighted with his handiwork was the association I had with woodworking. I attended New York's unique Brooklyn Technical High School because, during my early teenage years, I wanted to be an engineer like my late father. Since I loved building and fixing things and had ability in math and physics, it seemed a natural career path.

"Tech," as the school was called by the students, was a fantastic educational experience. Beyond a vigorous general curriculum, we averaged an extra two hours a day learning technical skills and processes, including working with various metals and with wood. I recall vividly my woodworking teacher who demonstrated how to use a chisel properly. It was from him I learned that a sharp tool is much safer than a dull one, as you do not have to apply as much pressure, and too much pressure can lead to poor tool control.

I recall how, after he chiselled a piece of wood and before it was actually sanded, he let us all feel the surface and said something that then would have been considered a bit risqué: "See, smooth as a baby's aaaarm," at which we all sniggered, knowing what "a" word he really meant.

I changed career plans at the end of high school and decided on medicine, which was the perfect choice for me. I have, however, always maintained my love and respect for working with wood. When I did my military service in Israel, I had access to a large "hobby shop" that had all the woodworking machines and tools I learned to use at Tech.

With ample supplies of rough wood from the crates in which new General Electric airplane engines were shipped to replace the original French engines in reconfigured old French fighter planes, I was able to build kitchen shelving and cabinets and furniture for our future Jerusalem apartment.

I once saw a house for sale that the husband, as part of his retirement project, renovated, using hand-turned and carved and stained wood wherever possible. The project according to his wife, had kept him sane, healthy and active for the 15 years since his retirement.

His experience with woodworking is echoed by many patients who have pursued "hobbies" or "pastimes" from their younger years and use them as a focus for their creativity to give meaning and passion to their post-retirement years. Whether you do painting, ceramics, knitting, quilting, photography or woodworking, the satisfaction of working with your hands and brain is wonderful for the mind and the soul. Wood resonates with me for its historical meaning in my life as well as for its marvellous textures and smells.

Dr. Michael Gordon is medical program director of palliative care at Baycrest. His latest book is Late Stage Dementia: Promoting Comfort, Compassion and Care. His previous book, Moments that Matter: Cases in Ethical Eldercare, follows his memoir, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com

THE HIGH HOLIDAYS ARE AROUND THE CORNER
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Rosh Hashanah Foods

AUGUST 29TH EDITION

A cold lunch can be refreshing after shul

Eileen Goltz
Special to The CJN

With Rosh Hashanah coming during September's unpredictable and often hot and humid days, it's important to have the kind of lunch waiting that doesn't add to your perspiration. Sure, cholent, chicken or brisket are nice, but let's face it, when it's like Masada at noon, nobody wants anything even remotely warm.

That's why a cold yom tov (or Shabbat) lunch might just be the best thing to serve at this time of year. Just think how great it would be if you could have main course salads that incorporate your meat or fish as well as creating new and exciting dishes that are not only "cool" but will have everyone clamouring for an invitation. Besides, why start out our marathon of holidays with overeating, when we have four more weeks to gain those extra five pounds we all seem to find on our hips every year.

You can always double or triple the following recipes, and you can usually change the meat in any recipe to grilled or poached fish. Just make sure if you're going from fish to meat, that you have the appropriate pareve substitutes for the rest of the meal.

You can, of course, serve these as "side" dishes and have your grilled, roasted or baked chicken for those traditionalists that believe the only true and wonderful fish to be served this time of year is the gefilte.

SMOKED TURKEY AND ASPARAGUS SALAD

1 lb. asparagus cut in 2-inch pieces, roasted but still crisp
2 1/2 cups strawberries, halved
2 cups smoked turkey breast, cubed
1 can pineapple tidbits in juice (8 oz.), drained, reserve juice
1/4 cup reserved juice
2 tbsp. honey
1 tbsp. oil
2/3 cup chopped pecans

In a salad bowl, combine the asparagus, strawberries, turkey and pineapple tidbits. Toss to combine and set aside. In another bowl, combine the pineapple juice, honey and oil and whisk to combine. Season with salt and pepper to taste. Pour dressing mixture over the salad and toss gently. Sprinkle the pecans on top. Serves 6.

CASHEW SALMON SALAD

1/3 cup sugar
1/3 cup vinegar
1 tsp. dried mustard
1 tsp. minced garlic
1 tsp. celery seed
salt and pepper to taste
equal parts fresh spinach and leaf lettuce, enough to serve 6 to 8
3 stalks chopped celery
6 green onions, sliced
1 cup cashews, or more to taste
6 to 8 grilled salmon steaks

HONEY CAKE WITH CARAMELIZED PEARS

1 3/4 c flour • 3/4 tsp baking powder • 1/2 tsp baking soda • 1 tsp Kosher salt • 1/2 tsp cinnamon • 2 lg eggs 1/2 c sugar • 1/4 c brown sugar • 1/2 c + 2 tbls honey • 1/2 c milk • 1/2 c vegetable oil • 1/2 tsp freshly grated lemon zest

Preheat oven to 325°. Grease a 10" springform pan. Dust with flour. Whisk together flour, baking powder, soda, salt, cinnamon in bowl; set aside. Mix eggs & sugars on high speed in food processor w/ paddle about 3 min. Whisk together honey, milk, oil, zest. Add honey mixture to egg mixture; mix until combined. Add 1/2 flour mixture; mix until smooth. Mix in remaining flour mixture. Pour batter into pan. Bake until golden brown & cake tester inserted in center comes out clean, about 50 min. Cool in pan on rack 15 min. Remove sides of pan. Top with pears.

CARAMELIZED PEARS

1 tbl butter • 1/4 c sugar • 1/4 c honey 1 3/4 lbs. Anjou pears, cut into 1/2" wedges

Heat butter in large skillet over medium heat. Add sugar; stir until dissolved, 1-2 min. Add pears; stir until soft and golden 12-20 mins. Pour in honey; stir until pears are coated & soft, 3-5 min

Recipe from Martha Stewart

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Grill the salmon steaks with a little salt and pepper until done. Set aside to cool (this can be done 1 to 2 days ahead). In a bowl, combine the sugar, vinegar, mustard, garlic, celery seed, salt and pepper, and whisk to combine. In another bowl, combine the spinach, lettuce, celery and green onions, and place the salad on a serving platter. Place the cooked salmon on top of the greens, then sprinkle the cashews on top. Drizzle a little of the dressing over the top and serve the rest on the side. Serves 6 to 8.

SESAME CHICKEN NOODLE SALAD

8 oz. angel hair pasta, uncooked
2 cups diagonally sliced fresh snow peas
4 cups cooked chicken, cut into bite size pieces
1 cup red bell pepper, diced
6 to 8 sliced green onions
1 cucumber, peeled, halved and sliced thin
1 can sliced water chestnuts, drained
1/3 cup teriyaki or soy sauce
1/4 cup rice vinegar
1/4 cup sesame seeds, toasted
1 tbsp. sesame oil
1/2 tsp. salt
1 tsp. pepper

Fill a large saucepan with water and bring it to a boil. Break the pasta into thirds and cook in the boiling water 2 minutes. Quickly add the snow peas and cook an additional minute.

Drain and rinse under cold water, drain well. In a bowl, combine the pasta and peas with the chicken, green onions, water chestnuts, peppers and cucumbers, and set it aside.

In another bowl, combine teriyaki sauce, rice vinegar, sesame seeds, sesame oil and salt and pepper in a bowl. Whisk to combine. Drizzle the dressing over the pasta salad and mix to combine. Great at room temperature or served cold. Serves 6 to 8.

WHITE AND BLACK BEAN GRILLED SALMON SALAD

6 to 8 salmon fillets, grilled or baked your favourite way
2 heads red leaf lettuce shredded
2 cups canned black beans, drained
2 cups canned white navy beans, drained
1 1/2 cup chopped tomatoes
1/2 cup chopped red onions
1 cup chopped green bell peppers
1/3 cup chopped fresh cilantro
2 teaspoon minced garlic
1/2 cup balsamic vinegar
1/4 cup lemon juice (fresh)

Grill the salmon and set them aside. You can grill the salmon the day before you want to serve it. In a salad bowl, combine the shredded lettuce, drained beans, peppers, tomatoes, onions and cilantro and mix to combine. Set it aside.

In another bowl whisk together the vinegar, lemon juice and garlic. Pour the vinaigrette over the bean mixture and toss. Place the salad on a serving platter and place the grilled salmon on top. Serves 6 to 8.

CHICKEN (OR TURKEY) AND PEACH SALAD

4 large ripe peaches or nectarines, sliced (slice over the salad bowl to catch the juice)
3 to 4 cups cooked chicken or turkey, in bite size chunks
1 red onion, slice thin
1/2 to 3/4 cup poppy seed salad dressing
8 cups mixed spring greens (you can add fresh spinach if you like)
1 cup chopped pecans, toasted
2 peaches, slice thin for garnish

In a large glass bowl, combine the peaches, chicken and onions. Toss with just enough dressing to coat. Cover and refrigerate for at least 1 hour and no more than 8. When you're ready to serve add the lettuce and chopped pecans and more dressing and toss to coat. Garnish with the remaining peach slices. Serves 8.

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'Quebec values' charter proposal panned

Janice Arnold
Staff Reporter

MONTREAL — The Centre for Israel and Jewish Affairs (CIJA) is confident that a sweeping prohibition on religious attire for public and para-public sector employees, as described in an apparent government leak last week to certain media outlets, will not pass.

Executive member Rabbi Reuben Poupko, speaking on behalf of the organization, said CIJA has received indications from the Liberal and Coalition Avenir Québec (CAQ) opposition that they won't support the minority Parti Québécois (PQ) government's planned charter on Quebec values – if the parameters contained in the Aug. 20 report in the *Journal de Montréal* and *Journal de Québec*, based on "reliable sources," are true.

"Our understanding is that the Liberals and CAQ would not support anything near to what is being proposed," he said. Nevertheless, CIJA is deeply disturbed that the government is even considering a ban on religious headwear and jewelry for those who work in the provincial sector, including civil servants, judges, police, doctors, teachers and day-care workers.

Such "conspicuous" wear as the Jewish kippah, Muslim hijab and Sikh turban, as well as the Christian cross, are specified as coming under the prohibition, according to the report.

Culturally specific health-care institutions, such as the Jewish General Hospital, could apply for an exemption, renewable every five years, and private schools would not be subject to the ban, also according to the report.

Another detail is that girls and women would have to remove face-coverings in order to attend public schools or receive health care.

On Aug. 22, Premier Pauline Marois and Democratic Institutions Minister Bernard Drainville, the minister in charge of the file, confirmed that a discussion paper will soon be put forward on a proposed charter, in preparation for the tabling of a bill.

Continued on page 14

Rabbi Reuben Poupko

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Abbas says meeting with Netanyahu possible

Benjamin Netanyahu
[Israel Sun photo]

JTA

JERUSALEM — Palestinian Authority President Mahmoud Abbas said he's prepared to meet with Israeli Prime Minister Benjamin Netanyahu in order to achieve peace.

"There is nothing at all that prevents a meeting with Prime Minister Netanyahu at the right time for us to meet or at a time we need to meet," Abbas said Saturday in Ramallah at a news conference with French Foreign Minister Laurent Fabius after a meeting between them.

Abbas said he agreed to renew negotiations with Israel after a three-year hiatus, despite the turmoil in the rest of the Middle East, notably Egypt and Syria.

"When the negotiations opportunity opened, we took it without looking at what was going on in the region around us," he said.

Abbas' comments come about a month after the relaunching of talks between Israeli and Palestinian negotiators. The teams met in Washington last month and twice in Jerusalem in the past two weeks.

Another meeting is expected sometime this week in Jericho, *AFP* reported. The meetings have been held under a near-complete media blackout at the request of U.S. Secretary of State John Kerry, who brought the sides back together after several visits to the region.

Abbas called on Israel to halt construction in the settlements and called for progress in the talks.

Nitzavim-Vayelech
Candlelighting: 7:39
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Greater Toronto Area

Israeli PM condemns chemical attack – please see page 20

Canada

Council Duped

REGINA — The city of Regina has rescinded a declaration marking European Heritage Week Oct. 14 to 20 after it learned the organization behind the event is a white supremacist group. Mayor Michael Fougere told the *Regina Leader-Post* he proclaimed the event last month because he thought it was a celebration of European culture, but found out last week that it was linked to the Nationalist Party of Canada (NPC). Fougere sent a letter to event organizer Bob Smith forbidding the group from promoting the event and linking it to Regina. The NPC website last week urged "white nationalists to write words of congratulations to the City of Regina and to the mayor's office," the *Leader-Post* reported.

World

Refaeli Roils Waters

JERUSALEM — Israeli supermodel Bar Refaeli tweeted that she no longer wants to be associated with British rocker Roger Waters after his open letter last week calling for a cultural boycott of Israel. "Roger Waters, you better take my picture off of the video art at your shows. If you're boycotting – go all the way," Refaeli said in Hebrew on Twitter Aug. 21. Her image is among dozens beamed on the wall at Waters' concerts. The Pink Floyd front man recently came under fire for using a huge inflated balloon in the shape of a wild boar in his concerts featuring a prominent Star of David, as well as crosses and a dollar sign, among other symbols. Waters has used the gimmick for several years.

Ban Backtracks

JERUSALEM — Israeli officials said they were disappointed UN Secretary General Ban Ki-moon backtracked on his statements that Israel faces bias and discrimination at the world body. The unnamed officials made their comments Aug. 20 to Israeli media a day after Ban amended remarks he made Aug. 16 to Israeli students in Jerusalem that "unfortunately because of the conflict, Israel has been weighed down by criticism and suffered from bias – sometimes even discrimination."Asked Aug. 19 by a reporter what he intended to do about the bias, Ban retracted the remarks. "No, I don't think there is discrimination against Israel at the United Nations," despite Israel raising this as an issue, he said.

Groups Granted Standing In Will Case

TORONTO — The Centre for Israel and Jewish Affairs, B'nai Brith Canada and the attorney general of New Brunswick will be allowed to give their opinion on a legal dispute over a New Brunswick's man estimated $250,000 estate that he left to a U.S. neo-Nazi group.

Robert McCorkill

Robert McCorkill, who died in 2004, left artifacts and investments to the National Alliance. His sister, Isabelle, filed an injunction last month to have his will quashed.

The two Jewish groups and the attorney general will join her when the matter goes to court next month.

Anita Bromberg, B'nai Brith's head of legal affairs, told *The CJN* it's important for her group to speak up, because the largely moribund National Alliance "can easily be revived and go on a recruitment drive.

"There's still a group out there, and it's full of racism and hatred. As much as people don't want to recognize it, the white supremacist agenda still has an attraction to many people."

CIJA's general counsel, Richard Marceau, said his organization is backing Isabelle McCorkill because "we would not want [any] money to breathe new life into an anti-Semitic, racist, white supremacist organization."

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Parents, schools struggle with day school fees

Cara Stern
Staff Reporter

Nava Hoffman got married two years ago. She doesn't have kids yet – though she expects to in the fairly near future – but she's already worrying about the cost of sending them to Jewish day school.

Jewish Education

"[Fees are] crazy now. It's going to be even crazier in five years," said the 28-year-old head of printing and production at Ketubah.com.

Tuition fees in Toronto – which range from about $12,000 a year for some preschool programs to more than $23,000 for high school – have consistently risen at rates much higher than the rate of inflation.

At most schools, tuition increased between three and five per cent from 2012 to 2013, while the latest inflation rate from the Bank of Canada (in June) was 1.2 per cent.

Many parents of children at Toronto's Jewish day schools say tuition is simply too high and represents a heavy burden, particularly for middle-class families.

"People aren't able to afford other things," said Mendel Janowski, a 33-year-old health-care consultant who has four children ranging from four months old to seven years old. His three oldest children are enrolled in Jewish day school.

"I'm not even talking about the luxuries of vacations and fully loaded cars. I'm talking about the basics."

Ed Segalowitz, executive director of the Centre for Jewish Education at UJA Federation of Greater Toronto, said he knows the situation is difficult for many parents.

Continued on page 12

Mendel and Shoshi Janowski and three of their four children

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There's no democracy without democrats in Egypt

A survey of commentary carried in major media outlets surrounding the Egyptian army's coup against Mohammed Morsi's Muslim Brotherhood-led government reveals a state of confusion about how to accurately describe what's transpiring in that country.

Some posited that because Morsi was democratically elected, a nascent democracy was being ruthlessly suppressed.

According to Reports

By PAUL MICHAELS

For instance, prominent public intellectual Ian Buruma, writing in the *Globe and Mail* (Aug. 13), argued that what Morsi and the Brotherhood were engaged in was an "illiberal democracy," which was preferable to a military-led "illiberal autocracy." This is confusing. The very term "illiberal democracy" sounds like a contradiction and is hardly different in kind from "illiberal autocracy" – a phrase that's as baffling as it is redundant. Still, in Buruma's view, "Mr. Morsi's autocratic inclinations may have damaged democracy; taking him out in a coup deals it a mortal blow."

Most, however, recognized that, while Morsi had indeed been elected president in a free and fair election in 2011 – the first in Egypt's history – he chose to rule not even as a quasi-democrat, that is, with inclusion, tolerance and openness, but rather as an outright autocrat.

The *Globe and Mail*'s Aug. 13 editorial (written just prior to the military crackdown) expressed this view: "Mr. Morsi... overreached while he was in power, and did not build a broad coalition; in particular, he failed to include a sufficient number of liberals and secularists in the process of drafting a new constitution. The result would likely have been a regime heavily dominated by Islamists – *hence, not a democracy*" (emphasis added).

Yet just a few days later, following the military overthrow of Morsi's government, the *Globe* apparently forgot what it noted previously, beginning its Aug. 15 editorial this way: "By shunning moderation in the name of brutality, the leaders of the coup that deposed the elected Islamist president Mohammed Morsi *have missed a chance to bring stability back to their country, and cast grave doubt on their ability to restore democracy*" (emphasis added). In fact, there was no stability and no democracy to return to.

Michael Bell, former Canadian ambassador to Egypt in the mid-1990s, argued in the *Globe* the following day that "Democracy means freely contested elections, bound by the rule of law, in which the winning side assumes power in an ongoing continuum, with governments changing according to popular will. But democracy cannot exist without democrats."

Bell's first sentence captures the necessary, but not sufficient, condition for democracy – free and fair elections – but his second sentence expresses the essence: there's no democracy without democrats. History has several examples of tyrants who came to power through a democratic process only to subvert democracy in pursuit of other aims. Millions of Egyptians, including so-called liberals, who were in the forefront of efforts to overthrow Hosni Mubarak in early 2011, later found themselves urging the military to overthrow the "democratically elected" Morsi, who was running the country into the ground economically and just about every other way. How ironic.

But the deeper, if uncomfortable, truth is that there's no institutional basis in Egyptian society – where, as the Aug. 13 *Globe* editorial notes, "74 per cent of Egyptians favour sharia as the official law of the land," – for genuine democracy to emerge. It's either autocracy of the military or autocracy of the Brotherhood, the two dominant forces in the country. That's not a prescription for a stable democratic future where, among numerous other problems, a massive youth bulge faces terribly bleak prospects for employment, housing and marriage.

Looking to the future, Bell concluded his article this way: "If Gen. [Abdel Fattah] el-Sissi can assure a return to relative normalcy on the street, re-establish [sic] effective government and dig his country out of its financial hole, he may have a chance. Equally (if not more) probable is a repeat of the Algerian experience: a decade of incredible bloodletting between the military and the Islamists."

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

SeeJN

CHESED WORKERS

Volunteers at the Tachlit centre in Jerusalem prepared food last week for needy families on Rosh Hashanah.

[Yonatan Sindel/Flash90 photo]

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Pray for the Middle East

It may well be true that the Egyptian military's brutal overthrow of the Muslim Brotherhood's short-lived regime was itself short-sighted.

Perhaps, as critics of the military insist, it would have been better to wait for the next elections and hope for the bloodless fall of the Brotherhood, – assuming the Brotherhood would have allowed fair elections. It's certainly true that the coup has deepened cynicism in the Arab world toward the democratic process and may well encourage Islamists to go underground and join terror groups.

Still, now that the battle has been joined, the reluctant but inevitable decision of the West must be to side with the Egyptian army, even as the West must try to restrain its excesses.

The aim of the Muslim Brotherhood is to impose a Sunni version of the Iranian regime on the Egyptian people. In the brief months of its reign, the Brotherhood fulfilled the worst fears of its detractors, dismantling the fragile democratic gains of the Arab Spring and moving steadily toward imposing a radical Islamist government. And while it did exercise a pragmatic restraint in relations with Israel, its vicious anti-Semitism, ideologically rooted in part in early 20th century European fascism, has remained undisturbed.

Jews are hardly the only target of the Brotherhood's hatred. In the aftermath of the Brotherhood's fall, supporters burned dozens of Coptic churches throughout Egypt. Under a Brotherhood regime, Egypt's Copts – 10 per cent of the nation – would have been fated, at best, to a marginal existence as second-class citizens. And the flight of Copts abroad would have intensified.

As we enter the season of the High Holidays, we are acutely aware of the suffering that's spreading throughout the Middle East. Atrocities in Syria, including apparent mass murder through poison gas, swelling refugee camps in Jordan, ongoing suicide bombings in Iraq and now wholesale killings in Egypt, have transformed the Middle East into one of the most wounded – and dangerous – regions on the planet.

So far, the growing chaos has largely passed over Israel. But together with the people of Israel, we watch with growing anxiety as the chaos impinges on Israel's borders. How long, Israelis wonder, before their own fragile stability – repeatedly interrupted by war in the last decade – is threatened? Just this month, a missile was fired at Eilat and last week missles were launched into Northern Israel from Lebanon.

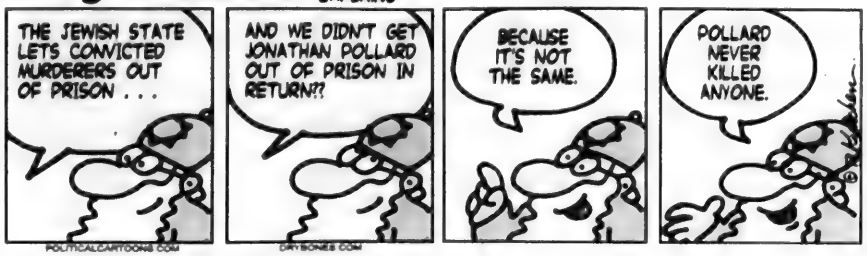
How should Jews respond to the growing humanitarian crisis in the Middle East? To start, we should banish from our discourse casually cruel remarks such as, "Let them kill each other." Our tradition forbids us to rejoice at the troubles of our enemies. When the angels celebrated the drowning of Pharaoh's forces in the sea, the midrash tells us, God rebuked them, reminding them that the Egyptians, too, were His children.

We're proud of the Israeli doctors and nurses who have been quietly treating wounded Syrian civilians – and rebel soldiers – in Galilee hospitals.

In that spirit, we call on synagogues of all denominations to offer, along with prayers for the safety of Israel, prayers for the peace of Israel's neighbours. There should be no contradiction between a tough-minded political realism that chooses, say, Egypt's generals over the Muslim Brotherhood, and a generosity of spirit that includes the Arab world in our prayers. Especially in this season of Divine judgment, our thoughts must be worthy and our prayers expansive.

Yossi Klein Halevi

Dry Bones — SOLOMON EXPLAINS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Shul should stay open

When I heard that Shomer Israel Congregation is being closed down by the Toronto District School Board ("Toronto school board evicts shul just before High Holidays," *CJN*, Aug. 22), I cried. I have prayed there for 30 years on many Friday nights, having grown up nearby.

It's nice that the TDSB has allowed the shul to stay there for 50 years. They should let it stay there for another 100 years!

The board won't even let the shul stay with the High Holidays just around the corner?

I'd like to commend Councillor James Pasternak for his help and efforts. God bless you. Other politicians such as school trustee Howard Kaplan, and especially fellow Jews, need to help, not find ways of closing a shul down.

Many seniors who cannot walk elsewhere will be deprived of any High Holiday and Shabbat services if the shul is closed.

Every Jew in Toronto who cares should do everything possible to allow and help this special shul stay where it is.

Rabbi Yirmi Cohen
Toronto

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Why no new leads?

Regarding the investigation into the terrible murders of Canadians Rochelle Wise and David Pichosky Jan. 10 in Hallandale Beach, Fla. ("Camp honours slain co-founder Rochelle Wise," *cjnews.com*, July 10), the fact there are no new leads boggles the mind. This couple was targeted, that's obvious. Alarm bells should be ringing when you consider the ring this lady had on. My question is this: did this couple ever cross paths with the perpetrators of this crime?

No gun was used – at least that's what the police say – so it was murder by stealth. Was the lady on a video circulated by police – who was pictured passing by the house, yet never found – really a woman? New eyes are needed in this ongoing murder investigation.

Denis Bond
Hamilton, Ont.

• • •

Lodge should remain obscure

The Hebrew Order of David Lodge (HoD), as the article ("Obscure men's lodge making impact in city" *CJN*, Aug. 15) points out, does "good works" within the Jewish community, and also within the non-Jewish community in South Africa, where it has, on many occasions, assisted in raising funds for disadvantaged residents of several townships.

It's of interest to note, however, that the lodge doesn't accept Jewish members who are married to a non-Jewish spouse. This prohibition refers, of course, only to men, as the lodge also doesn't admit women.

When one considers that Moses married a Kushite, and that Abraham, being the first Jew, could not possibly have had a Jewish wife, and that Boaz married Ruth before her conversion, it becomes apparent that a Jewish lodge that, by its own rules, would not admit Moses, Abraham or Boaz is, perhaps, a little too exclusive.

Given these discriminatory rules, perhaps it's just as well the lodge is obscure.

Linden Rees
Thornhill, Ont.

• • •

Columnist too jingoistic

My wife and I have this little joke: when we hear demented jingoism, we say, "It's the Cubans in Miami!" Those Cubans left Cuba many years ago, but their thinking and political agitation is stuck in the old days, to the detriment of all.

A small but very nasty segment of your readership exemplifies what might have been an acceptable fringe within Zionist opinion a few decades ago.

Paul Michaels' column caters to that group with his exaggerated jingoism, "my country, right or wrong."

His latest column ("Palestinians negative impact on peace process being ignored," *CJN*, Aug. 22) defends the never-ending, high-handed tactics that Israel's government and the settlers express in the Palestinian West Bank.

Moreover, and unlike the entire rest of the thoughtful universe, he can't bear to see Prime Minister Benjamin Netanyahu's government take any criticism for their renewal of building in Palestinian areas at the start of peace talks.

I favour coverage of a broad spectrum of opinion and am committed to the Zionist dream, but I draw the line when your columnist spouts jingoistic nonsense week after week. Please stop publishing Paul Michaels.

Ben Barkow
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

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Europe's double standard on Israel is puzzling

Dore Gold
JNS.org

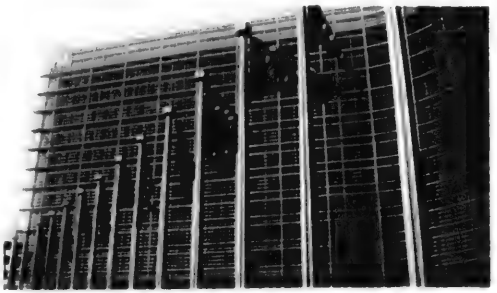
On Israel's popular morning radio station, Reshet Bet, broadcaster Aryeh Golan recently interviewed Deputy Foreign Minister Zeev Elkin about the latest demands by the European Union (EU) that its research and development grants not be applied to territories beyond the 1967 lines.

Since mid-July, there have been reports of new EU guidelines that are expected to go into effect on Jan. 1, 2014, and are to apply to grants, prizes, and other financial instruments to Israeli bodies. Reflecting some of the growing rage in Israel at the latest EU initiative, Golan asked Elkin whether Israel could find alternative economic partnerships in India and China. Apparently, the idea of turning away from Europe to new Asian partners has been raised in certain governmental circles as well.

True, this was not a proposal for a European boycott of Israel, though the headlines in the Israeli press gave readers that impression. Part of the concern in Israel is where this new policy will lead. For example, the EU guidelines could become the basis for formulating a territorial clause in future Israeli-EU agreements that would be used to force Israel to accept that any territories beyond the pre-1967 line are not part of Israel, including eastern Jerusalem and the Old City.

The EU went ahead and issued this new policy just as Israel was making tough concessions, including the release of convicted Palestinian prisoners, to set the stage for new peace talks. Both the substance and the timing of what the Europeans were doing drew bitter criticism across much of the Israeli political spectrum, and the move is likely to have a long-term impact on Israeli-European relations.

For specialists in European trade policy, the new trend in Israeli-European relations is particularly outrageous because it's built on the establishment of a clear double standard. Take EU policy on Morocco. In 2005, the EU and Morocco signed an international agreement allowing European fishermen to operate in Moroccan waters. Did the agreement apply to the territorial waters of Western Sahara, which is claimed by Morocco, but not recognized as Moroccan territory by the international community, including the states of the EU? In 1975, the International Court of Justice in The Hague determined that Morocco did not have sovereignty over Western Sahara.



EU flags fly in front of the European Commission building in Brussels. *[Wikimedia Commons photo]*

Yet, in the EU-Moroccan fishing agreement, there is a provision allowing European fishermen to operate in the waters of Western Sahara. Fishing is a lucrative business. Morocco stands to gain at least 40 million euros in annual fishing fees. All funds derived from European fishermen have been going to Morocco.

Hans Correll, the former legal adviser to the UN, attacked EU officials for allowing such an agreement. What makes the Moroccan case glaring is the fact that the latest EU guidelines on Israel explicitly state that "their aim is to ensure respect of EU positions and commitments in conformity with international law on the non-recognition by the EU of Israel's sovereignty over the territories occupied by Israel since June 1967."

But in the case of Morocco, the EU is not applying this standard, but is going ahead with an agreement, regardless of how it views the question of sovereignty in Western Sahara. And while the EU strenuously objects to supporting any Israeli presence in the West Bank, because of its legal status, it nonetheless allows European citizens to purchase beachfront vacation homes in the territory of Northern Cyprus, which was occupied by Turkey in 1974. No punitive measures have been contemplated against Turkey, because of the ongoing conflict over the future status of this disputed territory. Europe supports a resolution of the Cyprus problem, without using the same economic levers of power it is employing in the Israeli case.

Looking at how the EU treats other territorial disputes, Israel has good reasons to be enraged with EU policy. Nevertheless, it will have to use its creative energies to bridge the gap with Europe and put its relations on a stronger footing.

Israel does have something to work with. An adviser to German Chancellor Angela Merkel told the *Jerusalem Post* last month that European co-operation with Israel in research and development in the EU's Horizon 2020 program is a European interest and not just an Israeli interest.

The background to the EU's program with Israel is the need for Europe to improve its global competitiveness and increase jobs and economic growth on the continent after years of sluggish growth. The Horizon 2020 program is not a European handout to Israel, but a joint initiative by which Israel puts up funds by itself and receives 1.6 euros for joint research and development for every euro it puts in.

Because of its scientific prowess, Israel is the only non-European country to have been invited to take part in this program. The Europeans knew what they were doing by inviting Israel, which is no longer viewed as a country known only for its Jaffa oranges, as it was in the 1950s. Clearly, both sides benefit from this co-operation and both have much to lose by its politicization by EU bureaucrats in Brussels.

So what were the Europeans thinking when they got Israel involved in the first place? Economists have long recognized that knowledge-based industries are the fastest-growing portion of the global economy and serve as engines for economic growth. These are precisely the technological fields in which Israel leads and which Europe needs.

In their book *Start-Up Nation*, Dan Senor and Saul Singer quote an American high-tech executive who admits that for companies such as Google, Microsoft and Intel, "the best-kept secret is that we all live and die by the work of our Israeli teams."

Why should Europe jeopardize its cooperation with Israel, which has served as such an important partner for the U.S. companies? To go down the path of limiting its scientific co-operation with Israel seems to be, ultimately, a self-defeating policy for Europe itself.

Then there is the issue of Israel's offshore gas fields. Europe presently imports most of its gas from Russia and from North Africa. David Wurmser used to serve as a Middle East expert for the U.S. vice-president's office and later advised Noble Energy, which is involved in Israeli gas exploration. He points out in a paper for the Jerusalem Center for Public Affairs that there are today five existing or planned pipelines connecting Europe with the gas of North Africa. Four of the pipelines come through Algeria, which is facing growing threats from Al Qaeda affiliates. Elsewhere in the Middle East, as in Sinai, they have shown their readiness to sabotage such pipelines. Having another source of gas from Israel could be critical for Europe if some of its current energy sources do not come available.

Wurmser concludes that Israel should make Asia its preferred export destination and not Europe. This is a decision Israel will have to make as it influences how it builds its energy infrastructure. If Europe begins to present itself as an unreliable trading partner, there will be many more Israeli voices who adopt the idea of making Asia into Israel's preferred market for its gas exports.

Israel and the EU need to get past this problematic period in their relationship. A great deal is at stake for both sides. It should not be overlooked that a revival of bilateral ties between Europe and Israel will require rebuilding the goodwill that has existed between both parties in the past, but has been damaged by the recent tensions between them.

Dore Gold is a former Israeli ambassador to the United Nations and the current president of the Jerusalem Center for Public Affairs. This column was by first published by Israel Hayom.

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What we've got that robots don't

Jean M. Gerber

in Vancouver

Ah, summer: it's not just about sunburns, mosquito bites and barbecues. It's time for blockbuster movies!

Recently, a slow afternoon found me looking for a matinee blockbuster and there it was, a robot movie called *Pacific Rim*. It promised a good look at the destruction of cities around the Pacific Ocean (you can see why a Vancouverite would worry about that).

I have to admit: I love robots. Ever since Isaac Asimov created his universe, where robots were a staple, they've had a fascination for me. Not the mechanical aspect, but rather the concept that robots could be created that would not only serve humankind, but that would be *better* than humans. Asimov's robots cannot harm a human being, nor allow one to come to harm. Essentially, they embody the best we could be as fleshly creatures.

The most poignant of the robots has to be the android Data from the Star Trek series. He so wants to experience what humans feel, yet his creator made sure he was devoid of the ability to feel emotion. Data can't love or hate, be sad or exuberant.

(Popular culture over the years has grown impervious to the original robot concept of guardians that would never be able to harm humans – sadly, making them more human.)

There is, however, one drawback to being a robot, however angelic. It's not their lack of emotions. The saddest thing about robots is that they have no choice in what they do. They have no free will.

This lack of free will truly marks off the robot from the human. In *Pacific Rim*, the robots can't move without human pilots to guide them. They may be alarming giants, especially in 3D, but they're essentially no more dangerous on their own than a lawnmower.

Why am I going on about summer movies and robots?

During these summer shabbatot, we find ourselves deep into Dvarim. I maintain that one thread running through this book is the danger free will poses to the existence of the People of Israel. Set free from the stiff leadership of Moses, the Israelites run amok. In their new land, they take up with the nations around them, worship idols, forget the God that saved them, and in short, behave just like people do.

Dvarim's sermon is delivered by a weary Moses. He's old and tired, and has seen the Israelites rebel one time too many. He's a scold.

Yes, Dvarim provides us with much of our foundational theology: sections of the Haggadah for Pesach, the *Shema*, tfillin, mezuzah, and *Birkat Hamazon*. But there are too many admonitions, too many reminders of how stiff-necked the Israelites are.

All in all, it's a dreary, long, sometimes boring and repetitive account, not just of the redemption from Egypt but, more often, a finger-shaking that never seems to end and let people get on with kiddush.

Worse, the underlying motif is that every bad thing that happens and will happen to the Jewish People is their fault. Their wilful disobedience – their free will – leads to tragedy, time after time.

Our wilful behaviour may be our worst enemy, but surely historical, rather than theological reasons, lay behind the destruction of the First Temple and the exile. Yet Dvarim is relentless.

So where to turn for comfort? Wisely, the rabbis chose Haftarot as the answer.

The prophet Isaiah speaks to a people exiled and disoriented after a terrible holocaust, adrift in a strange world whose victory over Israel could spell the end of the people.

Not so, is the prophet's message. You still exist and count. You will go home again. You are not forgotten. Despite the historical imperative that led to the destruction of the First Temple and Jerusalem, things will turn around.

Unlike some other theologies, Judaism doesn't believe in fate. "It's God's will" is not, or should not, be an answer to why good people suffer, or why the wicked thrive. If fate were to blame, then nothing could be remedied.

The prophet comforts Israel: You have the freedom of your own will to repent and go home again. Your hope is not dried up. God remembers. God has the will to forgive and redeem.

Yes, here's something else that we humans have that robots will never know: hope.

We have no choice but to get ready

Norma Baumel Joseph

in Montreal

It's August, still summer, but everyone acts as if it's fall already. I hate it. Please let summer last. Don't cut it short. But no, as soon as August arrives back-to-school fliers appear and people start talking about the High Holidays!

Oy! I'm not ready!

I fully understand the need to get ready, especially for something as momentous as the holidays, but I refuse to cut my summer short. We have so little summer here in Canada. August is an important element of time for relaxing, for soaking up that last bit of sun and carefree time of year. Daylight lasts long enough to make evening plans and not feel as though you have to run home before it's dark. Life is lighter, or so it seems. So why cut it all short?

Especially this year, we're faced with a shortened summer as those High Holidays come so soon – right after Labour Day. No time to slowly get used to the fall schedule. Rosh Hashanah leaps into our laps. So many friends are talking of starting to cook now! There's something wrong with this picture.

In general, the holidays cause many problems in the working world. Taking days off from work or school repeatedly is difficult, to say the least. Doing so at the beginning of the school term is problematic. Additionally, three-day holidays – stringing together Thursday, Friday and Shabbat – becomes a challenge to the most innovative parents and community.

Nonetheless, I must get ready.

I won't give up my August. I won't lose my summer. I desperately need the summer's breeze and calm before the frenetic fall. Even thinking of the fall raises my blood pressure. So I cling to August and refuse to cook for Rosh Hashanah yet.

It will be a last-minute thing for me. I can't help it. When the last week comes, I'll call people to invite them, and I'll be a wreck.

But I'll start thinking of ways to make the holiday season better. What's the best part of the holiday? Where are the good memories?

For so many of us, the positive aspects of these days centre on family and friends. Synagogue services might be too long, but they do get us together. The networking and rekindling of old friendships is a giant plus. Working that angle helps make the season come alive. With all the meals to prepare, inviting these new/old friends and family to eat together is a worthwhile element of renewal. Spending time together, telling stories, making new memories – that's what it's all about for so many of us.

This is one of the ways we build community. Seeing the synagogue full is heart-warming. There's pride in that communal fullness. Afterward, eating together further redeems the long service. Not only is it good to finally eat, but the togetherness adds to the fullness, to the redemptive notion. We did it. We survived another rabbi's speech. We're here and we're together. We made it through another season of holidays, holding on to our Jewishness while complaining all the way. That social bonding is integral to our continuity and pride.

Of course, there's another aspect to this season. We must individually renew the bond of our personhood and Jewishness. This is much harder. Who we are and what we are also deserves regeneration. Getting ready for this aspect of the holidays takes more time, more intensive planning, and few of us truly prepare for it.

Maybe that's why services are so long. We wait until we're in the moment of prayer to get going. And the going is tough. I'm seldom ready for it. Facing up to who I am and what I've done in the past year requires a level of introspection and honesty that I shy away from. It's not just that I want summer to last. I want release from difficulties and responsibilities. Of course, there's no such choice.

The High Holidays give us a chance to face up to who we are and gives us the chance to renew our lives. That's true freedom. That's self-determination.

We just have to get ready.

UJA campaign off to record start

Carolyn Blackman
Staff Reporter

Toronto's 2014 UJA campaign has so far raised a record amount of more than $27 million, the drive's chairs said at the Aug. 19 official launch.

Stephen Diamond and Lisa Draper were speaking to the almost 1,200 people who attended the annual launch, held this year at the Hilton Harbour Castle.

Howie Mandel on stage

The evening featured Toronto native Howie Mandel, a comedian, actor, author and game show host, and a performance by the IDF Musical Band.

Steven Shulman, UJA's campaign director and counsel, noted in an e-mail interview that the amount raised to date exceeds the $25 million that had already been collected at the launch of last year's campaign.

"That's a testament to great momentum and the hard work of our leadership, as last year's campaign start was very strong."

In recent years, UJA hasn't set a goal for its campaigns, but last year's drive raised $57.8 million, plus an additional several million dollars in supplemental gifts augmenting the core campaign, Shulman said.

"We seek to exceed the total for last year's excellent campaign in order to meet the needs of a growing community, keep pace with inflation and facilitate new dynamic initiatives here in Toronto, Israel and around the world," he added.

He said more donors have made their gifts at an early date this year, providing UJA volunteers an opportunity to meet with more new potential donors over the coming months.

"Donors have [continued] to respond, because they understand that the UJA annual campaign makes this community strong. [This includes] our social service agencies, day and supplementary schools, Birthright and March of the Living, programs at JCCs, our partnership with and impact on Israel, political advocacy and so much more," Shulman said.

"Through more than 100 partner agencies here, in Israel and around the world, UJA unifies the community, strengthens Canadian society and contributes to a better city and country for all. The message of one gift making that impact, together with tens of thousands of others here in the GTA, is resonating," he said.

Diamond said UJA, now in its 96th year, is a charity of many faces. "One face or one slogan cannot do it justice. You are [all faces]. Every gift is significant."

Referring to the videos shown throughout the evening that highlighted people who were helped by UJA, Lori Rosenthal, chair of UJA women's philanthropy, said that an integral part of the campaign is "putting a face on the people we help and the people we care about. Each person UJA touches has a story."

After a rousing performance by the IDF musical band that had shinshinim, participants in UJA Federation of Greater Toronto's Israeli emissary program, singing and dancing in the aisle, a video featured clips of Mandel's career, including his six-season stint on TV's *St. Elsewhere*, a number of appearances on the *Tonight Show*, an interview with George Stroumboulopoulos, and clips from game shows *Deal or No Deal* and *America's Got Talent*.

Referring to his role as a judge on *America's Got Talent*, Mandel praised the IDF Musical Band and told the performers, "You're going to Jerusalem."

In typical Mandel style, he talked about a recent physical check-up he had and asked if there was a doctor in the house. "With this many Jews here, who isn't a doctor?"

Talking about the prostate exam that was part of his physical, he singled out one doctor in the audience and asked him about the most unusual item he has found during such an exam. After a little bit of prodding, the doctor laughed and told him it was a lipstick.

Mandel then wondered why in such a high-tech world, the prostate exam is so low tech.

He also said that on a recent trip to Israel, he attended a bar mitzvah on Masada, but was asked to leave because he hadn't been invited. "I was crashing."

Talking seriously at the end, however, he spoke about his Jewish upbringing and said that he's proud of his three children for creating Jewish households.

He called UJA's work "amazing" and said that it touches many lives. "You tell me you're honoured to have me, but I am the one who is honoured. You don't know how much this makes my life, my year."

The campaign launch chairs were Yetta Bregman and Darren Sukonick.

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Swastikas painted on cars in Thornhill

Paul Lungen
Staff Reporter

Police are appealing for witnesses who may have information about anti-Semitic vandalism that targeted four cars in Thornhill last week.

Residents of Beverley Glen Boulevard and Mountbatten Road, which run west of Bathurst, north of Centre Street, found three swastikas and male genitalia painted on cars in the neighbourhood.

The incident came only a few weeks after vandals carved a large swastika into the green on the 14th hole at the Richmond Hill Golf Club. And in June, a family near Baycrest found swastikas painted inside and outside their garage, along with the threat, "Watch your children." An adult and two youths were arrested in connection to the vandalism.

Police have made no arrests in the Beverley Glen incident. The criminal investigations branch, in co-operation with the York Regional Police's (YRP) hate crimes unit, are investigating, said YRP spokesperson Const. Andy Pattenden.

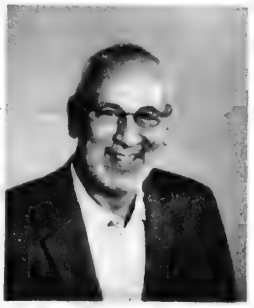
"This is a repulsive act of anti-Semitism that cannot go unpunished. We will remain in close contact with local law enforcement until this matter is resolved," said David Spiro, Greater Toronto co-chair of the Centre for Israel and Jewish Affairs (CIJA).

"We are confident the York Regional Police will do their utmost to apprehend the perpetrators of this crime and charge them appropriately," added Joel Reitman, CIJA's Greater Toronto co-chair.

B'nai Brith Canada called on residents with any information to report it to police.

"These incidents are just the latest of what appears to be an upsurge in hate-based vandalism that we have documented over the past few weeks," said Frank Dimant, B'nai Brith's CEO.

"Nine years ago, numerous homes in Thornhill were defaced with swastikas and other messages of hate. Those hate crimes have not been solved to this day and no perpetrators identified. With the help of the public, this does not have to be the case in this latest series of incidents."



Peter Shurman

Conservative MPP Peter Shurman called the Beverley Glen incident "just a reflection of what must now be termed an unwelcome and nasty trend within our community. Not only can we see tangible proof that racism remains a fact of life within our midst, but also an unacceptable, yet ever-present, aspect of our daily life.

"What is more sinister is that this is occurring right here in multicultural Thornhill and the GTA. In the last six months alone, the GTA has recorded numerous cases of anti-Semitic vandalism and it seems to me that the perpetrators have become more emboldened of late.

"As the MPP for Thornhill and as a target of anti-Semitism myself, I strongly urge the York Regional Police to be unrelenting and vigilant in seeking out the perpetrator of these heinous acts and to treat these incidents for exactly what they are, hate crimes," Shurman said.

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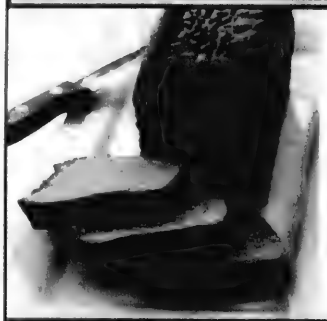

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Federation allocates $10M to tuition subsidies

Continued from page 3

"Many parents are struggling to be able to pay the tuition fees," he said. "It's a lot of money out of a family's income, especially if you have two or three kids."

He said that in 2012, 10,600 kids were enrolled at Jewish day schools in Toronto, or 31 per cent of the total Jewish student population. Of the 8,800 students at schools affiliated with the federation, about 25 per cent received subsidies.

Education

Tuition fees in Toronto vary depending on the school, but the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, the city's Jewish community high school, costs $23,400 per student for the upcoming year, not including expenses such as books.

Elementary school fees are significantly lower, ranging from $11,975 for full-day junior kindergarten at the Toronto Heschel School to $16,975 at the same school for grades 4 to 8.

Tuition at the Reform-affiliated Leo Baeck Day School for the upcoming school year is $13,900. Head of the school, Eric Petersiel, said the biggest factor in tuition fees is staff salaries, which he said rise at a rate higher than inflation.

"Unfortunately the bottom line is that it affects everyone," he said.

The best way to combat increasing fees is by increasing the number of students at a school, which offsets fixed costs with higher revenues. Having a combined 12 per cent enrolment bump – from 815 to 920 students – at its north and south campuses has allowed Leo Baeck to keep its tuition increase under three per cent.

"We project for the next number of years that we'll be in a strong financial position and we'll be able to keep the increase under three per cent for a number of years," he added.

Parents who are struggling to pay tuition fees can qualify for subsidies.

UJA Federation allocates $10 million each year to assist those families, and some schools engage in additional fundraising in order to help those who find it hard to pay. However, parents and educators alike acknowledge that the middle class is sometimes caught in a quandary: families may not earn enough to pay tuition easily, but they earn too much to qualify for subsidies.

Petersiel said his school addressed this concern last year with its AlephBaeck pilot program, in which middle-class families can apply for a grant of up to $5,000 per student if they commit to spending three years at the school. He said if the program, which is being funded by a one-time gift from an anonymous donor, proves successful, he hopes to expand it to help more middle-class families.

Segalowitz said that although it's hard to define who exactly qualifies as middle class, "every family who is sincere about wanting to send their kids to Jewish day school should go to the school and tell them, 'This is the financial situation.'"

Above, the Toronto Heschel School and below right, Leo Baeck Day School's north campus

[Google Maps photos]

A sampling of tuition fees at Toronto private schools for 2013-2014

LB leo baeck **$13,900**	Associated Hebrew Schools of Toronto **$14,100** to **$14,800**	The Toronto Heschel School בית הספר על שם השל **$11,975** to **$16,975**
CHAT Community Hebrew Academy of Toronto **$23,400**	Havergal **$27,470** Secular private school	 **$29,150** Secular private school

If tuition is indeed beyond the family's means, they would be welcome to apply for a subsidy, he said.

David, a 46-year-old publisher with three kids, one in Jewish day school, who has received subsidies and spoke on condition of anonymity, said there are several problems with the subsidy system.

He said one issue is that in the years he received subsidies, he wasn't able to put away money for retirement.

"The community would say, 'How come we're giving you a $5,000 subsidy but then you went out and bought a $5,000 RRSP?'" he said. "Every year you take subsidies is one less that you can put aside for retirement."

Segalowitz said he couldn't comment on individual cases or whether RRSP contributions would definitively disqualify an applicant from receiving a subsidy.

He recognizes that there are concerns about the application process, including the fact it requires applicants to give a detailed account of their income and expenses, but "to be fair to families that are paying, there needs to be some kind of process to be sure that people are being fairly treated."

Application forms that require personal information are typical for any loan or grant, he added.

Segalowitz said the federation held a tuition summit earlier this year to discuss ways to alleviate the financial burden associated with Jewish day school, including examining how schools in the United States help families afford fees that are often higher than those in Toronto.

"The issues are different, but what we've learned is it's possible to look at a number of different kinds of programs to see if it's possible to have incentives or supports for families," he said.

In the meantime, young parents such as Hoffman say they'll face the "daunting" task of trying to start a family while planning for the future.

Others, meanwhile, choose to forgo day school, including David, who decided to move his children out of the system for high school.

"If tomorrow I win the lottery, I would put my kid in CHAR [TanenbaumCHAT's Richmond Hill campus], but I'd have to win such an astronomical amount of money," he said.

"I know the quality is great, but let's step back. That's until Grade 12. I still need to put money aside for after that."

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Group wants Russian anti-gay law repealed

CJN Staff

MONTREAL — Legal restrictions on homosexuals in Russia were denounced by Ga'ava, a Montreal Jewish LGBTQ group, during Montreal's annual gay pride parade on Aug. 18.

"The Jewish community of Quebec is largely composed of the descendants of Jews who were forced to flee Nazi and Soviet anti-Semitism in Europe and Russia. Today, it is LGBTQ people who are targeted by a hateful and homophobic law of the Russian government," Ga'ava vice-president Justin Margolis said in a statement.

The new Russian law does not respect human rights or the humanist vision of Pierre de Coubertin, founder of the modern Olympics, Margolis said, referring to Russia's hosting of the Winter Olympics in Sochi next year.

Ga'ava said its participation in the downtown parade was solidarity with the LGBTQ community in Russia, and it called for the Russian government to repeal its ban on gay activism.

About 60 people marched along René Lévesque Boulevard with the contingent from Ga'ava (Hebrew for pride), wearing distinctive t-shirts featuring a Star of David on the rainbow flag symbolic of the LGBT community.

Ga'ava had invited any friend of the organization to join them.

Its participation was supported by the Centre for Israel and Jewish Affairs (CIJA), which also denounced the Russian legislation as homophobic and called for its repeal.

CIJA lends support

"Throughout history, Jews have often known persecution because of their origin and for being different," CIJA said in a statement. "This historic memory instills in Jews a constant vigilance against any form of discrimination."

Members of Temple Emanu-El-Beth Sholom officially took part, carrying the congregation's banner. CIJA Quebec vice-president Luciano del Negro also walked with the Ga'ava contingent.

About 60 people joined the Ga'ava contingent in Montreal's annual LGBT parade.

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Liberal MLA denounces proposed law

Continued from page 1

The two other major parties have been muted in their response. Liberal leader Philippe Couillard said his party won't support any law that divides Quebecers, while CAQ leader François Legault has reserved any direct comment until the government states its intentions.

Liberal Lawrence Bergman, the sole Jewish member of the National Assembly, told *The CJN:* "This is a big smokescreen for the government's failure to manage the economy, which should be its priority but obviously is not.

"Something as important as values should not be leaked as a trail balloon. It's irresponsible to act in this manner."

Bergman is waiting until the government issues a text before commenting more specifically.

Last spring, Drainville said the government would introduce legislation for a values charter this fall and that he hoped it would engender a thoughtful public debate on the accommodation of religious minorities. He has maintained that this issue has never been resolved, despite a government commission that made its final report in 2008.

A key plank in the PQ's election platform in the campaign leading up to last September's election, the charter would affirm the neutrality of the state, the secular character of the public institutions, and the equality of men and women.

Rabbi Poupko said the government is trying to come up with a "nonsensical solution to a non-existent problem.

"The one question the PQ cannot coherently answer is: what problem is it trying to solve? There is no evidence that people are confused by civil servants' personal religiosity. What matters is their attitude and behaviour toward the public, that they treat everyone the same," he said.

"The government seems to believe that Quebecers are not intelligent enough to distinguish between an employee's role and their private beliefs. I don't think that's true."

If there is intolerance because of visible signs of minority religions in Quebec, said Rabbi Poupko, the government should be getting at the root of the problem by advocating tolerance of diversity.

"If there are those who want Quebec to look like it did in 1955, who are xenophobic, then the government should not be acquiescing to these nativist instincts," he said.

A poll commissioned by the government in March indicated a majority of Quebecers do not want public workers wearing religious symbols.

Rabbi Poupko said CIJA is "heartened that this trial balloon has been greeted with widespread scorn and derision" within the media, as well as by constitutional experts and Charles Taylor, co-chair of the Bouchard-Taylor commission on reasonable accommodation, whose recommendations did not go anywhere near as far as what seems will be proposed by the government.

On Aug. 19, a delegation of CIJA and Federation CJA leaders met with Drainville. CIJA Quebec chair Eric Maldoff told the minister, "While the Jewish community supports the principle of state neutrality in religious matters, banning religious symbols from the public and para-public sectors goes too far."

Lionel Perez, interim mayor of the Côte des Neiges-Notre Dame de Grâce borough, said he would present a motion to Montreal city council on Aug. 26 recognizing the city's cultural diversity.

Perez, an Orthodox Jew who wears a kippah, wants Montreal to urge the PQ government to define secularism in an "inclusive and open" manner.

"We need a secularism that reflects Quebec's new pluralistic demographics… This is a reality we can't ignore."

In an Aug. 22 op-ed article in *Le Devoir*, Perez criticized any restrictions on religious wear as "rigid and selective."

He wrote that no one should be forced to choose between being elected to office and wearing a religious symbol while fulfilling that role. (The reported details do not refer to politicians.)

While not opposed to the adoption of a secularism charter, Perez believes that the "goal of an inclusive secularism is aiming to build a genuinely plural public space, to build a society that avoids marginalizing or trapping our citizens in a single mold, depriving them of the right to their moral or religious choice."

Other politicians have weighed in on the controversy.

Mount Royal MP Irwin Cotler, the federal Liberal human rights critic, said the charter of values reportedly being contemplated would "make a mockery of the free and open society that many of Quebec's nationalist leaders have been promoting for decades," he said citing former PQ premiers René Lévesque and Lucien Bouchard, among others.

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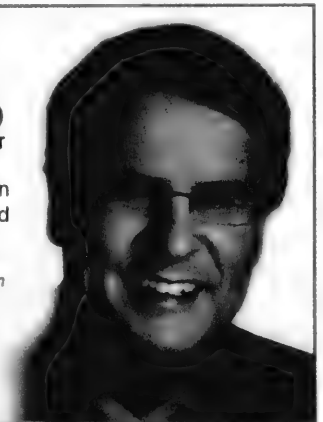
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WHERE IT ALL MATTERS

Reform shul allows interfaith marriages

Diane Koven
Ottawa Correspondent

OTTAWA — At Temple Israel, Ottawa's only Reform congregation, the times, they are a'changing.

In addition to performing same-sex marriages and permitting interfaith burials, Rabbi Steven Garten is now performing interfaith weddings at the synagogue.

The first such wedding, which took place in April, just happened to be that of the daughter and son-in-law of congregational president, Lorne Rachlis, and his wife, Louise.

The decision, however, was a long time coming, as Rabbi Garten had already performed interfaith marriages at venues other than the temple

"Three years ago, I gave a sermon on Rosh Hashanah saying it was time to take our heads out of the sand, that we had all tried our best to preserve the Jewish people by not participating in intermarriage. The statistics indicated that it was not working for non-Orthodox. In fact, intermarriage rates were increasing," said Rabbi Garten.

He said that he felt that although the stated aim of the temple is to be welcoming and inclusive, the message that was really being sent was "we are happy you are getting married, but we want nothing to do with you before you are married and then we will charge you an arm and a leg to join the synagogue after you marry elsewhere... nobody could figure out where all our young people were!"

Dan Harvey and Diana Rachlis under the chupah, with Rabbi Steven Garten in the middle ***[Robin Chernick Photography]***

Many congregants agreed that change was necessary. The process of making a formal decision began with a task force being struck. Next, a number of focus groups were organized to give temple members an opportunity to voice their opinions.

"There was an overwhelming sense that this is something the congregation should do, but not an overwhelming agreement about how to do it," Rabbi Garten said.

He noted that couples must take classes on Jewish life, theology and practice before they get married.

A few members have left the temple over the new policy, but, according to Rabbi Garten, they weren't opposed to him officiating at interfaith nuptials. Rather, they felt the synagogue should be preserved as a sacred space and those marriages should take place elsewhere.

Rachlis said one-third of the shul's nearly 400 member families are interfaith couples, so the matter is of utmost importance.

The children of those families are more likely to be raised Jewish if the parents were married at the temple and welcomed into temple life, he said.

An important consideration in making the decision to perform interfaith marriages at the synagogue is to allow the children of members to remain in their familiar faith community and to celebrate their important day in a place of importance to their family, Rachlis said.

His daughter, Diana Rachlis, the first bride to be married to a non-Jewish partner under the chupah at Temple Israel, expressed these exact sentiments.

"I grew up here, had my bat mitzvah here. My whole family is tied to the temple, and I have warm and happy memories of temple," she said.

She said her husband, Dan Harvey, was very happy to be married there as well. He has been attending classes and enjoys learning about Judaism and its traditions. He is thinking very seriously about converting and will, in the meantime, enjoy participating in temple services and activities.

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God knows nobody's perfect

From the Bimah

Rabbi Catharine Clark

Women face towering expectations to be perfect at everything, a point made by Barnard College president Debora Spar in promoting her new book, *Wonder Women: Sex, Power and the Quest for Perfection.* In homemaking, beauty, marriage, motherhood and work, we have high standards to meet, standards more suitable to Wonder Woman than to us mere mortals.

Wonder Woman is not Jewish, but those of us who are Jewish and subject to these unreasonable expectations are very aware that Rosh Hashanah starts next week. We feel pressure to celebrate the New Year by serving delicious home-cooked food on the most fashionable china, in sparkling clean homes. At Rosh Hashanah lunch, our hair, makeup and manicures must be salon fresh, and our outfits perfectly co-ordinated and in the latest style. Our husbands should be happy and our children well-behaved. Oh, and everything must be sufficiently under control at work that we can be absent from the office for two days in a row.

Because we are Jewish, there is one more sphere in which to strive for perfection, the spiritual sphere. The High Holidays are a time of *cheshbon nefesh*, an accounting of the soul. Just as our physical house must be in perfect order, so too must our spiritual house. We should sincerely apologize to our in-laws and completely forgive our parents. The goal is to mend every relationship and soothe all hurts.

Oy vey. Wonder Woman is a cartoon, and thankfully God knows it. Much of the liturgy for the High Holidays pictures God in a courtroom through which each of us will pass as God determines our fate for the year. *Din*, judgment, will be one of the qualities God will exercise in reaching a decision. But it is not the only quality. *Rachamim*, mercy, is the other. God does not expect perfection in any area of life, let alone in all of them.

We should not expect it either. We should not expect it of ourselves or each other, and we should demand that others do not expect it of us. Spar is right when she advises us to make our own choices about what is important. We need to strive to meet certain standards, but not *all* standards.

Din is not the only lens through which we should view ourselves. By exercising our own *rachamim*, we can decide which spheres matter most to us. We can decide that motherhood is where our skills are best put to use, or that work is where our passion lies, or that repairing our relationships with friends, family and God is where our focus should be. Conversely, we can admit that homemaking is not of personal interest, or that work can go on the back burner, or that all the effort that goes into looking perfect is just not worth it.

Wonder Woman is perfect. She will probably have a good year. The rest of us deserve a Shanah Tovah too.

Rabbi Catharine Clark is the spiritual leader of Congregation Or Shalom in London, Ont.

A chance to take stock

Money Matters

Rabbi Jay Kelman CA

The High Holidays offer an opportune time to review the past year's activities and search for ways to improve. This requires hard work, and while most pay lip service (both figuratively and literally) to this concept of tshuvah, many avoid taking the necessary steps to implement serious change.

Thankfully, most people are happy with their lot, especially morally and spiritually. It takes a great person to admit they're morally deficient, and, by definition, there are few great people.

No greater proof of this inability to admit wrongdoing is needed than the reaction of public figures to scandals swirling around them. Currently, investigations are ongoing into the decision to cancel power plants in swing ridings prior to the last Ontario provincial election, into the expense accounts of senators, and into all kinds of allegations featuring the mayor of Toronto, not to mention a multitude of corporate scandals.

In how many of these cases has there been any admittance of wrongdoing? This generally only happens after months of stonewalling and after those being accused are left with little choice. In those "unlucky" cases, we can expect a half-hearted apology.

The recurrence of these failures year after year and generation after generation is depressing. Yet it can serve as an impetus to be on guard morally, and thankfully, it is for some.

Many tend to dismiss the above as being of no relevance to them, but that's more a reflection of opportunity than moral excellence. It's much easier for a senator to overcharge his or her expense account than it is for a person on a fixed salary who likely doesn't have an expense account. While it may seem otherwise, public figures generally are no less honest or more corrupt than the public as a whole. Most enter public service because they truly want to help. It's once they get there that the system of entitlement and maintaining power often takes hold.

Our sages recognized that most people are more or less decent, but, given the opportunity, are easy prey for wrongdoing. They urged people to choose a career path that's "clean and [morally] easy, and pray to the One who holds all the world's wealth and property in His hands." Such choices will clearly affect potential earnings, but for the rabbis, such material considerations, while important, had to play a secondary role to avoiding unnecessary temptation. They suggested that people try to avoid professions that require a lot of travel. It's much easier to let our moral guard down when we're away from home and family.

There's no doubt the business environment of today is a potential moral minefield. Rabbi Yisrael Salanter suggested that those who feel they can't withstand the temptations should become rabbis, who are immersed in helping people and, being on a fixed salary, have fewer opportunities and temptations to cheat.

On the other hand, those who navigate the business world with honesty and integrity, treating their employees, clients, competitors and government officials in a manner in which they themselves would like to be treated, represent the highest levels of those who sanctify the name of God. We must be most vigilant to ensure that our legitimate material pursuits be a source of moral growth and strength.

Send comments to rabbijay@torahinmotion.org.

Getting accustomed to others' customs

Guest Voice

Andrea Freedman

Recently, my husband's father unfortunately passed away at the age of 89. There was a time where he seemed invincible, but alas, like the rest of us, he was human. And so began the lengthy ordeal of having to go through the funeral and week-long Jewish tradition of shivah that followed.

Although my husband and I are both Jewish, I was born in Canada and have some Polish ancestry, while my husband is of Moroccan descent. However, apart from his cooking and a few Yiddish phrases I have taught him over the years, we don't usually feel our differences. It was at the time of his father's passing that I was reminded of some of the surprising cultural distinctions between Ashkenazim and Sephardim, not to mention the difference between Orthodox Jewish customs and those of other Jews.

Regrettably, in the past, I have visited several of my own family members and close friends sitting shivah, and I've also attended wakes and viewings for relatives of some of my non-Jewish friends. However, my experience during the week after my father-in-law's passing was like none other I'd ever had before.

Instead of being able to take a break at the end of each night and retire to separate dwellings until the next morning, following the rules to the letter required all of the mourners to sleep under one roof for the entire week. They were not permitted to take showers, nor were they allowed to change their clothing, wearing the same torn shirt for the duration of the week. Walks for leisure or anything for pleasure were not allowed, and meals were eaten in the same hard, low to the ground chairs the mourners were forced to sit on all day.

There were also dietary restrictions to consider. The house where the shivah was held was strictly kosher to begin with, and Sephardi customs dictates that only fish and no meat, including poultry, be consumed for the entire week.

And because so many people generously baked and cooked for the family, I had to keep an eye on my snacking. It was hard not to constantly nibble on pastries, as mint tea seemed to be being sipped the entire day with cookies readily available for dunking.

Some neighbours, friends and extended family offered to open their homes if anyone needed a place to stay, while others made themselves available for airport pick-ups or other necessary errands.

As I'm the farthest thing from a morning person, I must admit that the thought of having to see people first thing in the morning, before I'd had a chance to have a coffee or a shower and remembering to freshen up or even look presentable before I went into the kitchen, was daunting. Not to mention that I was forced to share a bathroom with five males. As I don't have any brothers, this took some getting used to.

I always seem to work well with routine, and it didn't take long before I got into a routine for the week. It even almost started to feel a bit like home. The mornings were not even all that bad. Sharing my morning coffee was not nearly as difficult as I thought it would be. I never thought I could manage to feel even the slightest bit comfortable as an overnight guest in someone else's house, especially for that length of time.

There were times when I felt like a waitress. As one of the only people consistently at the house who was not actually sitting shivah, and despite protestations from my husband and his siblings that I not overdo it when it came to serving food and cleaning up, with another one of the rules being that they not serve themselves so much as a cold drink, there was constant work to do. Each night, I fell into bed, exhausted.

Even at a shivah, it never fails that there's always the guest who won't leave, and each night, there was someone who stayed until almost midnight, a time that might be thought absurd, and even rude, by some. My husband's family, on the other hand, was only too happy to receive guests, no matter how late they stayed.

No matter how close one may feel toward his or her spouse's family, it's still never quite the same as their own side of the family, and there are always the inevitable times when biting one's tongue is necessary.

Given that we were in Montreal, French was the first language spoken by many of the visitors, as well as the family themselves. After trying to piece together what I could in French, there was still a definite language barrier, and at times it got downright boring, as I sometimes found myself unable to participate in many of the conversations.

At some points, I could hardly wait to leave. And then I realized that maybe we should not be in such a rush to go home after all. It might be most difficult for those who were single and would have to go home to an empty house afterward.

I had a taste of what it's like to be a part of a big family. Twelve people stayed in one house for an entire week, some on couches and air mattresses on the basement floor, or in a bedroom if they were lucky enough that someone was gave up their room for the week, providing a few precious moments of privacy.

To expect a large family to make it through an entire week with no chance for a break from one another without occasionally getting on each other's nerves may seem like a nice idea, but it's rather unrealistic. Nonetheless, despite our sorrow and occasional irritation, we still managed to have a few laughs throughout the shivah.

When a person reaches old age, while their loss is always felt no matter how old they were, knowing that the person enjoyed a good quality of life for most of their years and is no longer suffering makes things a little bit easier to accept.

Some people might say that sitting shivah only serves to extend the mourners' sadness, but others would disagree. The stories shared made the days pass a bit less slowly and a little less sadly. In some ways, it actually made the family feel better, which is really one of the main points of shivah. Looking nostalgically at pictures made it feel more like a bit of a celebration of my father-in-law's life.

After everything was all said and done, after the mirrors were uncovered, the low, uncomfortable mourners' chairs returned to the funeral home and as we prepared to go our separate ways, I couldn't help but feel closer to my in-laws and even more a part of their family.

As the shivah ended on Friday just before the Sabbath, we concluded our time together by sitting around a proper table for dinner for the first time in a week. I think my father-in-law would have approved. When we lifted our glasses high in the air in a toast to him, his presence could be felt by everyone in the room.

I cannot deny being grateful to be back home in Toronto. However, the sadness of the loss suffered notwithstanding, the experience unto itself was not entirely a bad one for me. It reminded me of the importance of being there for people we care about in times of need, and that, with a few adjustments and a little tolerance, when it comes right down to it, no matter what our varied traditions and customs, most of us are really not all that different.

Andrea Freedman is a freelance writer who lives in Toronto.

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Temporary prayer site incites Kotel controversy

ITA

JERUSALEM — A temporary platform for non-Orthodox prayer was built at Robinson's Arch adjacent to the Western Wall plaza, Israeli government minister Naftali Bennett said.

According to a statement Sunday from Bennett's office, the platform is meant "as an interim but primary place of worship for Jewish egalitarian and pluralistic prayer services."

The announcement from Bennett, the minister of Jerusalem and Diaspora affairs, came amid mixed messages from government officials.

His statement said the platform was built "in conjunction with the Prime Minister's Office and Jewish Agency Chairman Natan Sharansky," who was tasked late last year by Prime Minister Benjamin Netanyahu to formulate a compromise solution about egalitarian prayer at the Western Wall.

But while Sharansky endorsed the temporary platform as "a gesture of goodwill," the Prime Minister's Office sent a statement saying "there is no new government decision regarding prayer arrangements at the Western Wall."

The platform – which at 400-square-metres, can hold 450 people – does not reach the Western Wall itself, though a ramp leads to a smaller area adjacent to the wall. It will include Torah scrolls, prayer books and prayer shawls, and be open free at all hours.

In his statement, Bennett said he hopes to define the existing Western Wall Plaza as a space restricted to Orthodox prayer. A legal statute to that effect would require the approval of Justice Minister Tzipi Livni, who has been at odds with Bennett on the issue.

Protests over the high-profile arrests of female worshipers participating in the monthly Rosh Chodesh service of the Women of the Wall prayer group at the holy site led Netanyahu to tap Sharansky to come up with a compromise. Sharansky intends to release the plan in the coming days.

Women of the Wall said the platform plan "is the very definition of separate, and not nearly close to equal."

"The stage is in no way equal topographically or geographically to the original plaza, nor does it come close to the Wall itself, as it stands to the back of the Robinson's Arch area," Shira Pruce of Women of the Wall said in a statement.

Pruce said the platform "provides an out-of-sight, out-of-mind solution silencing women at the Western Wall" and the group "demand[s] equal rights for women to pray at the women's section of the Western Wall."

Members of Women of the Wall are pictured Aug. 25 during evening prayers at the start of a 24-hour sit-in at the Western Wall in protest against an impending Israeli plan to ban the group from praying as they see fit at the holy site. The plan proposes a 400-square-metre space for egalitarian worship, with no rabbinical supervision, at Robinson's Arch, near the Western Wall. *[Miriam Alster/Flash90 photo]*

Reports circulated that Israeli Cabinet Secretary Avichai Mandelblit would release a compromise plan for the Western Wall on Sunday, but no plan was released.

Under Sharansky's plan, first reported in April, the existing egalitarian section of the wall at Robinson's Arch would be expanded and a unified entrance would be built leading to the wall's traditional and egalitarian sections. The months since Sharansky introduced the plan have seen increased haredi Orthodox protests of Women of the Wall. In addition, a judge determined in April that the group's activities do not contravene the law. Since then, none of the women has been arrested during the Rosh Chodesh service.

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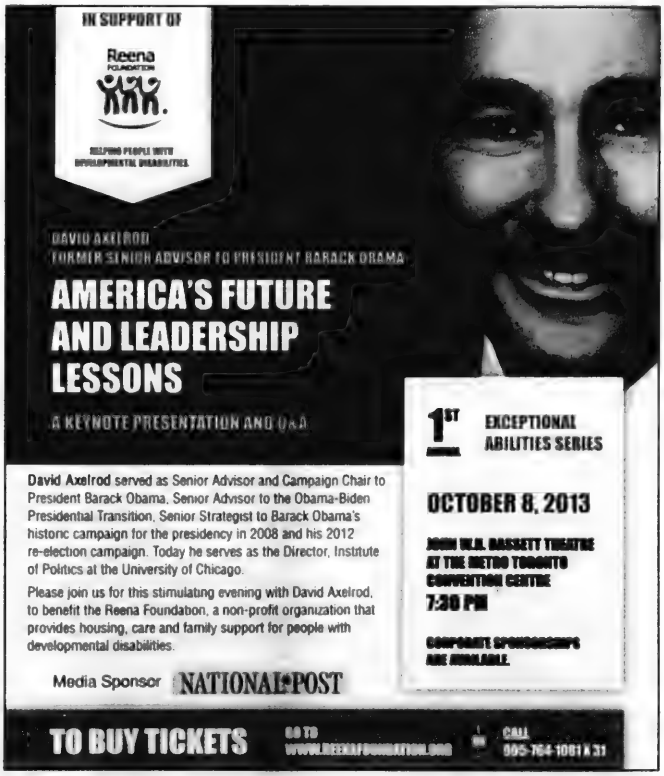
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Poll asks if Jews have too much power

JTA

ZURICH — A Swiss polling company working for an undisclosed Canadian client is conducting a survey about Jewish power.

Annie Mumenthaler, a representative of Switzerland's ruling UDC party from the Lausanne suburb of Pully, told the news site *24 Heures* that an employee of the Demoscope polling firm interviewed her earlier this month and asked whether she believed Jews have too much power in politics.

"I answered all the question to see just how far this ignominy could go and I was not disappointed," *24 Heures* quoted her as saying Aug. 29. She said the employee asked her: "Do you find Jews are omnipresent in key positions in the finance industry?" and whether Jews have "too much influence" in American and Swiss politics.

Demoscope, Switzerland's third-largest polling company, conducted the poll for a German contractor working for a Canadian client, both of whom Demoscope wouldn't name, *24 Heures* reported. The firm began conducting the survey earlier this month, according to the site.

Mumenthaler said she found the questions "shocking, shameful and racist." Antoine Reymond of the Swiss chapter of the International League against Racism and Anti-Semitism, or LICRA, said, "The ideas presented in the survey are reminiscent of the sinister notions propagated during the [Nazi] occupation of France."

But Johanne Gurfinkel of the Swiss CICAD watchdog group on anti-Semitism said the condemnations were premature.

"We need to know who commissioned the survey and what their goals are before we can say anything for certain," he said, adding: "Sometimes, provocative and closed questions are presented to respondents by watchdog groups because that way one knows what the population really thinks about a minority."

Gurfinkel also said that the poll "may relay the stereotypes, but may also show how prevalent they are."

BUT YOU CAN'T EAT THE SEEDS

Israeli schoolgirls pose in front of a statue of a giant pomegranate by Israeli sculptor Udi Cohen at the entrance to the West Bank settlement of Beitar Illit near Jerusalem.

[Gershon Elinson/Flash90 photo]

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CANADA ISRAEL EXPERIENCE

Netanyahu condemns Syrian chemical attack

Haviv Rettig Gur
The Times of Israel

The alleged use of chemical weapons against Syrian civilians on Aug. 21 "proves yet again that we cannot permit the world's most dangerous regimes to acquire the world's most dangerous weapons," Israeli Prime Minister Benjamin Netanyahu said last week.

On Aug. 21, rebel groups in Syria claimed that as many as 1,300 people were killed in a chemical attack in the eastern suburbs of the capital Damascus. The reports were accompanied by a string of grisly photos and videos depicting scores of dead civilians, including children.

The reports "raise the possibility that an extremely grievous crime has been committed by the Syrian regime against its citizens," Netanyahu said Aug. 22.

"This act adds to the roster of crimes committed by the Syrian regime, with the aid of Iran and Hezbollah, against the Syrian people," he said.

Netanyahu added that it was "absurd that UN investigators, who are in Damascus right now to investigate the possibility that chemical weapons have been used, are being prevented by the Syrian regime from reaching the affected areas."

He blamed Iran for the continued fighting.

"Syria has become Iran's testing ground, and Iran is closely watching whether and how the world responds to the atrocities committed there by its client state Syria and its proxy Hezbollah against innocent civilians in Syria," he said.

Earlier on Aug. 22, several opposition MKs expressed outrage at the reported carnage in Syria and called on the government to speak out on the issue.

"In a place where babies and children are massacred with gas, the State of Israel must make its position known," said Labor MK Nachman Shai, a former IDF spokesperson.

"We're not just another people or another state in the world. We have a moral stance and a recent history that produced the slogan 'Never again,'" Shai said Aug. 22. "The slogan refers to every place and time where a people is murdered and children are massacred. It's time to make our voices heard clearly. If not, this silence will pursue us for many years to come."

Fellow Labor MK Isaac Herzog called the images from Syria "horrifying" and said he believed the Syrian situation would "only continue to deteriorate."

Herzog noted that he had once expressed support for an American-led "international force that would replace Assad by force. It would have prevented terrible humanitarian suffering, and Syria could have begun a democratic era."

But that possibility is now gone, Herzog said: "With the passage of years and the entry of jihadist forces into the arena, the situation has become irreparably complicated."

He nevertheless insisted that Israel speak out on the killing taking place just a kilometres from its borders.

TimesofIsrael.com

Israeli Prime Minister Benjamin Netanyahu gives a statement on the use of chemical weapons in Syria, at the PM's office in Jerusalem.
[Amos Ben Gershom/GPO/Flash90 photo]

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Dutch museum to become a shul

JTA

AMSTERDAM — A city in eastern Holland has pledged nearly $750,000 to restore a museum to its previous function as a synagogue.

The switch will become possible in 2015, when the natural science museum in Nijmegen leaves its current building, the Dutch regional daily *De Gelderlander* reported Aug. 22.

Jem van den Burg, the head of a nonprofit called Big Synagogue, a Jewish Future, told the daily that the municipality has agreed to finance his plan to the tune of $734,000.

Van den Burg has until 2014 to present a business plan for the construction of a Jewish cultural centre and synagogue in the building.

The city council will vote on the plan this year. Councillor Hannie Art told *De Gelderland* she's confident it will pass.

The building served Nijmegen's 500-odd Jews from 1913 to 1943, when the Nazis killed almost all of them along with 75 per cent of Holland's pre-Holocaust Jewish population of 140,000. Nijmegen's few Holocaust survivors couldn't shoulder the costs of keeping the synagogue operational, and the building was sold.

Van den Burg oversees the Jewish cemetery as well as archival research about the Jewish municipality.

Since 2012, three Dutch municipalities, Werkendam, Amsterdam and Vlissingen, have transferred five large properties to Dutch Jewish communities.

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Author re-invited to speak at U of Michigan

Alice Walker
[Wikimedia Commons photo]

JTA

Renowned U.S. author Alice Walker will be invited to speak in a public forum at the University of Michigan, after being disinvited from a women's centre celebration, the school's provost said.

In a letter to university faculty posted on the university's Center for the Education of Women's web page, provost Martha Pollack said the centre and the department of Afroamerican and African studies plan to invite Walker to speak on campus.

Writing in a blog post on her website earlier this month, Walker said she had been disinvited from speaking at the 50th anniversary of the university's Center for the Education of Women. The Pulitzer Prize winner maintained that she was asked to step down as speaker at the initiative of donors.

But the centre said the decision to withdraw the invitation was based solely on the "celebratory nature" they hoped to achieve at the anniversary event.

Walker is a well-known supporter of the boycott, divestment and sanctions (BDS) movement against Israel, in particular "a cultural boycott of Israel and Israeli institutions," such as her decision last year to not allow an Israeli publishing house to translate her book *The Color Purple* into Hebrew.

In the letter, Pollack reiterated the university's "firm commitment to free speech and to the expression of diverse viewpoints."

"At the same time, we respect the right of individual academic units to make decisions about whom they invite to campus, consistent with university principles and values," she wrote.

Pollack added that the women's center "apologized for the way the interaction with Ms. Walker was handled and has made clear to me that their decision was not driven by the content of speech."

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Indulge yourself at Shizen spa

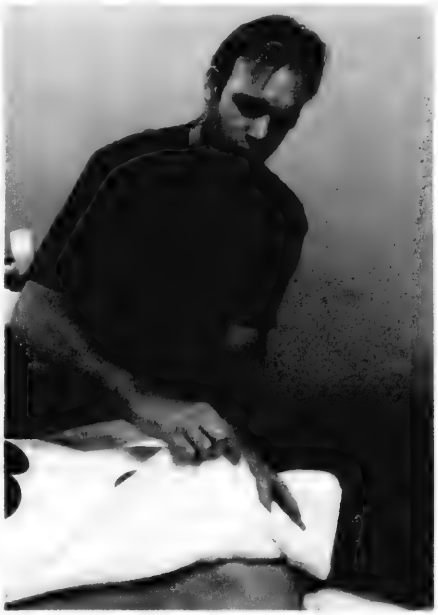
Spa Life
Kathryn Kates

The picturesque Deerhurst Resort in Huntsville on the shores of Peninsula Lake played host to the world leaders during the G8 Summit in 2010. Unfortunately they weren't able to indulge at Shizen, a Skyline Spa, as it was turned into a first aid station, but you certainly can and should.

According to spa manager Julia Morrison, Shizen means nature in Japanese, which is certainly reflected in the Muskoka-style decor of the warm, earth-toned, lower-level spa renovated 2-1/2 years ago when Skyline Hotels & Resorts took over the property.

Shizen has seven treatment rooms, including two facial rooms, one couple's room and one wet room used for body treatments. Along with five pedicure stations and three manicure stations, two steam rooms, a retail space and a hospitality lounge where spa guests can enjoy a healthy catered lunch between their spa services. The ambience is enhanced by scents of cranberries, honey and maple, all native to the area and also found in some of the products used in treatments and retailed at the spa's reception area.

Guests of the resort account for 60 per cent of the spa's clients, the remainder being locals and cottagers from the Muskoka area. Shizen caters mainly to women – only 30 per cent of the spa's guests are men.



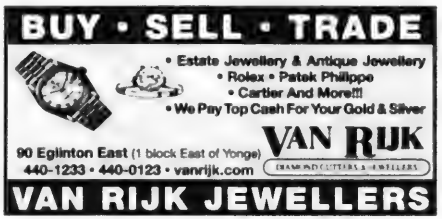
A guest receives a hot stone massage. *(K.Kates photos)*

"We run at five estheticians and five RMTs [registered massage therapists] on a regular basis, along with casual staff that we bring in as needed when we have groups," Morrison says. "We are a full-service esthetic spa; we offer massage, facials, body treatments, manicures and pedicures."

Shizen's signature treatments include the Shizen Classic Facial to restore radiance, and Oxygen Infusion Facial, popular in Hollywood with celebrities.

Continued on page 23

Spa manager Julia Morrison, left, discusses products with a guest at Shizen Spa retail area.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Spa aims to exceed guests' expectations

Continued from page 22

Both facials include a full body moisturization. Also available are the Shizen Signature Massage, which incorporates hot stone placement; the Shizen Body Wrap with a choice of aromatic essential oil blends; and the signature manicures and pedicures that are enhanced with a relaxing pressure point massage with hot stones, a mask and paraffin. The spa also offers a personalized spa experience designed with customized services based on their guests' needs and desires.

"Ultimately we want to exceed guests' expectations," Morrison says. "We want to deliver unparalleled services and create a lasting memory, or as we often say, 'Create a Shizen moment.' We may not have the whirlpools and hot tubs, but our customer service provided by our staff is second to none, and we definitely put the love into our service."

The resort's lodge includes multiple restaurants, a gift shop and the Lodge Show Room, a 200-seat venue where singer Shania Twain first got her start. This luxury resort was rated four out of five in the Hotel Association of Canada's Green Key Eco-Rating program.

Deerhurst lies on 760 acres and has 400 accommodation units, from beautifully renovated one-bedroom suites with kitchenettes in the Summit Lodges fit for a president or a prime minister, to lakeside and main-building rooms and spacious multi-room bedroom condos. All accommodations feature Wi-Fi, pay-per-view movies, a coffee maker and a hair dryer.

The resort's lodge includes multiple restaurants, a gift shop and the Lodge Show Room, a 200-seat venue where singer Shania Twain first got her start. This luxury resort was rated four out of five in the Hotel Association of Canada's Green Key Eco-Rating program.

There are lots of activities available in and around the resort including swimming, tennis, indoor rock climbing, hiking, biking, campfire bonding, golfing at the Deerhurst Lakeside Golf Course, boating, treetop trekking and more.

To book your Deerhurst Resort holiday and spa treatments at Shizen call 705-789-7113, or 1-800-461-4393, or online at www.deerhurstresort.com. For Muskoka area information, go to www.400eleven.com.

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Try pancakes for breaking the fast

Randy Fingrut
Special to The CJN

Forget the bagels and cream cheese for breaking the fast. Instead, combine traditional breakfast dairy and fish selections with something unexpected. Why not enjoy pancakes for a change? Pancakes contain enough dairy to satisfy the traditional craving for milk products after the sun sets, and they are a change of pace from the more traditional fare.

Pancakes have been around for a very long time. It has been suggested that pancakes were most likely the original and most prevalent cereal food as far back as the ancient Greeks. The batter was originally cooked on the hot rocks of a campfire, then eventually, as griddles were available, the world was inundated with these hot cereal cakes. The English word pancake appeared in the late 1400s, but around the globe, these batter cakes may be called hotcakes, griddlecakes, flapjacks, latkes, palacinkes, crepes, boxties, blini, blintzes or tortillas to name a few.

Pancakes may be made thin or fluffy, they may be shaped, rolled or stacked, served plain or elaborately stuffed with fillings of fruit, chocolate and/or nuts. Pancakes are most often served drizzled with a sweet gooey syrup – the most popular in North America being maple, but corn syrup, chocolate, butterscotch and strawberry toppings are regularly consumed as well. They are a nostalgic dish, as delicious for lunch or dinner as they are for breakfast.

Making pancakes is an easy task. Just remember to mix the batter just until the dry ingredients are combined and moist, or the pancakes will not be light and airy. Lightly grease the griddle or frying pan, as pancakes should not be greasy. Pour the batter from a ladle or a pitcher for more control. Space each pancake at least one inch apart.

And lastly, never touch the pancake on the griddle until the edges are dry and the pancake is bubbly; only then, flip it – only once – using a thin spatula.

So save the bagels and cream cheese for Sunday brunch and take a tip from someone who knows how to respect traditions and extend culinary boundaries at the same time. This holiday, plan to serve your pancakes along with some traditional sides such as lox or tuna, as well as a selection of assorted cheeses and fruit. You will discover a break-the-fast that is more festive, more interesting and much more delicious.

PINEAPPLE PANCAKES WITH PINEAPPLE SYRUP

These delicious golden pancakes contain crushed pineapple and pineapple juice, which impart a delicate pineapple flavour. Serve these outstanding pancakes to your family and friends and you are certain to break the fast with a tropical twist.

2 cups all-purpose flour
2 tbsp. brown sugar
1 tbsp. baking powder
1/4 tsp. baking soda
1/4 tsp. salt
2 eggs, slightly beaten
2 cups milk
1/4 cup margarine or butter, melted
1 tsp. pure vanilla
1 14 oz. can crushed pineapple, drained (reserve juice for pineapple syrup)
1 14 oz. can crushed pineapple, undrained

Continued on page 26

Women should discuss with their attending healthcare professional which prenatal/postpartum multivitamin supplement will help them achieve the level of folic acid they need based on their specific health status.

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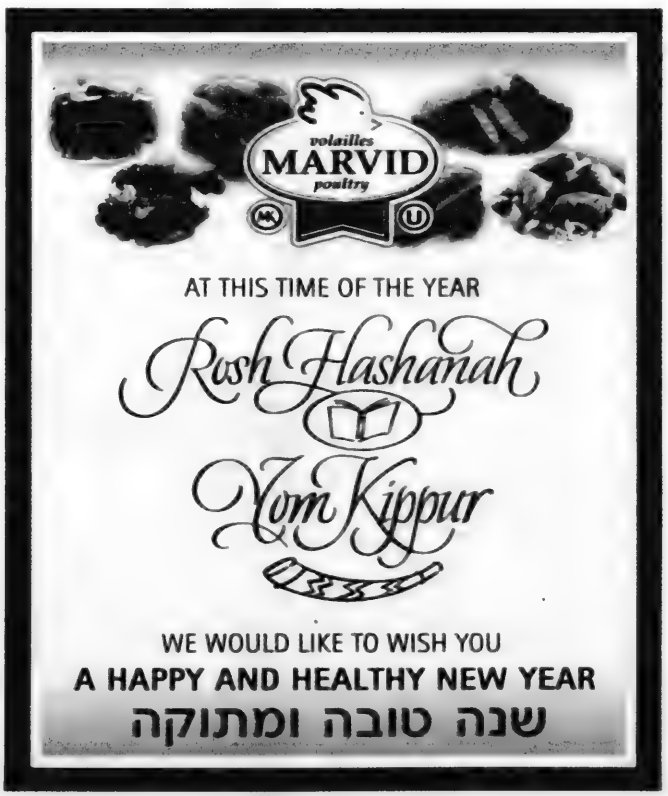

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Give your meal a tropical twist

Continued from page 24

In a mixing bowl combine flour, brown sugar, baking powder, baking soda and salt. In another mixing bowl, combine eggs, milk, margarine or butter and vanilla. Add to flour mixture. Stir just until combined and wet, but still slightly lumpy. Add drained and undrained pineapple and gently mix in to batter.

Lightly grease a griddle or frying pan and heat to medium-high until a few drops of water jump across the surface. For each pancake, pour about 1/3 cup batter onto the hot griddle. Spread batter into a circle about 4 inches in diameter.

Cook until pancakes are golden brown, turning to cook second sides when pancake surfaces are bubbly and edges are slightly dry (about 1-1/2 to 2 minutes per side). Serve immediately or keep warm in a loosely covered ovenproof dish in a 200-degree oven.

Plate pineapple pancakes in stacks, garnished with a dollop of pineapple syrup and topped with pineapple rings.

Timesaving Hint

Pancakes cannot be mixed the day before, as they will get gluey and difficult to cook. You can, however, mix the dry ingredients together the day before and keep them tightly covered. As well, the wet ingredients can be mixed the day before and be kept tightly covered in the refrigerator. Keep pineapple separate until ready to cook.

Pineapple Syrup

11/2 cups pineapple juice
2 tbsp. corn starch
1/4 cup brown sugar

Remove 1/4 cup of the juice to a small dish and mix in the cornstarch. Place the remaining juice in a saucepan and cook over a medium-high heat until the juice is slightly reduced. Add in the sugar and the cornstarch mixture and whisk until thickened. Transfer to a serving dish.

Pineapple syrup may be made ahead of time and refrigerated. Reheat in the microwave for 1-2 minutes.

LEMON RICOTA PANCAKES

These lemony pancakes are light and airy, a cross between traditional pancakes and crêpes.

1 3/4 cups all-purpose flour
1 tbsp. baking powder
1/4 tsp. salt
4 tbsp. sugar
1 3/4 cups buttermilk
2 eggs
1 tsp. pure vanilla
2 tbsp. canola oil
1 tbsp. lemon juice
2 cups ricotta cheese
2 tbsp. lemon zest
2 tbsp. canola oil for greasing the pan
icing sugar and fresh berries for garnish

Place the flour, baking powder, salt and sugar into a mixing bowl, whisking together until evenly combined.

In another mixing bowl, mix together the buttermilk, eggs, vanilla, oil and lemon juice. Then add the ricotta cheese and lemon zest into the buttermilk mixture.

Using a wire whisk, blend the ingredients together until evenly combined and smooth. (Use a whisk, an immersion blender or a food processor.)

Add the flour mixture into the bowl with the buttermilk and ricotta cheese. Continue to fold the ingredients together until evenly combined and wet with a few small lumps remaining in the batter. Do not over mix the batter. Lightly grease a griddle or frying pan and heat to medium-high until a few drops of water jump across the surface.

For each pancake, pour about 1/3 cup batter onto the hot griddle. Spread batter into a circle about 4 inches in diameter.

Cook over medium heat, until pancakes are golden brown, turning to cook second sides when pancake surfaces are bubbly and edges are slightly dry (about 1-1/2 to 2 minutes per side). Serve immediately or keep warm in a loosely covered ovenproof dish in a 300-degree oven.

Plate in stacks garnished with fresh berries and dusted with icing sugar. Delicious served with maple syrup.

Timesaving Hint

Remember: you can mix the dry ingredients together the day before and keep them tightly covered. As well, the wet ingredients can be mixed the day before and be kept tightly covered in the refrigerator.

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Choose 1: Garlic mashed potatoes with caramelized onions, herb roasted mini potatoes or Parisienne potatoes.

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· Honey citrus miso glazed.
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TIP Fresh fruit platters, cupcakes and dessert trays are also available. Ask your consultant for details.

Fast and easy

Lisë Stern
JNS.org

On Erev Yom Kippur, Jews around the world will begin their annual fast, abstaining from eating and drinking. "We devote an entire 24 to 26 hours to reflecting," says Rabbi Sander Mussman, education director emeritus for Congregation Beth Shalom in Northbrook, Ill. "How can we do that? By not being concerned with how we look, how we dress, or worrying about the food."

Bonnie Taub-Dix, a registered dietitian and author of *Read It Before You Eat It* and co-author of *Kosher By Design Lightens Up*, believes, "We're supposed to feel the discomfort of our ancestors, of those that suffered back in the day. And also that there are plenty of people that go hungry today."

But for many, the idea of the fast looms large and intimidating. Last year, the *Jerusalem Post* ran an article asserting that the emergency medical service organization Magen David Adom in Israel was on high alert for the holiday, "with hundreds of medics and paramedics – paid and volunteer – on duty to treat people who feel unwell in synagogues and elsewhere."

JNS.org consulted with several registered dietitians and nutritionists on how to prepare for the Yom Kippur fast and how to get through the day the healthy way. Here is their advice:

Drink up

Invariably, Yom Kippur seems to be the hottest day of the year. "Be sure to drink plenty of water the day before, so that you are fully hydrated," says Ruth Frechman, spokesperson for the Academy of Nutrition and Dietetics and author of *The Food Is My Friend Diet*.

Taub-Dix agrees. "A lot of people don't realize when you're dehydrated you feel irritable, tired, lethargic – a feeling you don't want, especially if you're sitting in temple," she says.

"Avoid sweetened beverages like soda or juices, as they contain added sugars and empty calories," advises Toby Smithson, a spokesperson for the Academy of Nutrition and Dietetics and founder of DiabetesEveryDay.com. "It will also help to avoid alcohol or large amounts of caffeine, since they can induce dehydration. The best way to stay hydrated is to drink clear fluids early and often the day before. Water is the best choice. For storing up on electrolytes, consume a variety of fruits and vegetables."

Taub-Dix, noting that not everyone is crazy about plain water, suggests enhancing it with cut up fresh produce. "Watermelon and peaches make the water taste delicious, and when you're done drinking, you have the fruit. Cucumber is great during the meal, more refreshing, and doesn't take away flavours, very neutral."

Meal preparation

How you eat the day before can affect how easy the fast may be. "People are afraid of not having food," Taub-Dix says. "Many people really overdo the night before because they're not going to eat all day the next day, and when evening comes, they eat enough for three meals."

Frechman notes: "Under normal circumstances, fasting for a day will not be harmful to one's health. There are 3,500 calories in a pound. If the average intake is 2,000 calories a day, fasting for a day will not even result in a loss of one pound."

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Focus on nutrient-rich foods

Continued from page 27

Still, the last meal before the fast should be carefully considered. "It is important to consume foods with protein, as well as high-fibre foods to help you feel fuller for longer," Smithson says. "The day before the fast, focus on nutrient-rich foods, those foods that are packed with nutrition versus packed with calories."

Joy Dobost, nutrition spokesperson for the Academy of Nutrition and Dietetics adds, "It would be best to consume whole grains, lean protein and a vegetable and fruit source for fibre to ensure adequate protein, complex carbohydrates and fibre prior to fasting."

Good protein sources include things like lean meat, poultry, fish, beans – and servings are smaller than you might think. "Three or four ounces is adequate protein," says Taub-Dix. "It looks like a deck of cards." For carbohydrates, she says, "You want carbs that are going to last in your system the longest – whole wheat pasta, brown rice, quinoa. When you have a carb that is whole grain and has fibre, it takes longer to break down, sustains you longer, as opposed to something that's just white."

"Eating a lot of sweets may cause blood sugars to rise and then crash, resulting in more hunger," Frechman observes.

To fast or not to fast

Taub-Dix says, "When we talk about this holiday in particular, we talk about reflecting and self-examination – what your year has been like. A good question to ask is, 'Did I take care of my body? Am I setting a good example for my family?'"

While eating and drinking properly the day before can make the fast easier, Smithson notes, "A fast will be more difficult for people who have diabetes or hypoglycemia, and actually they should not fast. People who have medical conditions are exempt from fasting, as the purpose is not to make you ill." Those with hypoglycemia (low blood sugar) need to be especially careful, she says. "Hypoglycemia can lead to loss of consciousness, convulsions or seizures, which require medical emergency treatment. Fasting for Yom Kippur should not cause a compromise in health."

"If there's a medical condition, eating is a must," Rabbi Mussman says. "Life is the most important thing." This also applies to pregnant women and those who must eat food at regular times to maintain health, or to those who take medications that need to be consumed with food. "They must do what is healthful for them, but at the same time be aware, reflect and go on from there."

Taub-Dix notes that fasting can be easier for some than for others, no matter what foods they eat beforehand. "There are people who are just able to put food out of their minds and not think about it as much, which is not an easy thing to do. Tell yourself you ate yesterday."

Frechman adds, "Yom Kippur is a special spiritual day. Dedicating the day to prayer and reflection and not thinking about the physical body may help."

"My fondest memories as a kid of Yom Kippur and fasting are the time my family sat together and played games and told stories – we just did things together," Taub-Dix says. "That's something to be cherished. Food is a thread that holds us all together. During this holiday, sitting in temple, being with family, that's what you can take in as food."

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20-minute pastas – and not a tomato sauce in sight

Daphna Rabinovitch
Special to The CJN

If you know how to boil pasta, which takes eight to 10 minutes, then you can get a scrumptious dinner on the table in no time.

Really good tomato sauce needs to simmer for hours, so I've put together a small anti-tomato collection of recipes. These vegetable-based pastas have a wonderful seasonal heritage and are so delicious you'll use them over and over again and add your own vegetables to the mix.

Keep in mind a few primers about pasta – never rinse the pasta after draining it. This robs the pasta of the starch clinging to the strands and will create a barrier between the pasta and whatever sauce you're going to put on it. Cook pasta just until al dente, that is, toothsome to the bite. Flabby overcooked pasta is heretical! Lastly, the Italians have a saying, "Pasta doesn't wait." Make sure that everyone is ready to eat just as soon as the pasta is ready because it really doesn't keep. It's also a boon to warm your pasta bowls before serving the pasta, as it will keep your meal warm longer.

SPAGHETTI WITH PORTOBELLO MUSHROOMS, SAGE AND WALNUTS

3 large Portobello mushrooms
3/4 lb. spaghetti
2 tbsp. olive oil
1/3 cup unsalted butter
1/4 tsp. each salt and pepper
2/3 cup packed fresh sage leaves
1/2 cup coarsely chopped walnuts
1/2 cup freshly grated Parmaggiano Reggiano

Using a spoon, scrape out dark-coloured gills from mushrooms. Cut each in half crosswise, then cut each half into thin slices. Set aside.

In large pot of boiling salted water, cook pasta for 8 to 10 minutes or until al dente. Reserve 1 cup of pasta water. Drain pasta.

Meanwhile, in a large non-stick skillet set over medium heat, heat oil and 2 tablespoons of the butter. Add mushrooms, salt and pepper; cook, stirring, until browned and cooked through, 5 to 8 minutes. Transfer mushrooms to bowl.

Melt remaining butter in skillet. Add sage leaves; cook, stirring, until wilted and lightly crisped, about 3 minutes. Stir in walnuts until well coated.

Return pasta to large pot. Stir in mushrooms, sage mixture, half of reserved cooking water and half of Parmesan. Stir to combine, adding more of reserved water if needed to keep moist.

Serve in warmed bowls with remaining Parmesan. Makes 4 servings

GEMELLI WITH GARLIC CHERRY TOMATOES AND CAPERS

3/4 cup coarse, fresh bread crumbs
1/4 cup olive oil
6 cloves garlic, minced
2 cups halved cherry tomatoes
1/3 cup drained capers
1/2 cup chopped fresh parsley

Continued on page 30

The best things can come in small servings

Eileen Goltz
Special to The CJN

For those who want to watch what they eat, and enjoy themselves at a holiday meal, the following recipes all offer bite-sized portions of wonderful desserts so that if you serve them plated with some cut-up melon or berries you've got a nice end to a meal that won't have you loosening your belt.

CHOCOLATE CARAMEL BITES

1 cup butter or margarine, melted
2 cups white sugar
4 eggs
1 tbsp. vanilla
2/3 cup unsweetened cocoa powder
1 cup flour
1/4 tsp. salt
1/2 tsp. baking powder

Filling:
1 cup corn syrup
1 cup creamy peanut butter
2 tbsp. honey
2 tbsp.vanilla sugar

Peanut Butter Frosting:
6 cups powder sugar

2/3 cup creamy peanut butter
2 tsp. vanilla
1/2 cup milk or non dairy substitute

Preheat oven to 350. Line 4 mini-muffin tins with mini-cupcake liners. In a bowl combine the melted margarine and sugar and mix to combine. Add the eggs and vanilla and mix to combine. Add the cocoa, flour, salt and baking powder. Mix just until combined. Fill the cupcake liners about 3/4 full. Bake 16 to 18 minutes, until set. Remove from oven and cool slightly. Using a teaspoon or a small melon baller, make a well in the center of each brownie

Combine all the filling ingredients in a small saucepan. Bring the mixture to a boil, stirring constantly then remove from the heat. Working quickly, fill the well in each cupcake. If the filling hardens, just reheat it slightly.

For the frosting combine all ingredients in the bowl of an electric mixer and beat until smooth. If it is too thick, add additional milk, 1 tablespoon at a time. You can pipe the frosting on or swirl it with a knife. Refrigerate or freeze until ready to serve. Makes 45 to 48

SUPER EASY MINI PINEAPPLE UPSIDE DOWN CAKES

2/3 cup packed brown sugar
1/3 cup butter or margarine, melted
1 can (20 oz.) pineapple tidbits, drain and save liquid
12 maraschino cherries, halved
1 package (18-1/4 oz.) yellow cake mix
3 eggs
1/3 cup oil

Preheat oven to 350. Grease 2 muffin tins (24 total muffins). In a small bowl, combine brown sugar and butter until blended. Spoon the sugar mixture into the 24 greased muffin cups. Place 3 pineapple pieces into the prepared cups. Put a cherry half cut side down in the centre of the pineapple pieces. Set aside.

In a large bowl, combine the cake mix, eggs, oil and the saved pineapple juice. Whisk to combine. Spoon the batter over pineapple pieces, filling 3/4 full. Bake for 20 to 22 minutes or until a toothpick inserted near the centre comes out clean. Cool no more than a minute then flip over onto cooling racks. Makes 24

MARTHA STEWART'S MORE MINI CAKES

10 tbsp. unsalted butter or margarine, plus more for pan, softened
1 cup flour
2/3 cup untoasted wheat germ
1 tsp. baking powder
2 tsp. cinnamon
3/4 tsp. salt

Continued on page 31

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An easy yet elegant dish

Continued from page 29

1/2 cup chopped fresh parsley
1/4 tsp. each salt and pepper
4 cups gemelli or fusilli pasta
2 eggs, lightly beaten

In a large pot of boiling salted water, cook pasta for 8 to 10 minutes or until al dente. Drain.

Meanwhile, in non-stick skillet set over medium heat, toast breadcrumbs, stirring often, until golden, 3 to 5 minutes; transfer to bowl. Set aside.

Heat oil in the same skillet. Add garlic; cook for 30 seconds. Add tomatoes, capers, parsley, salt and pepper. Cook, stirring, for 3 minutes.

Return drained pasta to pot over low heat. Stir in tomato mixture, bread crumbs and eggs, stirring gently until well coated, eggs are heated through and mixture is creamy. Makes 4 servings.

ORRECHIETTE WITH SQUASH, SPINACH AND MUSHROOMS

1/3 cup olive oil
1 onion, chopped
3 cloves garlic, minced
1/2 tsp. dried thyme
2 cups cubed butternut squash
2 cups sliced shiitake mushrooms
8 oz. spinach leaves, trimmed and chopped coarsely (1 bunch)
1/2 tsp. each salt and pepper
2/3 cup fresh grated Parmesan cheese

In non-stick skillet set over medium heat, heat oil. Add onion, garlic and thyme; cook stirring, for 1 minute. Add squash; cook, stirring occasionally, for 8 minutes or until tender. Stir in mushrooms; cook, stirring, for 5 minutes. Stir in spinach; cook for 3 minutes or until wilted. Season with salt and pepper

Meanwhile, in large pot of boiling salted water, cook pasta for 8 to 10 minutes or until al dente. Reserving 1/2 cup of boiling water, drain pasta.

Return drained pasta to pot over low heat. Stir in vegetable mixture and cooking water, stirring to coat well. Serve with Parmesan cheese. Makes 4 servings.

Sweet endings

Continued from page 30

1 cup packed brown sugar
2 tbsp. honey
3 large eggs
1 tsp. vanilla

Glaze:
6 oz. semisweet chocolate, chopped
5 oz. whipping cream or nondairy substitute
1 tbsp. corn syrup
8 large marshmallows
8 mini marshmallows

Preheat oven to 350. Butter a 9-in. square cake pan; line with parchment paper, allowing a 2-inch overhang.

Make the cakes: In a bowl combine the flour, wheat germ, baking powder, cinnamon, and salt. In the bowl of an electric mixer combine the butter, brown sugar, and honey and beat until pale and fluffy. Add the eggs and vanilla and mix. Add the flour and mix to combine. Do not over mix.

Spread the batter into the prepared pan; smoothing the top. Bake 25 to 30 minutes. Let cool in pan 15 minutes. Lift the cake out and place on a cooling rack. This cake can be made up to a day ahead. Cut out 8 rounds with 2 1/4-in. cutter and 8 rounds with 7/8-in. cutter. Transfer the round to a baking sheet lined with parchment.

Make the glaze: Put chocolate in a small bowl. In a small pan, combine the cream and corn syrup and heat until just simmering. Pour the warm mixture over the chocolate; stir until chocolate has melted. Let cool, stirring occasionally, 20 to 25 minutes. Spoon a dollop of the glaze over each cake and large marshmallow, spreading so it runs down sides. Stack: large cake, large marshmallow, small cake, mini marshmallow. Makes 8.

CHOCO-NUT BANANA TART

24 cooked mini-tart shells (store bought or your own pie recipe)
1 egg
2/3 cup packed brown sugar
2 ripe bananas, mashed
3 oz. semi-sweet chocolate, chopped
3/4 cup chopped pecans

Preheat oven to 375. In a bowl of an electric mixer combine the egg and brown sugar and mix to combine. Add the mashed bananas, chocolate and pecans. Spoon the banana filling into baked shells. Bake for 10-15 minutes. Cool 12 to 15 minutes before removing the tart from the cups. Makes 24.

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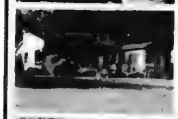

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Michael Green ז"ל

Passed away peacefully on August 17, 2013
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Survived by many loving sisters-in-law, brothers-in-law, nieces, and nephews

Michael will be held dear in the hearts of many friends and remembered as gentle, kind, and warm

As an expression of sympathy, memorial donations can be made to the Heart & Stroke Foundation.

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Doris Joyce Lichtenberg	Aug 9/13	680 Roselawn Avenue
Marilyn Danson Farber	Aug 10/13	484 Steeles Ave. West
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Harry Fogel	Aug 12/13	125 Stafford Road
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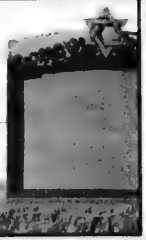

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Weight loss business focuses on motivating men

Paul Lungen
Staff Reporter

Tony Vassallo is one of Harvey Brooker's notable success stories.

When he walked in the door at Brooker's North York offices in June 2010, he weighed in at a hefty 290 pounds. Today, he looks fit and lean and closer to 172 pounds. "I lost more than 120 pounds in 13 months and I've kept it off for a couple of years," he said.

That's just the kind of endorsement that's music to your ears if you're in the weight loss business. And Harvey Brooker, the guy behind the Harvey Brooker's 20/20 Weight Loss Program for Men, has been in business for more than 25 years.

Vassallo attributes his weight loss to the advice, support and camaraderie he received as a member of the program. Today, he's a part-time employee of the program, passing along his experiences and motivating other overweight men to begin shedding excess pounds, enhancing their health and boosting their self-esteem.

Like others who preceded him into the program, Vassallo had his photo taken as a fat man. A wall in the offices features profile photos of "before" shots that resemble a police mug shot, only it's the protruding guts of the incoming members that stand out, not their faces.

At the centre of the offices is a meeting room with dozens of chairs facing a slightly raised dais and whiteboard. It's there that Brooker and staff like Vassallo address members in a manner that's been compared to a revivalist meeting.

Brooker doesn't dispute that characterization. In fact, he said, "I get guys walking out of here saying, 'Thanks rabbi.'"

As much as he preaches healthy eating and good choices, he also pitches motivation and enthusiasm, rules to live by, and even what to shop for. Tony Robbins, meet the Iron Chef.

"Our philosophy here is all about motivation," Brooker said. "Guys come here to lose weight, but they get motivated and enthusiastic."

In that respect, the company he and his wife, Helen, founded reflects his own personality and history.

At 22, Brooker, who on his toes is barely five foot seven, weighed 212 pounds. Today his weight fluctuates between 155 and 159. He's another living testament to the power of will and good eating.

But according to the Heart & Stroke Foundation, 60 per cent of Canadian adults are overweight or obese. That's a huge market for weight loss programs.

Brooker said he focused on the male market because men were largely underserved by the weight loss industry. Women dominate the sessions in other programs. They talk about cooking, their periods, maternity, "information that was unique to women," he said.

"Guys don't want to hear that stuff. I have guys who've been to [other programs]. They tell me, 'Thank God I found you, so I don't have to listen to someone who lost three pounds to get into a dress to walk at a wedding.'" Brooker said.

"My forte is, I'm a guy's guy. I love working with men."

When it comes to weight and health issues, men are quite different than women, he continued. "Men don't understand food, health. They don't look after their body until they get threatened... Seventy per cent of men who finally get here because they're scared."

During the slow summer months, about 200 members attend one of three sessions each week. In the winter, that number grows to 260 to 270 members per week.

Participants can purchase six-, nine- or 12-month memberships. The fee for a six-month membership is $2,000.

The cornerstone of the program is the Sunday morning session, which Brooker's been running for 26 years. In recent years, he's added others on Wednesday night and Thursday afternoon, and in September, he plans to add another meeting on Tuesday mornings.

Brooker, who is self taught when it comes to health issues and motivational speaking, based his program on his own experience in the weight loss business.

As a young man in his 20s, he worked as a news and sports broadcaster. Badly overweight, he attended a Weight Watchers class.

"I was enthralled with losing weight myself and I wanted to work with other people."

He found a U.S. program he thought would suit the Canadian market, called the Diet Workshop.

To raise the $5,000 franchise fee, he and Helen took out a third mortgage on their house. At first, the business was successful and expanded rapidly. But over the years he found himself in repeated conflict with head office over a number of issues.

After about 10 years, "they disenfranchised me," he said.

In 1985, he and Helen opened The Diet Weigh. They had thought they would retain many of the clients they'd had previously, "but we lost the brand loyalty. The ship started to sink rather quickly. It was a tsunami effect."

They soon found themselves closing outlets, cutting back, but it was not enough. In the end, they had to make a big sacrifice.

Harvey Brooker

"We walked away from our beautiful home in 1992, the home I brought my children up in and we found ourselves living in a rented townhouse... People say, 'You've got a really great life Mr. Brooker,' but I've paid my dues," he said.

At the time, he still had "the remnant" of his earlier business, a small group of mostly Jewish guys who met on Sunday mornings in rented premises at Bathurst Street and York Downs Drive in Toronto.

"My thinking was, if I did the job properly and if they lost weight like I had, they'd bring their friends. But it didn't happen."

Weight loss businesses are "non-referable," he said, "That's why organizations have to keep advertising," he said.

"It's hard-fought. I have to spend so much money to bring in every man who comes in here."

Once they're in the door, a group dynamic takes hold. Vassallo believes the program appeals to men, because "most important was being in a group of other guys. I just felt like I was part of a team.

"Part of it is the believing part. A lot of us tried to lose weight before. When you fail, you say you can't achieve your goal of weight loss. When you're in a room and see guys losing weight, you believe."

Abstinence is an important concept at the program, Vassallo said. For him, it meant giving up sweets, cold turkey.

"I tell people not to reduce, but to abstain. In the long run, that's the only way people can sustain their weight," Brooker said.

Brooker believes he's hit on a winning formula in the men's weight loss space. He's received calls from the United States asking about his business and he's planning to introduce new elements, such as a "webinar," to reach members.

"There's nothing like what we do anywhere," he said.

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The ever-shifting Holocaust canon

Reviewed by

Norman Ravvin

The canon of Holocaust literature has taken shape in recent years around key texts. Eli Wiesel's *Night* and Primo Levi's *Survival in Auschwitz* are at the forefront, while young readers are offered *Anne Frank's Diary* or the graphic novel *Maus*.

For those strong of constitution and interested in a non-Jewish Polish point of view, Tadeusz Borowski's *This Way for the Gas, Ladies and Gentleman* stands out. Many readers have room for only so many of these guiding presentations of the events of the war, but others continue to follow the changing shape and shifting demands of Holocaust literature.

The writer whose work, increasingly, seems unavoidable, is the Hungarian Imre Kertész, who won the Nobel Prize in 2002. Kertész's best known book, called *Fatelessness* in English (in an earlier translation it was called *Fateless*) was written during the 1960s and '70s, and first appeared in Hungarian in 1975. This period of composition and publication precedes the appearance of a broad, popular audience for Holocaust writing, and might in some ways account for the book's singularity.

While other central and eastern European views of the war – Polish, Russian, even Serbian – have become familiar, the particularities of the Hungarian Holocaust experience are not widely known or understood. Wiesel's *Night* begins in the Transylvanian countryside, in a borderland between Romania and Hungary, but the narrative flees the area in a handful of pages. *Fatelessness* begins with a boy's view of the country under a right wing Hungarian regime in league with the Nazis. At the outset it focuses on the inadvertent way a youth could be swept up in the process of deportation to German death and work camps.

Kertész's novel is notable in a number of ways for its approach to its material: its early chapters are told from the point of view of a boy of 14, whose Jewishness is only faintly important to him in the face of laws like those requiring the yellow star. In the chapters set in Budapest and its environs, Kertész strives to present prewar personalities and types, young and old, to convey the character of Hungarian Jewish life. He is attentive to luck in the progress of each person's wartime experience. Its narrator's youthfulness allows the writer to approach the events overtaking him in a tone of almost naïve objectivity.

Kertész surpasses even Primo Levi in his willingness to present the events of the war through eyes that operate as a kind of recording mechanism, presenting "ghastly" behaviour, to borrow a word Kertész uses to describe Auschwitz, with an almost noncommittal bafflement. Bafflement and calm obedience go hand in hand as Kertesz's narrator is casually rounded up with a group of other boys by a lone Hungarian policeman one spring morning: "We accompanied him over to a solitary, shabby, single-story building close by, next to the highway; this was the 'Customs House,' as a weather-beaten inscription on the front also declared. The policeman produced a bunch of keys and picked out from the many jingling keys the one that fit the lock. Inside we found a pleasantly cool and spacious, though somewhat bare, room . . ."

Kertész applies the same flat, almost easy tone to his narrator's initiation at Auschwitz. Recognizing himself as "privileged" – he is not chosen for death at Birkenau but for some unknown work detail – the days before he is sent off to Buchenwald are marked by a combination of boredom and "strange anticipation."

Part of Kertész's point in writing this way is to convey the very littleness of the inmate's knowledge, the incapacity to recognize and understand, in the early period of incarceration, one's surroundings. In his first days at the camp, he encounters what he calls "an interesting settlement... I was clear that this was the Gypsies' camp. I was a bit surprised, since although, guarded as almost everyone back home, myself included, was in their opinion of Gypsies, naturally enough, up till now I had never heard it said that they were actually criminals."

Kertész's tone retains this disarming and idiosyncratic quality – nowhere is there the moralistic musings of Wiesel's work, nor the studied almost sociological reports of Levi. By his inclusion in the Nobel pantheon the Swedish deliberators must have felt the need for a certain redirection, or variation in the manner in which Holocaust experience is written and received.

Now in his 80s, and badly stricken with Parkinson's disease, Kertész's creative life is nearing its end. But even in increasing infirmity, the importance of his view of the war continues to gain influence.

Of his own contribution, Kertész has said the following: "Writers such as Jean Améry or Tadeusz Borowski conceived their works for people who were already familiar with history and were aware that old values had lost their meaning. What was at stake was the creation of new values from such immense suffering, but most of those writers perished in the attempt. However, what they did bequeath to us is a radical tradition in literature."

Reading Kertész's *Fatelessness* provides an immersion in this radical tradition, and forces a reordering in our minds of the way we expect the war years to be addressed.

Norman Ravvin's recent publications include the novel, The Joyful Child *(Gaspereau) and* Failure's Opposite: Listening *to A.M. Klein, co-edited with Sherry Simon (McGill-Queen's).*

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Three Israeli films to premiere at TIFF

CJN Staff

There are three movies out of Israel being featured at this year's Toronto International Film Festival, running Sept.5 to 15.

The fateful contract between a secular Israeli army officer and a devout young Holocaust survivor has profound and unexpected consequences in *A Place in Heaven*, a sprawling, decades-spanning epic from director Yossi Madmony, director of *Restoration*.

A Place in Heaven, which gets its world premiere at the festival, spans 40 years, three wars, and countless characters. The genesis of the story is based on a particular, and peculiar, tenet of Jewish law that allows for the trade of a person's place in heaven.

Alon Aboutboul plays the Israeli officer nicknamed Bambi.

In the nascent years of Israel, an outstanding officer nicknamed Bambi (Alon Aboutboul) returns from a mission. He is met by a young army cook, a religious Holocaust survivor who believes there's a special place in heaven for those willing to sacrifice their lives for others. The cook offers the officer a month's worth of tasty shakshuka, his favourite meal, in exchange for his seat in heaven – a trade the secular soldier is only too happy to make.

Madmony's exploration of the ensuing decades of the soon-to-be general's life – his sacrifices in pursuit of the woman he loves, his aching desire for a son, his inability to mould that son in his own image – shows us a personal history inextricably entwined with the history of a nation. In both, frailty, pride, and sheer stubbornness abound.

Madmony is fearless in tackling big themes: parenthood, death, and the fear that one's legacy is not exactly turning out as one had hoped. In doing so, he provides us with a gripping, densely layered tale of love, betrayal, and faith, as told through the eyes of a father and son locked within a devotion to, and denial of, each other.

• • •

Lewis Carroll meets Carol Reed in *The Wonders*, a dizzyingly funny and fantastical farce from Israeli director Avi Nesher, about a good-natured slacker who becomes embroiled in a labyrinthine conspiracy in the weird criminal-religious underbelly of Jerusalem.

Anything can happen in Jerusalem. Just ask Ariel Navon (Ori Hizkiah), a bartender, art-school dropout and compulsive cartoonist whose pleasantly mundane existence is turned upside down late one night after he spots a strange flash of blue light emanating from an apparently vacant building.

His investigation yields an encounter with a dazed man who looks like Rasputin, but turns out to be famed modern-day prophet Rabbi Knafo (Yehuda Levi). Is Rabbi Knafo being held against his will? And who would do such a thing?

Soon, a private investigator (Adir Miller) and his mysterious and lovely redheaded client (Yuval Scharf) are roping Ariel into planting hidden cameras in Rabbi Knafo's hideaway and allowing his apartment to be used for surveillance.

It's hard to know who to trust. It's even harder for Ariel to suppress his curiosity as he delves into the weird criminal-religious labyrinth of Israel's dizzyingly diverse capital.

Veteran director Nesher's latest is a hoot. There are red herrings, unlikely alliances, and cartoons that come to life when no one is looking.

Given its irreverent genre mixing, *The Wonders*, which gets its international premiere at the festival, shows a kinship with the films of the Coen brothers and Woody Allen, and the novels of Michael Chabon.

Both Hizkiah and Miller are stand-up comics with impeccable timing, and they fully commit to creating complex, compelling characters with much at stake.

A cautionary tale about gurus and a tribute to one of the world's most beautiful but little-understood cities, *The Wonders* will yank you down into its own cleverly conceived rabbit hole.

• • •

One of the most unnervingly lucid films to be made about the Israeli-Palestinian conflict, Yuval Adler's *Bethlehem* is a bold and bracing feature debut.

Shifting between Israeli and Palestinian societies to tell its story of secret strategies, precarious alliances and terrible betrayals, this gripping thriller plunges us into a milieu of family, terror and espionage.

Recruited as an informant by the Shin Bet, a young Palestinian man finds himself caught between two very different kinds of loyalty when he discovers that his employers are plotting to assassinate his radical brother.

Adler spent years interviewing Shin Bet officers and Palestinian militants to create this complex, intelligent and timely tragedy.

At the centre of Bethlehem's fraught geometries is Sanfur (Sahdi Marei), the little brother of wanted Palestinian militant Ibrahim (Hisham Suliman and an informant engaged by the Shin Bet, Israel's secret service.

Sanfur was only 15 when first recruited by Shin Bet officer Razi (Tsahi Halevi), and the two quickly developed an intimate, almost fraternal relationship, one that granted Sanfur more tenderness, respect, and attention than he ever found at home. Still, as the Shin Bet's plot to assassinate Ibrahim heats up, Sanfur finds his loyalties hopelessly divided. Tensions escalate, leading to a brutal climax that offers no escape from the morass, but deepens our understanding of it.

***The Wonders* is a cautionary tale about gurus.**

Dror Moreh's Oscar-nominated documentary *The Gatekeepers* helped familiarize western audiences with the Shin Bet. *Bethlehem* takes us one step closer. Adler, who worked for Israeli army intelligence for several years, co-wrote the script with Ali Waked, a Muslim journalist.

It will have you talking, and thinking, long after the credits roll.

Visit tiff.net/thefestival for scheduling information.

Sanfur, played by Sahdi Marei, right, is a Shin Bet agent and the brother of a wanted militant in Bethlehem.

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JiggiJumping into a healthy lifestyle

Rita Poliakov
Special to The CJN

David Gershon knows how to get kids moving. He tells them about the elephants.

"Instead of just saying, 'Go outside and run around,' you go outside with the child and say, 'I don't know if you noticed, but behind that tree, there's an entire herd of elephants and they're coming this way. Let's run."

Gershon, along with his wife Judy, make up Judy & David, the musical duo that has about 20 years of experience performing for children, and a Juno Award to show for it. Now, the two are about to star in their own Kids' CBC show, *JiggiJump*, which encourages children to get off the couch.

On the show, the Gershons take kids through a musical adventure, all while going through a full exercise routine of a warm up, stretches, cardio and a cool down.

"There's no question medically why kids have to get moving more. There's reams and reams of data," Gershon said.

And he's right. According to the Childhood Obesity Foundation, more than 30 per cent of children and youth are considered overweight or obese.

"Every little bit helps. If we can get a kid who's sitting sedentary in front of the TV to get up and get moving, we've accomplished something," Gershon said. "I know there's irony in creating a TV show to get kids away from screens, but where are you going to reach kids who are watching too many screens? You're going to reach them through [those] screens."

While the show's Kids' CBC time slot is aimed at preschool children, *JiggiJump* originally started as an educational CD for schools and a live concert for children. All in all, the couple's aim is to reach kids from preschool to Grade 3.

"*JiggiJump* existed first as a CD and teacher's guide that went out to about half a million kids around Ontario," Gershon said. When the musical duo started performing *JiggiJump* concerts, they got "such powerful feedback." Eventually reps from CBC saw a live show.

"There's 10,000 TV shows that want to get made and five that get made. What made the difference is they came out and saw it," Gershon said.

JiggiJump isn't the first show Gershon and his wife have starred in. The two are known for *Judy & David's Boom Box*, which aired on Treehouse TV. But it was at a summer camp that Gershon first found his voice.

"I was the camp song leader guy, with my guitar, getting everybody singing along. If I was told to just go stand in front of a bunch of people and sing at them, I wouldn't like that at all. But to get them singing? I loved that," he said. "The closest thing to that in the real world is children's music."

For Gershon, working with his wife makes sense.

"We have different skills. Early on in our career, we both sat at a piano bench and tried to write a song at the same time and nearly killed each other," he said.

Now, Gershon will start a song and hand it off to Judy.

"I'm great at starting ideas. Judy's great at finishing ideas," he said.

JiggiJump airs on Sept. 3 and will run on Tuesdays and Thursdays at 10:11 a.m. on Kids' CBC. For more info, visit jiggijump.org.

Judy and David Gershon have been entertaining children for about 20 years.

Canadian 'propaganda' film pulled from Aussie fest

CJN Staff

The award-winning Canadian movie *Inch'Allah* was withdrawn from an Israeli film festival in Australia after a patron complained that it's biased against Israel.

Organizers of the 10th annual Australia Israel Cultural Exchange (AICE) Israeli Film Festival, taking place throughout August in seven cities, agreed to pull the film after David Schulberg of Melbourne contended that *Inch'Allah* is "essentially a propaganda film," *J-Wire, the Jewish Australian News Service*, reported on Aug. 22.

Inch'Allah, written and directed by Quebecer Anaïs Barbeau-Lavalette, is about a young Canadian obstetrician working in a clinic in a West Bank refugee camp. She lives in Jerusalem and passes through checkpoints daily.

With Jewish and Arab friends, she's torn between the two sides of the Israeli-Palestinian conflict.

The French-language *Inch'Allah* had its world premiere at the Toronto International Film Festival last year and has since been nominated for five Canadian Screen Awards, including best picture, and received a prize at the Berlin International Film Festival.

Schulberg also pointed out that Barbeau-Lavalette was among 500 Quebec artists who in 2009 signed a petition, organized by the Montreal-based anti-Israel group Tadamon, calling for a boycott of Israel and accusing it of practising apartheid.

The film was withdrawn after it had been screened at least once, in Mebourne.

AICE chair Albert Dadon replied that he agreed with Schulberg.

"The artistic direction for this film was in contradiction with our objectives... I usually prefer not to get involved in artistic matters concerning the festival, but in this instance (I had not seen every movie) the message of that film is completely at odds with what we are about."

***Inch'Allah*, directed by Quebecer Anais Barbeau-Lavalette (*Incendies*) was withdrawn from the Israeli film festival in Australia.**

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EYE ON ARTS

By BILL GLADSTONE

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UJA Federation's committee for Yiddish offers a Yiddish Theatre Workshop for would-be thespians or those who just like theatre, whether they speak much mamaloshen or not.

In this lively course led by actor **David Gale**, participants discuss and read a popular play in transliterated Yiddish, expanding their knowledge of Yiddish at the same time. The upcoming session focuses on *The Wise Men of Chelm* by **Abraham Shulman**. The session runs for 10 Thursdays, starting Oct. 3. $150. www.committeeforyiddish.com, 416-635-2883, ext. 5187.

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For Opera Buffs: Active Seniors, Boomers and Retirees presents Tuesday afternoon Opera Appreciation with dynamic opera educator **Iain Scott**, who will preview upcoming productions of both the Canadian Opera Company and Live in HD Broadcasts from the Metropolitan Opera Company. Enhance your knowledge of opera and view video excerpts of great opera companies, singers and performances. Sept. 24, *La Boheme*; Oct. 1, *Peter Grimes*; Oct. 8, *Cosi Fan Tutti*; Oct. 15, *Don Quichotte*. Miles Nadal JCC. $50 for the series or $14 drop-in as space permits.

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Theatre Notes

• Encore Entertainment is currently casting *Social Security*, a comedy by **Andrew Bergman** about two married art dealers who struggle with a visit from the wife's sister, brother-in-law and "archetypal Jewish mother." Scheduled for performance Nov. 1 to 10 at the Toronto Centre for the Arts. Also part of Encore's upcoming season are productions of *The Children's Hour*, a drama by **Lillian Hellman**, and *Bingo*, a musical about die-hard bingo players. www.encoreshows.com

• Teatron Toronto Jewish Theatre Company is preparing its first production of the new season – *The Chosen*, based on the popular novel by **Chaim Potok** and adapted for the stage by **Aaron Posner**. The story focuses on two boys from two different Jewish communities – "five blocks and a world apart." Runs Nov. 13 to 24 at the Toronto Centre for the Arts. Also part of Teatron's upcoming season are productions of *Seven Days*, a drama by **Ron Rutberg**, and *Handle With Care*, a comedy by **Jason Odell Williams**. www.teatrontheatre.com.

• The Stratford Festival's recently opened production of **Shakespeare's** *The Merchant of Venice*, directed by **Antoni Cimolino**, transposes the Elizabethan-era play onto Fascist Italy in the 1930s. Said Cimolino, whose parents were children in Italy when the National Fascist Party introduced its anti-Semitic race laws in 1938: "[Those laws were] fuelled by the very same thinking that Shakespeare probes in *The Merchant of Venice* – attitudes towards 'otherness' that range from genteel disdain to racist loathing. And those same attitudes underlie so many of the terrible conflicts that bedevil our world today." **Scott Wentworth** plays *Shylock*. Continues to Oct. 20. www.stratfordfestival.ca

• • •

At the Galleries: *WAR: Light Within/After the Darkness* is an exhibition of large-scale installation works about the Holocaust by seven Canadian artists who are "either Jewish or half-Jewish and heard about disappearing relatives and the reality of the horrors of the war since we were very young," writes curator **Christian Bernard Singer**.

Components include **Mary McKenzie's** installation of a portion of a life-sized house abandoned in a hurry because its residents ran to hide in the forest or were forcibly removed. Using porcelain, **Chari Cohen** builds a section of forest that cloaked Jewish partisans and other resistance fighters, while **Laura Donefer** builds a mountain of 6,000 cast glass footprints, some taken from Holocaust survivors.

Scott Wentworth plays Shylock with Sara Farb as his daughter Jessica in The Stratford Festival's production of *The Merchant of Venice*, until Oct. 20.

Other artists include **Oded** and **Pamela Ravek**, **Tina Poplawski**, **Claire Weissman-Wilks** and **Hélène Brunet-Neumann.** Canadian Clay and Glass Gallery, 25 Caroline St. N., Waterloo, Ont. Opens Sept. 22, runs to Jan. 5, 2014. www. canadianclayandglass.ca

• The Royal Ontario Museum presents *Brushing It in the Rough: Women, Art & Nineteenth-Century Canada*, an intimate display of the pictorial responses of **Anna Jameson, Susanna Moodie** and **Alice Killaly** to their Canadian experiences. Opened Aug. 24, continues to Feb. 17, 2014, in the ROM's Wilson Canadian Heritage Exhibition Room of the Sigmund Samuel Gallery. www.rom.on.ca

• • •

Out of Town: I recently returned from Boston where I dropped in to the Boston Museum of Fine Arts. On display and of particular note was the show *Audubon's Birds, Audubon's Words*, featuring many exquisite canvases by the famous bird artist who lived 1785 to 1851. Slightly more current – but somehow equally historic – was the exhibit *Hippie Chic*, featuring all the paisley, beads and groovy psychedelic fashions of the hippie culture that bloomed in the late 1960s and early 1970s. Talk about plumage and colouration! www.mfa.org

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HEEBONICS

Songwriter headlines fledgling art-rock band

From left, Dominique Morier, Sebastian Shinwell, Michael Keshen

Cara Stern
Staff Reporter

It may be hard to be an independent artist in Toronto, but Sebastian Shinwell and his band, CRHYMES, aren't doing too badly.

Barely a year after its formation, CRHYMES is performing regularly in Toronto and getting ready to release its first full-length album, although Shinwell said he's not sure yet which medium would be best.

"It seems like the CD is on the way out in terms of a medium people buy," said the 25-year-old musician.

In fact, he doesn't even own a CD player anymore. "I wouldn't be able to listen to my own CDs."

In Toronto, vinyl seems the way to go, he said, but it's not a cheap medium, especially for an independent artist.

"It seems like the digital download is the way to get around that, but then you don't have a physical thing to hold onto," he said.

The Toronto-based art-rock band was conceived while Shinwell was studying composition in a master's program at York University. He wrote the songs for his thesis project and he began to perform them, and he released five of them as an EP. Soon enough, promoters were asking him back for more gigs.

An art-rock band, Shinwell said, makes music with artistic intention. Although he admitted the moniker is the best way to describe his band, he acknowledged that he also cares about whether audiences can simply enjoy his music and not look at it with an artistic eye.

"There's enough intricacies in the music that if people want to sit back and listen, they can do that," he said.

But it's also written for musicians listening for technical skills. "I try to write music that I think, as a musician, I would appreciate."

For him, that means using interesting time signatures or harmonic complexities that would capture a musician's attention.

Shinwell has many years of musical experience, having started music lessons at the age of five with the piano, but quitting when he was 12. As a compromise with his mother, who insisted he study music, he picked up the guitar, and about 10 years ago, he decided he would pursue music professionally.

When he's not working on his band or his master's degree, which he has switched from composition to musicology, he works as a studio musician, performing music for films.

"It's pretty night and day," he said, comparing that experience with recording music for CRHYMES. "When I end up doing music for films, a lot is very classically oriented acoustic guitar."

Writing the music for CRHYMES typically comes organically for Shinwell. He'll usually sit down with his guitar and start playing, improvising the music, melody and lyrics.

He said it's sometimes hard to sit down with the intention to write a song, so this method works better.

"I leave my guitar sitting around, and I'll pick it up and start playing," he said, adding that he'll play around on it for hours, hoping something comes out.

Although the band consists of five people – Craig Saltz on bass, Michael Keshen on guitar, Dominique Morier on tenor saxophone, Adam Silva on drums, and Shinwell on vocals and guitar – Shinwell is the main composer.

That's how the band started, and that's how it continues.

"In a collaborative band where there are two or three writers, there's a lot of ego involved," he said. "I always thought [writing solo] would be a political structure I wouldn't enjoy, but it's much simpler."

But that doesn't mean the band doesn't have any input, he said, because it's not so easy writing alone, especially when you're writing for so many instruments.

Shinwell writes using a computer program that simulates the sounds of different instruments so that he can approximate the sound of a real band.

"But sometimes when you're writing on a computer, it doesn't translate into a live performance," he said, so as the band rehearses, they sometimes need to alter the songs.

Nevertheless, now that the band has completed a year of live performances, including a performance at Toronto's North-by-Northeast Festival, Shinwell says he's getting an understanding of what works live and what doesn't.

"Playing some of the softer tunes on the EP, if you're in a rock club, it doesn't translate so well," he said, "so the album is a bit more high energy and influenced by playing live."

Shinwell said he's hoping the new album will be released later this year – hopefully around October or November – but people who would like to hear the music can already catch the band playing the new songs live.

On Aug. 30, Torontonians can catch the band at the Holy Oak Café, where CRHYMES will be playing two sets, comprising songs from the EP and the new album.

For more information, visit crhymes.bandcamp.com.

CRHYMES performing at the Gladstone Hotel

Videos, events and more on heebonics.ca

Deadline reminder: Due to the holidays, deadlines will change. Aug. 29 is the deadline for the issue of Sept. 12. Sept. 3 is the deadline for the issues of Sept. 18 and 25. All deadlines are at noon. Phone 416-416-391-1836, ext. 269, email whatsnewcjn@gmail.com.

Saturday, Aug. 31

ORILLIA COUNTRY SHUL

Orillia Country Shul holds services during the summer. Aug. 31, **Rabbi Arthur Bielfeld.** Services at 10:30 a.m., 151 Creighton St. S. 705-327-7069.

SLICHOT SERVICES

Beth Tzedec Congregation shows the film *The Mystery of San Nicandro*, 9:30 p.m., and holds Slichot services at 10:45 p.m. Midnight dessert reception.

At Temple Har Zion, **Rev. Greg Smith-Young,** founder of United Against the Boycott, a group of United Church ministers and members against the church's boycott against goods produced in the West Bank, speaks at Slichot services starting at 9 p.m., followed by *Havdalah* and Slichot at 10 p.m.

Sunday, Sept. 1

MEZUZAH CHECKS

Have your mezuzah checked or buy a new one at the Chai Centre, 1089 Spadina Rd. Call 416-271-0659, or email Rabbi@thechaicentre.com.

Tuesday, Sept. 3

ROSH HODESH

Learn about "The Art of Prayer," for women only, at the Chai Centre, 8 p.m, 1089 Spadina Rd.

Other News

VOLUNTEERS NEEDED

Baycrest Freeman Family Day Centre is looking for a volunteer who can teach music and incorporate music education into a program. To volunteer, visit www.baycrest.org/volunteer, or call 416-785-2500, ext. 2572.

Reena is looking for creative arts volunteers to work with the Reena Theatre Troupe helping to prepare for a major production. Volunteers with skills/interests in dance, music, acting, lighting, sound, scene design and production are needed. The commitment is Sundays 1-5 p.m. from September 2013 to May 2014 at 972 Clark Ave. W., Thornhill. Call **Mille Chadwick,** 905-889-2690, ext. 2112, or email mchadwick@reena.org.

Volunteers needed to deliver kosher meals on wheels. Pick up from Baycrest or Pride of Israel Synagogue. Mileage reimbursed. Call Circle of Care, 416-373-4100.

RENT A SPARE ROOM

List your spare room or basement apartment with the accommodation registry at Jewish Information Service of Greater Toronto. Help is available for renters as well. 416-635-5600, or email jinfo@ujafed.org.

HOLOCAUST SUPPORT

Baycrest Holocaust Resource Program offers support groups for child survivors of the Holocaust and adult children of Holocaust survivors. Group meetings begin in September. Call **Shoshana Yaakobi** 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

RABBI PAYSACH KROHN

Rabbi Paysach Krohn discusses "A Time for Commitment and Connection," Sept. 11 at 8 p.m. at Beth Avraham Yoseph Synagogue. Sponsored by Eitz Chaim Schools.

BOWLING GROUPS

A men's bowling group is looking for new members for Thursday nights. Call **Ian** 905-881-2009.

Maven Bowling is looking for new bowlers. First week of the season is Oct. 12, 7:30 p.m. at Bowlerama Newtonbrook. Call **Ron Caine**. 416-518-8333 or 905-889-8333.

HEBREW CLASSES

A beginners Hebrew class with **Irv Kirshenblat** is being offered at Beth Tikvah Synagogue starting Sept. 17 during the day and Sept. 23 evenings. Call 416-221-3433, ext. 308.

Ulpan method made easy with **Yael Lev,** beginner level 2, Tuesdays at 7:30 p.m.; intermediate level 1, Thursdays at 1:30 p.m., Pride of Israel Synagogue. $150/10 weeks. Call 416-226-0111, ext. 10.

Continued on page 41

PLEASE HELP US HONOUR ONTARIO HOLOCAUST SURVIVORS
AT QUEEN'S PARK
WITH
PREMIER KATHLEEN WYNNE
THURSDAY, OCTOBER 24, 2013

Since 1993, the Ontario Parliament and the Canadian Society for Yad Vashem have collaborated in honouring Holocaust Survivors who have shown remarkable courage and resilience in rebuilding their lives after the Shoah and whose outstanding achievements have contributed to their communities and to the betterment of the Province of Ontario.

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Please send all nominations, including names, nominee's story and full contact information to
The Canadian Society for Yad Vashem [illegible]
Email: [illegible] Tel: [illegible] Fax: [illegible] Submission Deadline: Sept. 17, 2013
ALTHOUGH WE WOULD LIKE TO HONOUR ALL NOMINEES, DUE TO SPACE LIMITATIONS, WE CAN ONLY HONOUR 10 ONTARIO SURVIVORS EACH YEAR

About Yad Vashem
Yad Vashem, The Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem, is the universal guardian and imparter of the *Shoah's* (Holocaust's) legacy and the protector of human values. Visited by over one million people annually, Yad Vashem is internationally recognized as being at the forefront of Holocaust commemoration, education, documentation, and research.

About the Canadian Society for Yad Vashem
The Canadian Society for Yad Vashem is one of Yad Vashem's largest and most prominent societies among its 28 representative bodies worldwide. The Society supports Yad Vashem's initiatives and implements its important vision across Canada. Through its educational and commemorative activities, the Society carries out Yad Vashem's mission of ensuring that the Holocaust and its lessons are forever engraved in the memory of humankind.

VISIT US ONLINE AT
www.yadvashem.ca

Yad Vashem

Continued from page 40

YIDDISH CLASSES

Yiddish classes for beginners through advanced will be taught Sunday mornings, 10 a.m. to noon, Beth David Synagogue. Yiddish culture for kids, 9:30 a.m.-noon. Adults $150/10 sessions; kids $20. Classes start Sept. 29. Call **Barbara** 416-631-5843, or visit www.committeeforyiddish.com.

HIGH HOLIDAY SERVICES

Am Shalom Synagogue, a Reform synagogue in Barrie, offers tickets for the High Holidays. Call 705-792-3949.

Beth Isaiah Congregation, Guelph, led by **Rabbi Avraham Fisher**, is holding services. Call 519-265-1591, or visit www.guelphsynagogue.ca.

B'nai Shalom Congregation, a Conservative, egalitarian congregation, meets in Oakville for the High Holidays. Call 905-901-9889, or email info@bnaishalom.ca.

Chabad Jewish Discovery Centre, 1552 Dundas St. W., offers High Holiday services. Call 905-268-4432, or visit www.JewishMississauga.com.

Nefesh HaChayim, a participatory minyan led by **Rabbi Adina Lewittes**, meets at the Workmen's Circle, 471 Lawrence Ave. W. For tickets, call **Tania**, 905-760-9472, or email nefeshtickets@gmail.com.

Shaare Zion Congregation, led by **Rabbi Gary Zweig,** meets at the Gibson Retirement Residence, 1955 Steeles Ave. E. Call 905-886-0178, or email info@shaarezion.org.

Temple Sinai, 210 Wilson Ave., offers a variety of services for adults and children over the High Holidays. Call 416-487-4161, or visit www.templesinai.net.

The **Winchevsky Centre** holds secular humanistic services, 585 Cranbrooke Ave. Tickets, 416-789-5502, or email info@winchevskycentre.org.

JF&CS GROUPS

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups for bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or bfeffer@jfandcs.com.

FOR SENIORS

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call Sheila, 416-665-3333, or Marcia, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Charming Earl Bales Seniors Club in the Park. (60+). Valerie, 416-395-7881. Casino Woodbine Sept. 25. Dance with live music Sept. 22. Monday to Thursday, mah-jong, Rummikub and dominoes, 11 a.m.-2 p.m.; Tuesdays, chair exercise for seniors, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge; 12:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155. Register for the Opera Appreciation Series with Iain Scott, starts Sept. 24. Oct. 6, 12:15 p.m., 60th anniversary brunch with the Jordan Klapman Trio.

Active 55+ Miles Nadal JCC offers small group fitness classes. Call Colin Blayney 416-924-6211, ext. 526, or email colinb@mnjcc.org.

Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112. Aug. 29, Anna Skomorovskaia discusses "Foods that Boost Your Health," 1:30 p.m. Sept. 3, Shlomo Schwartzberg discusses "Film Censorship in America-Part 1," 10 a.m.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Now accepting registration for limited spaces in September for junior and senior kindergarten full-day program with kosher lunch and snacks. Call Kailah Rubin, ext. 4351.

Mah-jong tournament games for experienced players, Mondays at 1:30 p.m; casual Yiddish conversation, Mondays 1:30 p.m.; folk dancing with Teme and Sandy, Wednesdays at 10 a.m.; recorder with Judy, Wednesdays; duplicate bridge with Samy Toledano, Thursdays at 12:30 p.m.

Spirituelle Divas – new chapters forming. Call to join for monthly get-togethers Tuesdays at 1:30 p.m. and Thursdays at 7:30 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211 www.mnjcc.org

Register now for fall programs, music, film lecture series, adult theatre classes, pottery, Hebrew Institute, Jewish learning, kids' programs, athletics, sports leagues and more. Ext. 0.

Adult daytime choir meets all summer, Tuesdays at 1 p.m. No experience or sight reading needed. Email music@mnjcc.org.

Fall swim lessons registration now open. Call ext. 530, or email swimlessons@mnjcc.org.

Manage hand and foot pain with MELT treatments. Classes start the week of Sept. 9. Call Karen Turack at ext. 501 or email karent@mnjcc.org.

The Ontario Jewish Archives at 40, photos from the Ontario Jewish Archives 40th anniversary exhibition are on display at the gallery from Sept. 1 to Oct. 3. Reception, Sept. 23 at 7 p.m.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call Coleman Bernstein, 416-968-0200.

Terror threat level unchanged: CIJA

Paul Lungen
Staff Reporter

Synagogues and other Jewish institutions should implement their standard security protocols as the High Holidays approach, but there's no evidence that the threat level has recently increased, according to the Centre for Israel and Jewish Affairs (CIJA).

Shimon Fogel

"We have, as we always do, connected with local and national police authorities in Canada," said CIJA chief executive Shimon Fogel. "There is no indication as to any increased threat or increased chatter" that would prompt a heightened alert level, he said.

Fogel was commenting after Israel's Counter-Terrorism Bureau warned that terrorist groups could attack Israeli and Jewish targets around the world in the coming weeks.

The Times of Israel reported last week that the bureau raised concerns over terrorist acts timed to coincide with Rosh Hashanah, Yom Kippur and Sukkot. The agency also noted that the anniversary of the 9/11 attack could mark "a favoured period" for Al Qaeda or other jihadist groups to attempt acts of terrorism.

The *Times* termed the bureau's warning "unusually shrill and widespread," but noted that it was largely aimed at Israelis travelling abroad.

Fogel called the warning "the sort of biannual kind of general alert – with good reason – that the Israeli security establishment puts forward, particularly for Israelis."

Last summer, five Israeli tourists travelling in Burgas, Bulgaria, along with their Bulgarian driver, were killed in a bomb attack. Hezbollah is believed to have been behind the attack.

The counter-terrorism advisory urged Israelis to stay away from popular vacation destinations, such as the Sinai Peninsula as well as a number of Mideastern, East Asian and African states. There was no specific reference to Canada.

"We issue alerts to community institutions, particularly synagogues near the High Holidays, to make sure they have security protocols in place," said Fogel.

But there are no specific threats on the horizon. "If there is a change in the profile, [police] would advise us along with the steps we could take," he added.

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Mazel Tov מזל טוב

Happy birthday to Louis Rosenblat from your children and grandchildren. On Aug 14 Louis turned 99 years young! Mazel tov!

Mazel tov from Bubie Mollie Rothman on the marriage of Zehava, daughter of Risa & Chaim Rothman to Baruch-Simcha Farago, son of Francis & Naftali Farago.

Mazel tov Ruthy & Solly Wenger on your 60th wedding anniversary. Children and grandchildren Jackie, Harriet, Gloria, Jarred, Morris & Sarah, Jarred, Joseph, Lindsay, & Max

Leo Aviv Ohayon arrived on July 21! Parents Keren & Jonathan, brother Benjamin, and grandparents Isabel and Jacques Ohayon and Barbara Brown are elated.

Mazel tov on the birth of Lily, July 31. Parents Laurie & Kevin Brodsky, grandparents Mark & Fya Teitelman, Renee & Neil Brodsky, great-garandparents Sophie & Irving Soil.

Big brother Mackenzie and parents Natasha & Christopher, welcome Jacqueline Robinson Newman, born on May 15. Embraced with much love by her grandparents and family.

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

New beginnings

Ask Ella

By Ella Burakowski

Dear Ella,

I'm a survivor. I can say that now, as it's almost one year since I was diagnosed with cancer.

I had surgery, radiation and chemotherapy, and just last month, my oncologist confirmed that I'm in remission.

It has been a difficult year for all of us. Although we don't usually go to synagogue, we are going this year as a family. We have a lot to be thankful for this Rosh Hashanah.

Neither my husband nor I have been to High Holiday services since we were married almost 30 years ago. This ordeal has renewed my faith. It's funny how we don't pray for anything until we're in big trouble.

I'm not even sure which synagogue we'll attend, but we're all in agreement that this is the year our family will have many new beginnings.

I'm so very thankful to my kids, their spouses and my friends for their never-ending support through this difficult time. But I'm especially thankful to my husband, who took time off his job to come to appointments and stood literally by my side while I travelled down this unfamiliar road.

I'm thankful for the doctors, nurses and technicians I met along the way. Each and every one of them had so much knowledge and skill that I actually felt lucky.

In a way, I expected the people, in my life to be there for me, but what was unexpected was my renewed faith in God, which is where I turned when I was most scared. We got pretty close in those difficult days, me and God.

I'm writing this so that my story will give hope to others in my situation.

I also found out a few months ago that my only daughter is pregnant with our first grandchild, and I will be here to enjoy it.

That's the best new beginning ever!

Also, I'm thankful for the little things, like having my *CJN* back. Now I have somewhere to tell my story, if you choose to print it.

New Beginnings

Dear New Beginnings

Having a brush with your own mortality has a way of changing you.

The doctors and nurses did their job to get you where you are today, but you had to do your part by staying healthy both physically and spiritually.

These two elements work together to make you whole, happy and healthy again.

Your family, too, had much to deal with and found their way to cope while supporting you. They had to hold it together in front of you, but you can be sure they were scared and felt as helpless as you.

You cannot separate the power of spiritual motivation from physical strength. They are connected.

I'm sure there were many nights when you felt alone and isolated and didn't want to share your thoughts with your family. It's those times when you return to your faith.

Prayer is powerful and it's quite probable that everyone who is close to you made their own connection with their faith throughout your ordeal.

I'm quite sure many "deals" were made with God during those difficult times.

Prayer, faith and religion are different for everyone, but one thing they all have in common is hope.

People pray for health, for prosperity, for people less fortunate and for those living through war and poverty.

Some pray for answers and some for material things, while others pray to feel connected or because it's mandated by their religion.

It's all tied to hope and that's what keeps us going.

Prayer is as individual as a snowflake.

Congratulations on beating cancer, on renewing your faith and on your new grandchild.

May you and your family have a happy, healthy and sweet new year.

And to all my readers and their families, may 5774 bring the blessing of happiness, joy and peace for all mankind.

Shanah Tovah U'Metukah.

Readers may submit their questions to Ella at The CJN, *email: ellacjn@gmail.com. Ella is not a professional counsellor. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Shanah Tovah U'Metukah.

Exciting holiday desserts from the 'Sweet Genius'

JNS.org

Your Jewish holiday desserts don't have to be boring.

That's what Amos Hayon, an Israeli pastry chef at Lola Restaurant in the Great Neck neighbourhood on Long Island, N.Y., believes.

He appeared on an episode of the Food Network's *Sweet Genius* program in 2011. He took home the $10,000 prize after competing against three other chefs and completing three challenges that include using mystery ingredients and creating a theme-inspired dessert. Read more about Amos at Amoshayon.com.

Here are some unique desserts, courtesy of Amos:

APPLES WITH DRIED FRUIT AND MARZIPAN

8 green apples, peeled and cored
200 g good-quality marzipan

The dry fruit filling:

1/2 cup chopped pecans
1/2 cup almonds
1/2 cup pine nuts
1/2 cup raisins
1/2 cup chopped dates
1/2 cup white sugar
2 tbsp. honey
1 egg white
1 tbsp. margarine
1 1/4 cups white wine

Mix together in a medium sized bowl all the dried fruit filling ingredients.

Take the apples and fill them inside with the mixture. Take the marzipan, break it into 8 balls and roll out flat. Individually cover each apple with the flattened marzipan.

Place the apples in a 13-in.x 9-in fire-resistant baking dish.

Pour into the dish about 1 1/4 cups of white wine.

Place the apples in the oven at 320 degrees for 60-90 minutes until the apples soften.

Place the apples on a serving plate and sprinkle with powdered sugar and cinnamon. Serve with vanilla sauce or vanilla ice cream. (serves 8)

BREAD PUDDING WITH CARMELIZED APPLES

6 green apples, peeled, cored and cut into medium sized cubes
1 cup sugar
½ cup water
1 tsp.vanilla extract
1 tsp.cinnamon
1 tsp. nutmeg
1 tsp. ground cardamom
1 tsp. salt
1 tbsp. butter
2 tbsp. cornstarch

Ingredients for bread pudding:
1 lb. dried white bread cut into cubes
2 cups heavy cream
2 cups milk
1 cup sugar
5 medium eggs
1 tsp. vanilla extract

Ingredients for streusel mixture:
1 ½ cups white flour
1/2 cup of brown sugar
1/2 cup of melted butter
1 tsp. cinnamon
peel from 1 lemon
1 tsp. baking powder

Boil sugar and water in a large pot over high heat until you get dark caramel.

Cook the apple cubes in the caramel mixture for about 10 minutes.

When the apple consistency is nearly liquid, add the vanilla extract, nutmeg, cinnamon, salt, ground cardamom and the butter, and continue to cook together over medium heat.

In a bowl, mix the cornstarch with a ½ cup cold water and add to the apples in the caramel pot.

Continue to cook another 5 minutes until the apple caramel mixture condenses. Remove it from the heat and cool to room temperature.

In a medium sized bowl, mix the milk, heavy cream, sugar, eggs and vanilla extract. When the batter is smooth, add the bread cubes. Let the bread soak in the batter for about 20 minutes.

Line a 13-in. x 9-in. fire-resistant baking dish with baking paper. Move the bread pudding mixture into the dish. Now place the caramelized apples on top of the pudding.

In a separate bowl mix all the ingredients for the streusel until you get crumbling dough with a sandy consistency.

Spread the streusel crumbs on top of the caramelized apples.Bake in 350 degree oven for one hour.

Sprinkle powdered sugar and cinnamon on top and serve with vanilla ice cream. (serves 10-12)

CARMELIZED APPLES AND CINNAMON CAKE

Ingredients for preparing the caramelized apples:
5 green apples, peeled, cored and small diced
1/2 cup brown sugar
3 tbsp. water
2 tbsp. butter or margarine

Ingredients for the mixture:
2 cups white flour
6 tbsp. almond flour
1 tsp. baking powder
3/4 cups white sugar
1/2 tsp. salt
1 cup butter or margarine
4 medium eggs
1 tsp. vanilla
1/3 cup sour cream

Place the sugar and water in a heavy frying pan over high heat and begin to make the caramel. When the caramel is dark and starts to smoke, reduce the heat and add the apples. Mix the apples so they're completely covered with caramel.

Add the butter to the pan, mix, remove from heat and let cool to room temperature.

Mix the dry ingredients-- white flour, almond flour, salt, white sugar and baking powder in a bowl mixer using a flat paddle beater.

Add the remaining butter, eggs, vanilla extract and sour cream to the mixer.

Mix all the ingredients together in the mixer until smooth.

Grease a 9-in. round baking dish all over, including bottom and sides, and spread the caramelized apples all over the bottom of the dish. Pour the mixture from the mixer on the apples. Bake for 50 minutes at 350.

Poke a toothpick in the centre of the cake. If it comes out clean and dry, take the cake out and let cool at room temperature for 20 minutes.

Remove the cake from the baking dish by turning it over so that the cake is upside down and the apples are on top. Sprinkle powdered sugar and cinnamon on top. (serves 10-12)

ONE POTATO ... TWO POTATO TORTE

1 tbl olive oil • 2 leeks, trimmed, washed, thinly sliced
1 tbl fresh thyme • salt & pepper
1 lb. sweet potatoes, peeled, cut into 1/8" slices
3-4 med Yukon Gold potatoes, peeled, 1/8" slices

Preheat oven to 450°F. Coat 9 ½" deep-dish pie pan with parchment paper; lightly coat with cooking spray. Heat oil in large nonstick skillet over medium-high heat. Add leeks and thyme; cook, stirring often, until tender, about 5 min. Season with salt and pepper. Arrange 1/2 of the sweet potato slices, slightly overlapping in prepared pie pan; season with salt and pepper. Spread 1/3 of leeks over top. Arrange 1/2 potato slices over leeks; season with salt and pepper. Top with another 1/3 of leeks. Layer remaining sweet potatoes, leeks and potatoes in same manner. Cover pan tightly with foil. Bake torte until vegetables are tender, about 45 min. Run knife around edge of torte to loosen it. Invert onto serving plate. Remove paper and serve.

Recipe from Living Well Magazine

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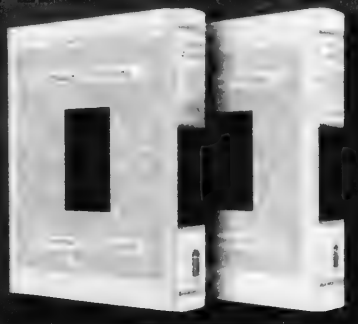

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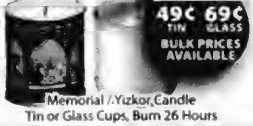
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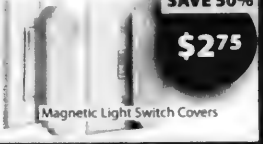
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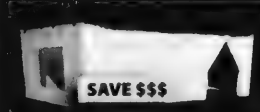
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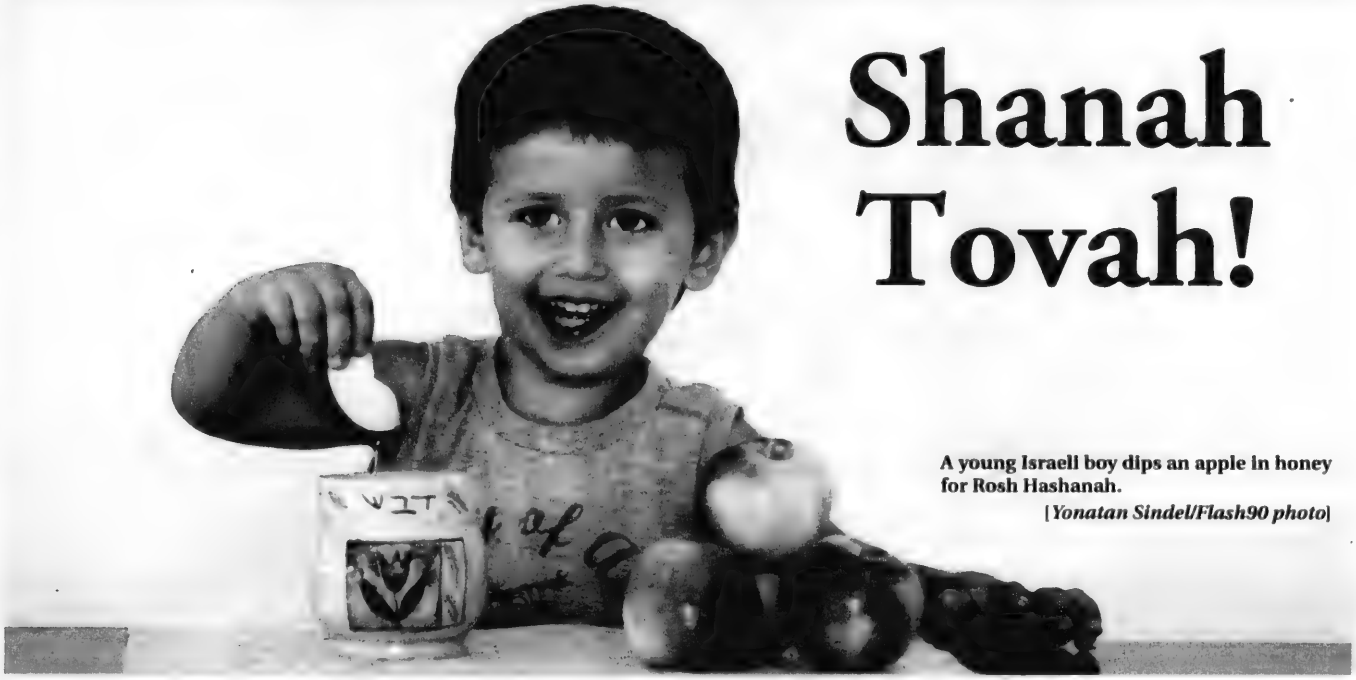

A young Israeli boy dips an apple in honey for Rosh Hashanah.
[Yonatan Sindel/Flash90 photo]

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Calendars and commitment

Editorial

For his video installation *The Clock*, Christian Marclay assembled 10,000 film clips to create a 24-hour loop of cinematic references to the passage of time. Each clip is in sync with real time, so when the time is 3 p.m., we see a wake in Ingmar Bergman's *Fanny and Alexander* and Robert De Niro upending a table in *Raging Bull*. The exhibit functions as a 24-hour clock, but it shatters the idea that time is whole and linear. The clips are discontinuous and the calendar is irrelevant. Each moment is as good as any other.

Even though we are often encouraged to "live in the moment," we seek more than the particulars of our days. Oliver Sacks writes: "To live on a day-to-day basis is insufficient for human beings; we need to transcend, to transport, escape; we need meaning, understanding and explanation; we need to see overall patterns in our lives. We need hope, a sense of the future. And we need freedom... to get beyond ourselves... to rise above our immediate surroundings."

We Jews are not only the people of the Book, we are the people of time. We connect to the Infinite by doing the finite. On Rosh Hashanah, we want to know how to live in the day-to-day, the timely, temporal present, while we link ourselves to the Eternal and the timeless. Our tradition uses temporal signposts to create the religious, cultural and social system of Judaism. We pause at stations of time. Rosh Hashanah and Yom Kippur, Shabbat and Sukkot, become days of celebration and moments of memory.

Just as we seek more than moments on the daily clock or in our individual lives, we are aware of issues that extend beyond our private lives. Our community and the world face raging conflicts in Syria and Egypt, as well as the threat of an Iranian nuclear bomb. We seek to support and encourage meaningful spiritual and social encounters for an iPhone generation,

Continued on page 6

Shabbat Shuvah – Ha'azinu
Candlelighting: 7:26
Havdalah: 8:32
Greater Toronto Area

See our special 64-page greetings supplement inside

CANADA

Rabbi Leaves Shul

WINNIPEG — The future of Winnipeg's fledgling and financially troubled New Shul is in doubt after its spiritual leader left for a pulpit in Baltimore and it was forced to cancel High Holiday services, the *Jewish Post & News* reported. Rabbi Lawrence Pinsker had served the congregation without pay since its inception in August 2012, when his contract wasn't renewed by Congregation Shaarey Zedek after nine years as that shul's second rabbi. His followers started the New Shul, which hosted 150 people at its inaugural High Holiday services last year and averaged 15 to 20 people for Shabbat services until early spring. A Sept. 22 Sukkot potluck dinner will go ahead, the shul's president said.

Home's CEO Resigns

WINNIPEG — The CEO of Winnipeg's main Jewish seniors home has resigned after a little more than one year on the job. Kathleen Klaasen is stepping down to accept a new position, the chair of the Simkin Centre said in an Aug. 15 statement. Klaasen, who became CEO in June 2012, will stay on until Oct. 30, the *Jewish Post & News* reported. Klaasen was hired after a tumultuous period for the centre stemming from the October 2010 death of a 93-year-old resident who was transferred from the home to a hospital, where she was found to be suffering from severe, untreated bed sores. Her death led to the departure of the former CEO, as well as several reviews of the home's procedures and a lawsuit filed by the woman's relatives.

Jews, Muslims Unite To Fight Ban

KRAKOW — The directors of the Jewish Community Center of Krakow and the Krakow Islamic Center have joined forces to fight Poland's ban on Jewish and Muslim ritual slaughter.

Jonathan Ornstein

Jonathan Ornstein, the JCC's executive director, and Hayssam Obeidat, director of the Islamic Center, issued a joint open letter Aug. 27 saying their "communities stand united and call on the Polish government and the Supreme Court if necessary to ensure that we have the right to ritual slaughter and can practise our traditions as Poland and the European Union allow."

Poland's parliament this summer rejected a law that would have legalized both kosher slaughter, or shchitah, and Islamic halal ritual slaughter. The failure to legalize ritual slaughter was "a great source of distress" to both communities, they wrote.

"The mistaken idea that such slaughter is particularly cruel to animals goes against the very reason it is called for in the tradition of our people," the letter said. "Muslim and Jewish practices demanding humane treatment of animals date back to the very founding of our faiths."

Some 15,000 to 25,000 Jews are believed to be living in Poland, including several hundred in Krakow. Between 25,000 and 40,000 Muslims are estimated to be living in Poland, with about 1,000 in Krakow.

WORLD

Orchestra Protest

BUENOS AIRES — Pro-Palestinian groups held an anti-Israel protest Aug. 26 outside Buenos Aires' Colon Theatre during a charity concert by the Israel Philharmonic Orchestra. Some 50 people called for a boycott, divestment and sanctions against Israel. The Federation of Palestine-Argentinian Institutions and the Association for Human Rights in Palestine accused Israel of "ethnic cleansing." The protest did not interfere with or interrupt the performance.

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Anti-Israel ads to appear on Vancouver transit

Lauren Kramer
Pacific Correspondent

VANCOUVER — As Rosh Hashanah drew closer, Jews in Vancouver were anticipating the imminent posting of a series of anti-Israel advertisements at two SkyTrain stations and on the exterior of 15 buses in Vancouver.

The ads were purchased by a coalition of pro-Palestinian activists from groups including the Canada-Palestine Support Network, Boycott Israeli Apartheid Campaign, Seriously Free Speech, Solidarity for Palestinian Human Rights and Canadian Friends of Sabeel, among others.

Titled "Disappearing Palestine," they show four maps spanning 1946 through 2012.

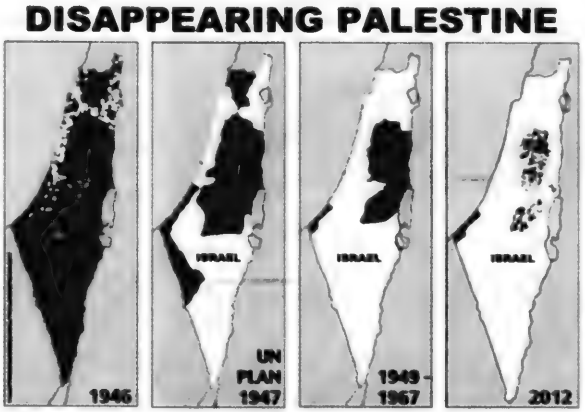
"It is our assessment that these advertisements distort history, are malicious and essentially question the legitimacy of Israel's right to exist as a Jewish state," the Jewish Federation of Greater Vancouver (JFGV) and the Centre for Israel and Jewish Affairs (CIJA), Pacific region, said in a letter to the Jewish community of Vancouver.

"We believe it is no coincidence that this advertising campaign will coincide with the sacred holy days of Rosh Hashanah and Yom Kippur."

When they learned about the advertisements in late July, CIJA and JFGV quickly raised the issue with TransLink, the public organization that runs Vancouver's transit system. The company's advertising policies and guidelines restrict the display of advertisements that make public transit unwelcoming for any ethnic or racial group.

"TransLink confirmed that they have reviewed the matter and that they recognize the offensive and provocative nature of the advertisements," the letter continued. "Despite our view that the advertisements contravene TransLink's own policies, TransLink has decided to proceed with allowing the advertisements to be displayed."

Continued on page 26



5 million Palestinians are classified as refugees by the UN

Example of anti-Israel ad which will appear on Vancouver public transit

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Erdogan exposes himself as an anti-Semite

On Aug. 20, Turkish Prime Minister Recep Tayyip Erdogan accused Israel of orchestrating the July 3 military coup in Egypt against Islamist president Mohamed Morsi and his Muslim Brotherhood government. As head of his country's Islamist Justice and Development Party, Erdogan strongly supports the Brotherhood and condemns the coup.

This was one of many times Erdogan has lashed out at Israel. But it's the most striking, as his anti-Zionism has now emerged as anti-Semitism.

According to Reports

By PAUL MICHAELS

The evidence Erdogan claims as proof of his accusation is bizarre: comments Jewish-French intellectual Bernard-Henri Levy made in France during a 2011 panel discussion with then-Israeli opposition leader Tzipi Livni. Erdogan cited Levy's comment about the then-pending Egyptian elections: "The Muslim Brotherhood will not be in power even if they win the elections, because democracy is not the ballot box."

According to Erdogan, since the Brotherhood is no longer in power – something Levy apparently foretold – it follows (in Erdogan's mind) that "Israel" was behind the removal of the Brotherhood!

Bernard-Henri Levy is French, not Israeli. But that detail seems inconsequential to Erdogan, as does Levy's point, supported by numerous non-Jewish analysts around the world over the past two years, that democracy is about far more than just winning elections.

Commenting on the absurdity of Erdogan's views, the *National Post*'s Kelly McParland remarked in his Aug. 21 column: "Not surprisingly, many observers have admitted bafflement at the idea that an ambiguous comment by a French philosopher would be enough to dictate political events in Egypt. Who knew the Egyptian armed forces were such fervent apostles of Bernard-Henri Levy?"

As to Livni's presence on the 2011 panel – an Israeli politician who is currently justice minister – McParland added: "Pretty strange background for an accused coup plotter, but that's Israel for you. In Erdogan's eyes, a dovish justice minister and peripatetic French Jew is all it takes to dictate policy to Egypt. The international Zionist conspiracy is *that* strong."

All justified sarcasm aside, McParland's reference to Erdogan's "Zionist" (read "Jewish") conspiracy is no joking matter, but a reflection of a profoundly disturbing belief system widely held in many Muslim (and Arab) societies.

In its Aug. 22 editorial, "The fantasy world of Recep Erdogan," (based on McParland's column), the *Post* noted: "Of course, Judeo-Israeli conspiracy theories have a long history in the Arab Middle East. *The Protocols of the Elders of Zion* is a brisk seller in Cairo [as it is in cities of non-Arab Turkey]. And just a few years ago, Egyptian officials were blaming a wave of shark attacks at Egyptian beaches on a Mossad plot. Yet even in this part of the world, Mr. Erdogan's theories are being dismissed a weird."

The *Post* is referring to the current Egyptian authorities' dismissal of Erdogan's claim as "baseless," "bewildering," and even irrational, quite something for a country that under former president Hosni Mubarak allowed – even encouraged – its media to promote all sorts of anti-Semitic material. But now Egypt and Turkey are at loggerheads, and having recalled each other's ambassadors, they've also, in effect, broken diplomatic relations.

Looking into what possibly motivated Erdogan, Anshel Pfeffer of *Ha'aretz* wrote that "Erdogan, who wants to see himself as a neo-Ottoman sultan dominating the region, has been forced to contemplate a rapidly changing landscape where he suddenly has no allies and is ostracized. This is happening not only in the Arab world but also in the West, which has denounced him for the heavy-handed way his police suppressed the recent demonstrations in Istanbul." (In late June, Erdogan blamed those protests on what he called "the interest rate lobby," a thinly veiled reference to Jews.)

Pfeffer continued: "Like the bully he is, casting around for a scapegoat, he fell back on the classic [Jewish] conspiracy theory. As much as we hate to use this overused label, Erdogan, a highly intelligent man, is an anti-Semite forced out by his anger into the open, where we can recognize him for what he is."

Paul Michaels is director of research and senior media relations for the Centre for Israel and Jewish Affairs.

SeeJN

BACK TO SCHOOL

Israeli Prime Minister Benjamin Netanyahu visited a kindergarten in Netanya last week as schools across Israel began the new academic year.

[Yossi Aloni/Flash90 photo]

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A delicate balancing act

Continued from page 1

and the need to create jobs for our young people in a still-struggling economy. We are concerned about religious pluralism in Israel and the growing conflation of anti-Israel activity with anti-Semitism outside the Jewish state. We have to articulate the importance of living a committed Jewish life and find ways to meet the financial sacrifices needed to maintain our spiritual and cultural heritage. We face the challenge of keeping each generation engaged with Israel, committed to tzedakah and seeing value in synagogue life, while also stepping forward to address global issues of environment, poverty and basic health care. As we look toward the New Year, we think about these contemporary and ongoing concerns.

Paradoxically, the calendar is how we situate ourselves in the world and how we transcend the day-to-day. On a basic level, we all know that Rosh Hashanah is "early" this year. We are not referring to the first day of Tishrei. We are commenting on the relationship of Rosh Hashanah to the seasonal cycle and to the secular calendar that dominates our lives.

In her fine book, *Palaces of Time*, historian Elisheva Carlebach points to "the central paradox of Jewish existence"– the delicate balancing act between maintaining our separate culture and integrating into the majority culture.

Carlebach explains: "There were many things that made Jews in pre-modern times seem different to their neighbours: they sometimes spoke a different language, dressed differently or were forced to wear identifying badges. Every one of those signs of difference could be erased or absent without touching a person's inherent Jewishness. But the calendar Jews followed – their different day of rest, business as usual on Christian holidays – this was something of an indelible marker of difference... The Jewish calendar in the Christian world includes the Christian calendar, and the Jewish calendar in the Muslim world includes the Muslim calendar – but not vice versa."

The Jewish calendar frames our spiritual and cultural identity. When we enter our Jewish dates into our planners, we create a place for ourselves in the larger society. In the Diaspora, sacred seasons and holy times depend on shul and home, school and camp. They are where we feel the pulse of Jewish life. To promote creative Jewish life and to fortify ourselves to face our many challenges, we must protect and privilege the Jewish calendar.

There was a time when stopping for Jewish festivals was problematic for school or work. It is now much more acceptable to maintain Shabbat or yom tov, but our own commitment level has decreased. Synagogue time is a way to strengthen our core, to support our spiritual aspirations. As Jews in Canada, we are challenged to retain a Jewish sense of time so that we can maintain our identities and advance our communal ideals. We should use the calendar, a deceptively simple instrument, ubiquitous on our walls and our computers, to reinforce our awareness of our past and to energize our commitment to a Jewish future.

We have been given the gift of time for a new year. May we use the calendar for good and may the year bring blessings to each of us. Shanah Tovah.

Rabbi Baruch Frydman-Kohl

Dry Bones HAVE A HAPPY!

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Shanah Tovah from Queen's Park

On behalf of the government of Ontario, I am delighted to extend warm greetings to the members of the Jewish community as you celebrate Rosh Hashanah.

Rosh Hashanah marks the beginning of the Jewish New Year and offers a time for reflection and contemplation. As you come together with family and friends to mark this holiday and reflect on the past year, I send you good wishes for health, happiness and prosperity in the year ahead.

Please accept my very best for a sweet and happy New Year. Shanah Tovah!

Kathleen Wynne
Premier of Ontario

Anti-Semitism cannot be justified

Elizabeth Block starts off her letter criticizing Bill Gladstone for his critique of the petitioners opposing Israel's actions ("Petition shouldn't be derided," *The CJN*, Aug. 15). Well and good.

From there, however, she goes on to say nothing less than that anti-Semitism, the hatred of Jews for the mere fact of their being born Jews, may be the responsibility of Jews themselves. It renders one almost speechless to read that this monstrous hatred, which has caused unspeakable suffering for centuries, is given implicit, hinted-at legitimacy.

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

With her claim that she only means that this vile mentality is the responsibility of a modern Jewish government, she uses the same logic and the same essential calumny which has always been the pacifier of the anti-Semite. The "logic" is the condemnation of an entire "race"/nation because of the supposed or even real characteristics or actions of some individuals (or even, as nowadays, a government). The calumny is: "It is their own behaviour that makes them despised."

One can only wonder, does she even understand the true extent and significance of the phenomenon of anti-Semitism?

Sam Izenberg
Toronto

Pieces without peace

I am very taken aback by the tone of Arie Raif's article "Two States Now, Peace Later" (*The CJN*, Aug. 22).

Raif advocates as follows: "The solution to the current stalemate can be overcome provided Israel is ready to make a significant long overdue move."

Raif makes no suggestion whatsoever about any long overdue move required by the other side. He suggests that Israel give up pieces such as the northern West Bank, part of area 'C' and five square kilometres of Jerusalem.

Is he serious? If Israel gives up those various pieces, the same things will happen that have happened elsewhere when Israel has given up land. There will be new demands for further concessions of land, new rockets brought in to bombard an ever-smaller Israel, and more terrorists will have easier access to attack Israel's citizens. New dividing walls will have to be built.

All of this as a result of Israel giving up, as Raif would have it, pieces without any resulting peace. Who is Raif fooling? There has never been any peace as a result of concessions made by Israel to the Arabs. The only time that peace will come to the land will be when all Israel (God forbid) has been conceded to the Arabs.

David Freudmann
Toronto

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René Lévesque would not approve

'In free societies, minority rights are not subject to majority rule'

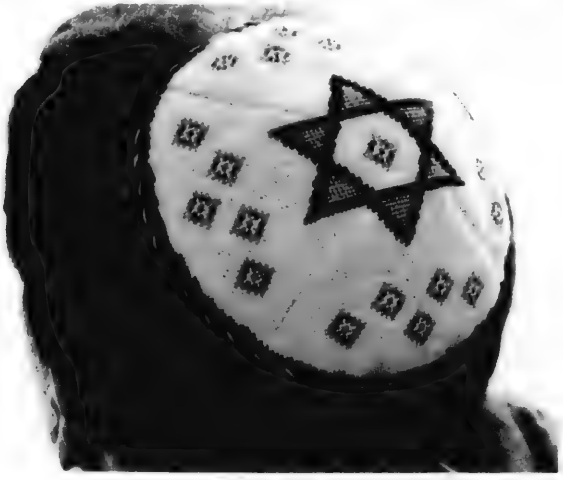
Irwin Cotler
Special to The CJN

All nationalisms risk veering off course into intolerance. Fortunately, in Quebec, throughout the many years that we have wrestled with issues of identity and nationhood, some of the most ardent leaders of the nationalist movement have also been staunch advocates of inclusion.

Former Parti Québécois premier René Lévesque said that "a nation is judged by how it treats its minorities." His minister of immigration, Gérald Godin, urged Quebecers to "form with the cultural communities a new world, a model society, better, free, open and welcoming." Another PQ premier, Lucien Bouchard, spoke of a nationalism that "no longer seeks homogeneity, but embraces diversity and pluralism."

However, the so-called "charter of values" reportedly being contemplated by our provincial government would make a mockery of the free and open society that many of Quebec's nationalist leaders have been promoting for decades. Indeed, banning manifestations of religious belief – both for those who work in public institutions and for those served by them – would constitute a radical break not only with our provincial and federal charters of rights and with international human rights law, but with Quebec values themselves, as articulated by icons of Quebec's nationalist movement.

The idea of prohibiting religious symbols and attire in the public service is based on a misunderstanding of the separation of church and state.



This fundamental tenet of free societies demands that public institutions and those who work for them be religiously neutral, not religiously neutered. To deny public employees the right to manifest their faith is to falsely imply that a bureaucrat or a nurse or a sanitation worker in a hijab is incapable of doing her job in a competent and professional manner. In fact, there is no contradiction between offering Quebecers impartial service from public employees and offering those employees religious freedom.

René Lévesque

A secular society is one in which there is no state religion, with no religious test for those aspiring to public office, and equal treatment for all. However, a society that bars individuals – including those who work for or interact with the state – from adhering publicly to their faith is not secular, it is constricted. Such a prohibition would divide Quebecers into two categories – secular and observant – and would effectively prevent members of the latter group from holding certain jobs or receiving certain services.

This would create immediate, practical problems. For instance, would an elderly Jewish man be required to discard the kippah he has worn all his life in order to receive palliative care? Would ambulance workers at the scene of a car accident have to remove the *patka* of the Sikh boy in the back seat before administering CPR?

But the ban would also have profound long-term consequences. It would force religious Quebecers "into the closet" and send the message that religious adherence is something to be ashamed of. Moreover, if religious symbols are barred from the public sphere, they and those who wear them will be rendered even more foreign and separate from the majority. Far from encouraging integration, therefore, such a ban would reinforce divisions based on religious affiliation.

Religious freedom is a right guaranteed by the Quebec and Canadian charters of rights, as well as the Charter of the United Nations and the Universal Declaration of Human Rights, and it has been repeatedly affirmed that the freedom to hold a belief is inseparable from the freedom to express it. Therefore, should the Quebec government go ahead with these measures, the matter would undoubtedly end up before the courts, but it would be regrettable if it ever got that far.

Testing the judiciary to see how much trampling on minority rights the government can legally get away with is not a recipe for a free and open society. Proponents of the proposed measures argue that they enjoy widespread support. If this is true, it is both unfortunate and entirely beside the point. In free societies, minority rights are not subject to majority rule.

Proponents argue as well that without clear rules delimiting religious accommodation, we will have to keep perpetually navigating the grey areas of religious difference. Well, yes. There are complications inherent to diverse societies, but banning diversity is no solution. Indeed, the only societies with greater problems than those that embrace pluralism are those that do not.

If the Quebec government truly does proceed with its charter in this form, it will move us away from our liberal democratic traditions and establish exclusion and division as Quebec values.

Lévesque would turn in his grave.

Irwin Cotler is MP for Mount Royal and a former federal justice minister. This article first appeared in Huffington Post Canada.

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The Jewish future of Germany and Poland

Sara R. Horowitz in Toronto

I was poised, in last month's column, to begin a four-week journey with a tri-national group of students in Poland and Germany under the aegis of York University's Mark and Gail Appel Program in Holocaust and Anti-racism Eduction: Learning from the Past, Teaching for the Future. Now, on an airplane, returning, I'd like to share some impressions.

Our group was diverse – Canadian, German, Polish university students, including Jewish, Catholic, Protestant, Muslim students, as well as secular humanists and atheists. Some were immigrants and children of immigrants, while some were discovering a long-buried Jewish ancestry.

We ate most meals together, spent our days in seminars and visits to memorial sites, museums, documentation centres, and places of Jewish life and Jewish death. We met with site directors, local educators and community members. We met with Germans and Poles committed to acknowledging the past and to building ties among communities and countries that experienced terrible past conflagrations.

We spent Shabbat in cities with functioning synagogues, attended Kabbalat Shabbat services and ate Shabbat dinner together. For many – perhaps most – this was their first encounter with how Jews pray, their first view of the interior of Jewish prayer space, and their first look at Jewish ritual objects outside of museums – that is, as part of a living community rather than as relics of a destroyed one.

In Stuttgart, during our first Shabbat, we invited local Jewish university students to join us for dinner and to tell us a bit about their lives and sense of Jewish identity. They were a varied group. They were studying medicine, education, engineering or computer science. None grew up in families characterized by religious observance: Some described themselves as thoroughly secular with only loose ties to the Jewish community. Others spoke of an ongoing process of engagement with Judaism. One led the synagogue's youth group, another the Jewish student group. Some saw their future in Germany, some spoke of aliyah. Several recounted immigration from the former Soviet Union and the process of acculturating to Germany.

Someone from our group asked, "Were any of you born here in Germany?" None of them were. This, early in our travels, struck our students profoundly. It was visceral evidence of the thoroughness of the destruction of the native Jewish populations during the Shoah. The uprootedness of the Jewish Stuttgart students made visible what could not be seen: the absence of Jewish communities with deep roots in the countries they inhabit.

At the same time, it revealed the growing Jewish population in contemporary Germany. It's not, of course, a resurrection of prewar German Jewish culture, with its unique religious and intellectual traditions. It's something different, something new: an in-process, developing German Jewish culture, whose shape, traditions, identity, influence, values – and, indeed, permanence – is yet to be determined.

Similarly, the Shabbat service we attended in Warsaw taught us about contemporary Jewish life in Poland. The lovely synagogue drew substantial numbers for Kabbalat Shabbat. The majority, however, were North Americans and most were temporary residents of the city, there for a short-term visit or a longer work assignment or academic project.

Yet in Poland, as well, one sensed that the Jewish future was not yet determined.

Someone noted that Poland is the only country where the Jewish birth rate is down but the Jewish population is increasing – that is, young people are tracing their Jewish roots, owning a connection with the Jewish past, and exploring the place of Jewishness in their lives.

We also met non-Jewish Poles committed to remembering and honouring the destroyed Jewish communities.

One of our Polish participants told me that in her town, the former synagogue is still standing. The people of her town keep it in good repair. "We have to," she explained. "It reminds us that they are missing. It doesn't let us forget."

We were joined for Shabbat dinner by a Catholic woman who's active in the Warsaw Jewish school. It was important to create hospitable community structures for the Jews in Poland today – important to make the country welcoming to Jewish life, she said. Did she think that Jews would come back to Poland, and make it a Jewish home again? She replied, poignantly, "I hope so."

Canadian Jewry needs a Peter Beinart

Rabbi Dow Marmur in Toronto

The Harper government is at present one of the world's most ardent supporters of Israel's political leaders. Canadian Jews have every reason to be pleased when movers and shakers in their country show understanding for Zionism and its achievements.

But this has also deepened divisions within our community: it has encouraged many of its hawks to assume unwarranted authority, expressing at times outrageous views in the guise of Israeli and Canadian patriotism. To hold contrary opinions is to run the risk of being labelled a self-haring Jew, or worse.

Mercifully, some members of our community continue to speak and think critically along the same lines as many Israelis who are part of the mainstream and have proven records of yeoman service to the state, as well as commitment to Judaism, far beyond their critics here.

But the consequences can be uncomfortable for committed Zionists who don't vote Tory in Canada and don't support the parties that form Israel's present government. Being reluctant to debate in public or perhaps fearing unpleasantness from peers, many have chosen to express their views only among consenting adults in small informal groups or on visits to Israel. Their absence from active communal involvement is a great loss to Canadian Jewry.

The fact that many are young is particularly distressing. Rather than being involved in Jewish life, they seem to devote their energies to other causes. University campuses illustrate it: most Jews there stay away from Jewish affairs. And if they've absented themselves now, it's most unlikely that they'll come back later.

Then there are students and professors who go over the top, perhaps in protest against the prevailing mood in our community. They've come to sympathize with the stance of the enemies of the Jewish People in general and of Israel in particular. Hiding behind ostensibly lofty principles and universal ideals, they denounce Zionism, and at times even Judaism. They may, indeed, warrant being accused of Jewish self-hatred.

That's why the Canadian Jewish establishment must adopt a very different approach. It should tolerate, nay encourage, Jews to be openly critical of aspects of current Israeli government policies, even if it means being vilified by self-righteous loudmouths. There's a great need for a platform for those who refuse to yield to the hawks, yet don't wish to be part of the passive majority or of the anti-Zionist camp.

The many Jews in Canada who see themselves as belonging to the centre – neither uncritical yes-persons nor rabid naysayers – don't seem to feel welcome within the mainstream and, therefore, have remained on the fringe of the community.

The New Year prompts a fresh start. They must be brought into the mainstream. It's not good enough to confine Jewish communal activities to fundraising and advocacy at the expense of a body such as the (defunct) Canadian Jewish Congress, which, though no doubt imperfect, provided ordinary folk with some representation and allowed for voices that now seem to have been muted.

I believe that many Canadian Jews are craving for such voices to be heard again. Similarly, there are indicators of a widespread desire by those currently on the fringe to be inside and not be shut out by "community discipline." They rightly refuse to be lumped together with the enemies of the Land and the People of Israel, because they don't belong there.

Canadian Jewry needs a Peter Beinart, the 40-something American Jewish journalist and political science professor. His 2012 book, *The Crisis of Zionism*, and subsequent writings analyze the current debates in Israeli society, ask very important questions and put forward novel ways about how to live up to Zionist ideals, both in the Jewish state and in the Diaspora.

Though his writings and statements have been criticized by defenders of the status quo, they've also encouraged many young Jews in the United States who have hitherto been lukewarm or negative about Israel to engage in the debate and help create a broader platform of Jewish commitment.

Beinart himself is a worthy role model: he and his wife keep a kosher home, are regular synagogue worshippers, and, I believe, send their children to Jewish day schools.

I'd like to think that there are several potential Peter Beinarts in the fringe groups. They must come out of their self-imposed closets to manifest the cardinal truth that none of us has a franchise on *ahavat Yisrael* (the love of Jews and Judaism).

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Ve'ahavta launches Aboriginal health program

Carolyn Blackman
Staff Reporter

Ve'ahavta – The Canadian Jewish Humanitarian and Relief Committee has embarked on a new health initiative in conjunction with seven First Nations communities in Kenora, Ont.

The program, Bri'ut, is designed to improve the long-term physical and mental health of Aboriginal populations by strengthening the delivery of community-based health promotion programs.

Avrum Rosensweig, president and executive director of Ve'ahavta, said that "it makes sense for the Jewish community to work together with our Aboriginal people. We have much to share and much to learn from one another."

He added: "Our Jewish experience allows us to serve this program well, as we have a certain understanding of suffering and how to repair things."

Bri'ut was initially conceived about three years ago by Ve'ahavta as an international program in response to health care needs in Guyana and other regions around the globe.

This summer, the organization received a grant of $238,500 from the Ontario Trillium Foundation in support of implementing the program with Aboriginal communities in Canada over a four-year period.

Bernie Farber with members of the community at a pow wow

Bernie Farber, chair of Ve'ahavta, told *The CJN* that each chair brings his or her own vision to the position. "Mine is to find ways to work with the people in Canada who can benefit from our help. In our own backyard, people are living in Third World conditions."

He recently went on a five-day visit to Lac La Croix, he said, an Anishinabe community of more than 400 people in northwestern Ontario.

"The conditions there are bleak, without hope and sad. The only way I could understand was to go and see with my own eyes," Farber said

"I may have been intellectually aware of the conditions, but I [didn't truly understand] until I drove the 80-kilometre dirt road leading to the community.

"The Aboriginal community is made up of incredibly proud and dignified people. [I believe] we have committed a form of genocide. We have to make it right," he added.

The Bri'ut model, he said, is based on partnership.

"It empowers communities by strengthening their capacity to develop and implement health promotion interventions. It invites community members to make healthy choices that will impact their everyday lives.

"The strength of the program, in my view, is its emphasis on the critical importance of local knowledge and contexts, and its emphasis on supporting the development of health promotion programming that is delivered using Aboriginal knowledge and expertise."

This month, Farber and Sarah Zelcer, Ve'ahavta's director of national and international programs, will travel to the Kenora region to meet with First Nation leaders and the Kenora Chiefs Advisory to learn about local health-care challenges.

"It is my experience that individuals and communities benefit greatly when they are directly engaged with issues related to their health and well-being, and when they are invited to contribute to creative strategies to address health issues of concern in a manner that is community-focused and sustainable," Chief Joe Barnes, executive director, of the Kenora Chiefs Advisory, said in a statement.

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Fund raises for clean water in Third World

Teen pilot has more than head in the clouds

Carolyn Blackman
Staff Reporter

Brian Friedman, 15, already has plans for next summer.

The Grade 10 student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto plans to fly a single-engine, two-seater plane around Canada to raise money for Water Aid, an organization that's partnered with Engineers Without Borders and is committed to creating sustainable wells and providing clean water supplies in Third World countries.

Brian, who has a student pilot licence, said in a telephone interview that the journey combines his two passions: flying and social action.

He's always wanted to fly, he said, but it wasn't until his father and stepmother saw a Groupon for a free flying lesson at the Brampton Flight Centre that he really "caught the bug."

He began taking lessons about 1-1/2 years ago, and "just kept going.

"I can fly, but I can't drive," he said.

"I love the feeling of being in the air, being in control and getting away from life. Looking down and seeing the greenery and landscape is mind-blowing. I've flown past the CN Tower, over Collingwood, to Guelph – wherever " he said.

For now, he can't fly alone, but he's planning to take an exam soon that will enable him to fly solo.

"This is what I want to do. I plan either to join the military, start my own airline or fly commercially."

His idea for a fundraiser came about a few months ago, when he was drinking a cup of water, "and realized how grateful I should be to have clean and accessible water," he said.

"It was a strange thought, but the more I considered it, the more it made sense. In many Third World countries, people have no choice but to drink contaminated water. The lack of sanitary conditions accounts for 5,000 deaths per day."

He decided to create a fundraising campaign, A Flight to Save. "All donations made before and during my journey will be donated to Water Aid. I plan to cover all of my expenses through sponsorships and corporate support."

His trip, 62 hours in length over 1-1/2 weeks, will start in Toronto and include Montreal, Moncton, Halifax, St. John's, Yellowknife, Whitehorse, Vancouver, Calgary, Saskatoon and Winnipeg.

Brian Friedman

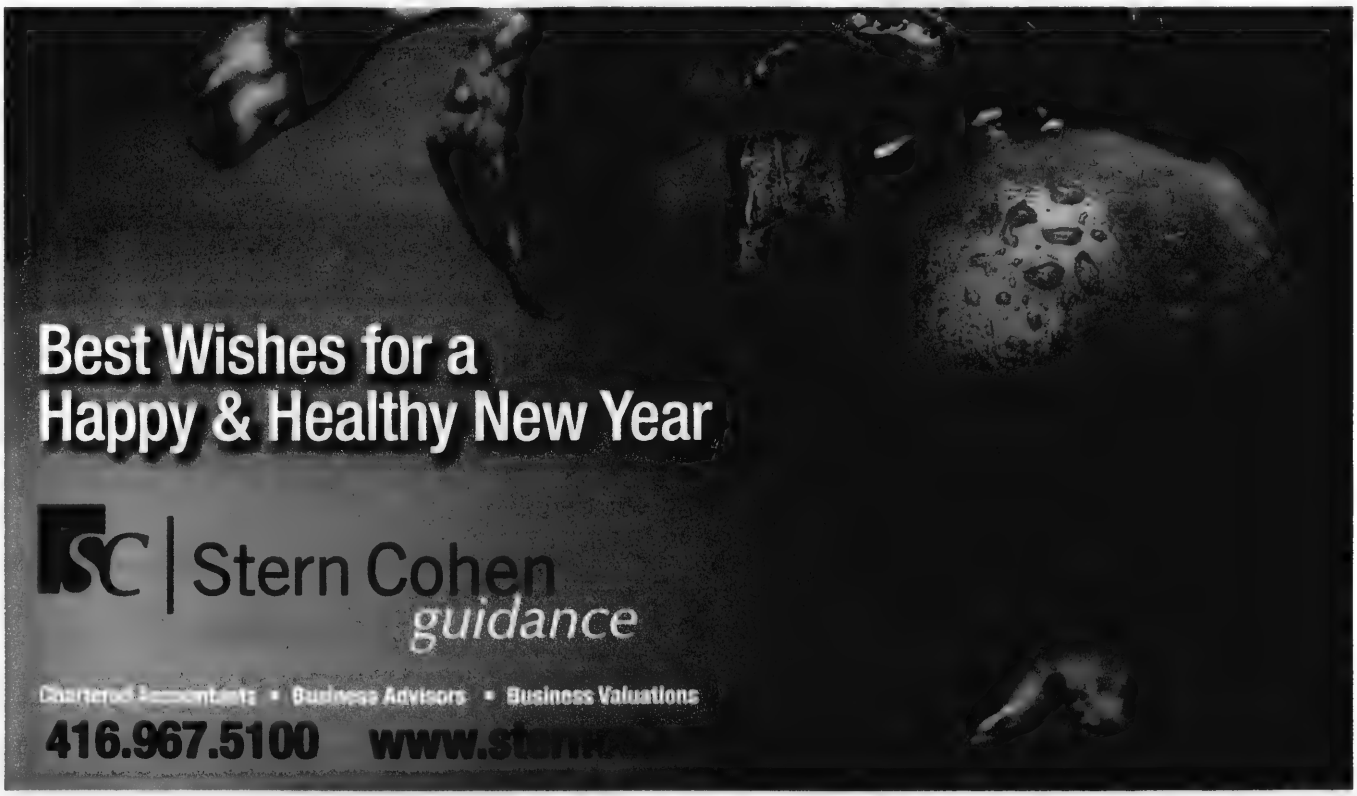
"I'm very excited."

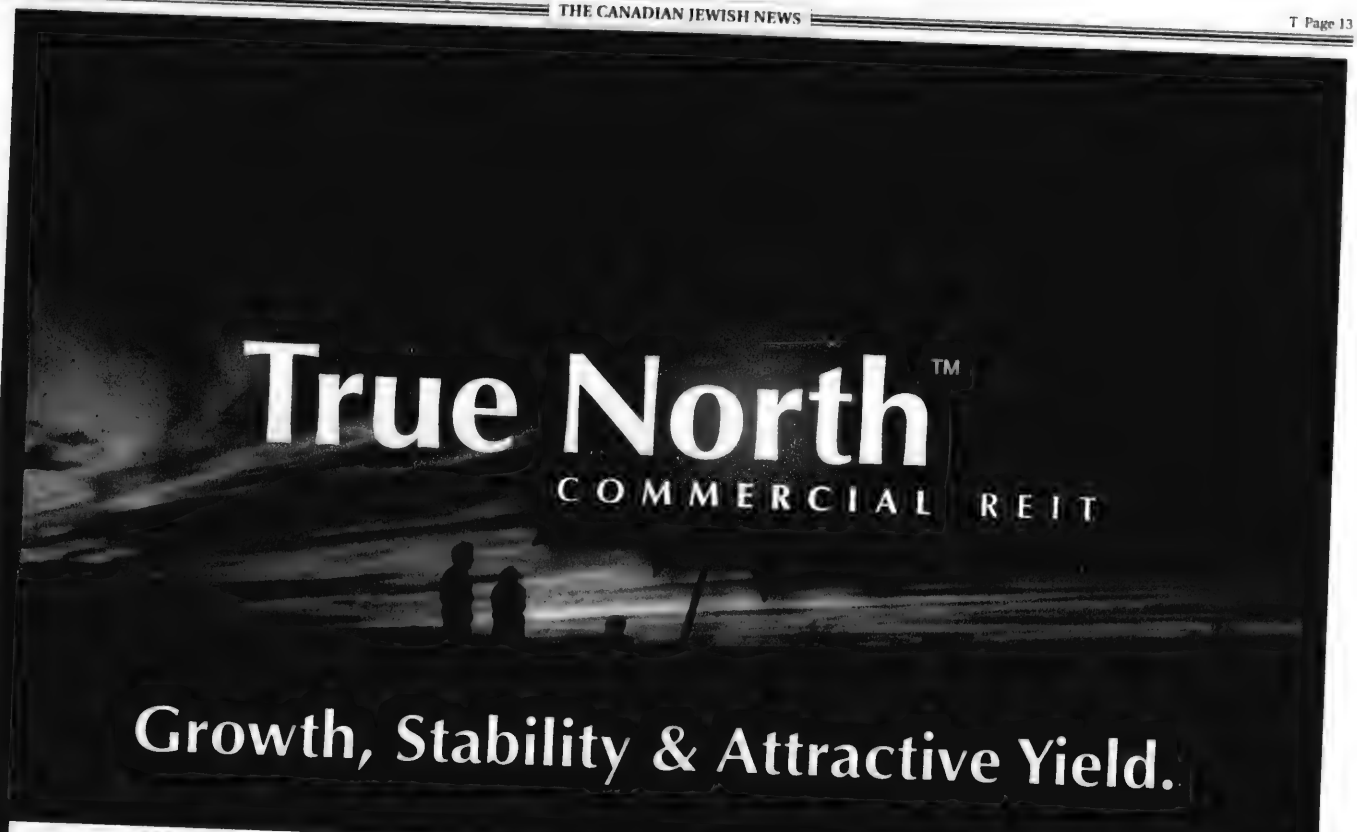
His goal is to raise $50,000, he said, "because I know there is a problem, [and] the time for change is now. People need to come together and make a difference. I hope that taking this journey will allow people in Third World countries to gain hope and feel that people actually care about them."

As a Jew, he said, he feels he has an obligation to be a community leader and stand up to help others.

"I believe that people who say 'You can't,' are followers. Be a leader, take your ideas and soar high."

Visit Brian's website at www.aflighttosave.com, or go to A Flight to Save's Facebook page, for more information.





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Fatima Network meeting concerns community

Paul Lungen
Staff Reporter

Jewish groups are concerned that an upcoming meeting of the Fatima Network in Niagara Falls could propagate "radical and hateful views" that target Jews.

B'nai Brith Canada issued a news release warning that the Fatima Network, a conservative Roman Catholic organization, has a history of "radical views and conspiracy theories regarding the Jewish community.

"Their websites are rife with articles and posts blaming Jews for conspiring to destroy the Catholic Church, 'Zionist billionaires' for financially 'raping' the people of Russia since 1989 and Holocaust denial," said Frank Dimant, CEO of B'nai Brith Canada.

Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs (CIJA) said, "We're concerned by anti-Jewish content on the Fatima Network's website, as well as the history of extremist views of some of the speakers slated for the upcoming Niagara Falls conference. Such marginal, even bizarre, messages will gain no traction here in Canada, as they are at odds with the values of the vast majority of Canadians. That said, it's important that people of goodwill – particularly public officeholders – distance themselves from such extremism."

Earlier, *Salon*, the online magazine, republished an article by the Southern Poverty Law Centre (SPLC), a U.S. watchdog organization, about the Niagara Falls conference. It is headlined, "Ron Paul to be keynote speaker at anti-Semitic conference." Paul is a former U.S. congressman known for his libertarian views.

Coralie Graham, a spokesperson for Fatima Network, rejected suggestions the organization harbours ill-will toward Jews.

"The Fatima Network has nothing against the Jewish people," she said. "I know that if anyone got up at our conference libelled the Jewish people, we would rectify it."

Writing on the network's website, Christopher Ferrara, one of the conference speakers said, "Another day, another amusingly hysterical bulletin from SPLC.

"This story is a perfect example of why SPLC has zero credibility, and why a condemnation by that far-left group of loons has become a badge of honour among the growing number of decent people and groups SPLC has smeared," he wrote.

Muslim group fails to stop speakers

Paul Lungen
Staff Reporter

A speaking engagement featuring U.S. anti-jihadist activists Pamela Geller and Robert Spencer will go ahead at a Toronto-area hotel despite efforts by a Muslim group to have the hotel "reconsider providing event space" for the talk.

The Hilton Toronto/Markham Conference Centre & Spa announced it would not rescind the booking, despite a letter from the National Council of Canadian Muslims (NCCM) – formerly the Canadian branch of the Council on American Islamic Relations (CAIR) – that called Geller and Spencer "notorious xenophobic activists."

The letter, from NCCM executive director Ihssaan Gardee suggests failure to cancel "would negatively impact the Hilton's reputation with Canada's fastest-growing faith group, the one million strong Canadian Muslim community."

The letter goes on to say "the 1.6 billion Muslims worldwide" might reconsider doing business with the hotel, "as the Hilton would be seen as doing business with hatemongers and anti-Muslim extremists."

Spencer and Geller are co-sponsors of Stop Islamization of America and the Freedom Defense Initiative. They are being brought to Toronto by the Jewish Defence League (JDL) of Canada.

Spencer, who also runs the jihadwatch website, said, "The NCCM is CAIR, which has been identified by the U.S. Department of Justice as affiliated with Hamas and the Muslim Brotherhood. It is desperate to shut down any and all honest discussion of jihad violence and Islamic supremacism and to stigmatize all who engage in such discussion with smear charges of 'racism' and 'bigotry,' so as to intimidate people into thinking there is something wrong with resisting jihad terror. If they prevail in this, we will ultimately be rendered mute and defenceless before the advancing jihad."

JDL leader Meir Weinstein said the hotel consulted its lawyers and the York Regional Police before rejecting the NCCM request.

"I think the hotel saw that the allegations [against Geller and Spencer] were unfounded. The NCCM was trying to intimidate and silence critics of organizations sympathetic to the Muslim Brotherhood," he added.

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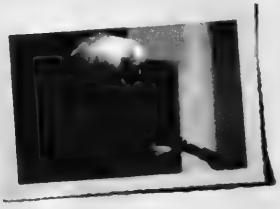
STIMULATING PUBLIC EVENTS

The special exhibit "The Face of the Ghetto: Pictures by Jewish Photographers from the Lodz Ghetto 1940-1944" took place at and in conjunction with the Osgoode Hall Law School Library. This moving exhibit was cosponsored by the Azrieli Foundation (Toronto) and the Topography of Terror Foundation (Berlin). Associated with the exhibit were a number of public events inaugurated by Professor Jan. T. Gross, Princeton University, "On the Periphery of the Holocaust: Pillage and Killings of Jews by Their Neighbours."



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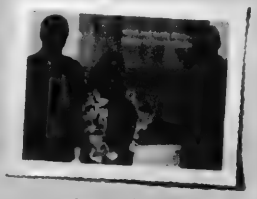
PUTTING US ON THE MAP

On behalf of the Koschitzky Centre and the Canadian Centre for German and European Studies, Professors Sara R. Horowitz and Michael Brown organized and led the "Mark and Gail Appel Program for the Study of the Holocaust and Anti-Racism Education" for educators from Canada, Germany, and Poland. Support was provided by the Adam Mickiewicz University of Poznan, the Ministry of Science, Research, and Art of Baden-Wuerttemberg, and the Academic Exchange Service of Germany.

A major international symposium was held on "H. G. Adler: Life, Literature, Legacy." Hans Günther Adler was one of the most important authors to emerge out of the cauldron of the Holocaust. Thanks to the efforts of Professor Julia Creet, Professor Sara R. Horowitz, and Dr. Amira Dan, we were able to attract many of today's leading experts on the Holocaust, including Professor Jeremy Adler of King's College and Professor em. Lawrence L. Langer of Simmons College, for two days of intense learning and study. Support for the symposium was generously provided by Drs. Amira and Michael Dan, SSHRC, and York University's Faculty of Liberal Arts and Professional Studies.

Professor Lawrence L. Langer, Simmons College, Professor Jeremy Adler, King's College)

The annual meeting of the Midwestern Jewish Studies Association brought together professors and students of Jewish Studies from around the world. In addition to the many lectures held on all aspects of Jewish Studies, the keynote address was given by renowned scholar Professor Judith Baskin of the University of Oregon.



Professor Carl S. Ehrlich, Mara Cohen-Ioannides, President, MJSA and David Meola, Treasurer, MJSA

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In partnership with Osgoode Hall Law School and the Hebrew University of Jerusalem, the Koschitzky Centre offers a three-week summer program in human rights and international law.

Once again York University was one of the diaspora institutions with the highest participation in the quadrennial World Congress of Jewish Studies, which was held this summer at the Hebrew University of Jerusalem. About half a dozen York faculty members participated in and presented papers at this largest gathering of Jewish Studies scholars from around the world.

PUBLICATIONS AND BOOK LAUNCHES

This past year saw us welcome a new collection of essays edited by Professor Sara R. Horowitz, *Back to the Sources: Reexamining Perpetrators, Victims, and Bystanders* (Lessons and Legacies of the Holocaust Vol. 10; Chicago: Northwestern U. Press, 2012). In addition, we hosted book launches for Mia Spiro, former SSHRC Postdoctoral Fellow at the Koschitzky Centre, *Anti-Nazi Modernism: The Challenges of Resistance in 1930s Fiction*; Nancy Richler, *The Imposter Bride* (which was shortlisted for the Giller Prize); and L. Ruth Klein (ed.), *Nazi Germany: Canadian Responses*, with remarks by contributor Professor em. Michael Brown, York University.

COMINGS AND GOINGS

During this coming academic year we welcome a new colleague, Professor David Koffman, who will become the J. Richard Shiff Chair in Canadian Jewish Studies.

We thank outgoing Director Sara R. Horowitz for seven years of inspired leadership and welcome incoming Director Carl S. Ehrlich.

UPCOMING EVENT

On Sunday, September 29, from 1:00-3:00 the Koschitzky Centre will host the book-launch for Carl S. Ehrlich, Anders Runesson, and Eileen Schuller (eds.), *Purity, Holiness, and Identity in Judaism and Christianity: Essays in Memory of Susan Haber* (WUNT 315; Tübingen: Mohr Siebeck, 2013). This volume has been put together in memory of a brilliant student who was active in Toronto's Jewish community, received a B.A. from York, and was working on her doctorate at McMaster University at the time of her untimely passing. Among others, York faculty members Philip Harland and Martin Lockshin and former student Yedida Eisenstat have contributed to this volume.

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Israeli envoy reflects on special ties with Canada

David Lazarus
Staff Reporter

Israeli ambassador to Canada Miriam Ziv returned to Israel just before Labour Day after a five-year term – one year longer than usual – satisfied that Canada and Israel's bilateral relationship has never been stronger or warmer.

In a farewell interview, the petite Ziv – a native of Hadera who just turned 65 and, in 1974, served her first diplomatic posting as vice-consul at the Israeli Consulate in Toronto – underscored the special nature of the Canada-Israel bond and the unprecedented level of bilateral co-operation that was nurtured during her stay. Ziv was also the first non-Canadian to be named last February to the annual "Power 25" list in *Maclean's* magazine, which dubbed her the "dogged envoy."

She spoke to *The CJN* at the Israeli embassy one week before leaving Canada.

Outgoing Israeli ambassador to Canada Miriam Ziv

Canadian Jewish News: What are your general impressions of the five years that you served in Canada?
Miriam Ziv: It's been a very special five years for me. I came back [for my second posting] during a special period in the relationship between Israel and Canada.

The two countries are maintaining an outstanding relationship, and the Canadian government has been very supportive and understanding of Israel and its needs. That allowed me, as ambassador, to enjoy the relationship and work on it, to create links between Canadians and Israelis that go beyond government relations. I feel that, thanks to a friendly government and the close ties that we are maintaining, we have managed to bring our relationship to a higher level.

That friendship also created links between universities, researchers and people. I put a lot of time into trying to make use of Israel as a startup nation. Canadians have the United States next door, and for Israelis, Europe is closer and Canada is part of North America. But thanks to the Canadian government's relationship with Israel, everybody [in Israel] knows about Canada.
CJN: Why do you think this Conservative government has been perceived as unusually supportive of Israel?
Ziv: I think it's the Conservative government's understanding of Israel's position as the only democracy in a non-democratic and very hostile neighbourhood, and of our right to exist in security and our shared values in human rights. There has always been a good relationship between the two governments throughout the years.

Historically, Canada was there when Israel was established. But this government, more than any other, has expressed this support not only in words but in deeds. Canada's (voting record) at the UN changed during this government's tenure. But the relationship is really based on the shared values, and I felt my job was to bring these shared values further ahead and create shared interests and strategic interests.
CJN: Critics, though, have countered that Canada has been moving away from its traditional "honest broker" role vis-à-vis Israel.
Ziv: Statements [like that] are easy to make, and it's also difficult to define what is meant by "honest broker." Canada's voice is heard everywhere. If we take the G8 summit of two years ago [involving the eight countries of the world's 11 largest economies], Prime Minister [Stephen] Harper insisted on changing the wording of a statement that was coming out on the Middle East… [The change] was accepted by all his colleagues at the G8. So, as an onlooker, I don't see where this "honest broker moving-away" idea is coming from.

Continued on page 19

'I will not forget the Canada-Israel relationship'

Continued from page 18

You look at the connections, the visits that Canada has made, such as the one Foreign Minister [John] Baird made in April after going to five Arab countries. It's not my role to defend the Canadian government. I'm just explaining where this notion of "honest broker" comes from. Canada has a principled position, and... [it's] very clear.

Miriam Ziv

CJN: How do you feel about retuning home now at this juncture in your life?

Ziv: I admit that I'm glad to go home because it is home. I have gone back a number of times during my term because the children are there, family is there, one of our sons is getting married, so we're going back. I do have some mixed feelings. I enjoyed very much my stay here. We have some very good and close friends who will stay on as personal friends when we're back.

CJN: What kind of bilateral agreements came about between Canada and Israel during your term here?

Ziv: Among the specific agreements was a set on defence co-operation, which included an umbrella agreement as well as specific agreements on different areas like procurement, research and development. Basically, our interest was to work together with the Canadian defence establishment and do things together using both our strengths.

We had an agreement signed with our Israeli version of CIDA [Canadian International Development Agency] – MASHAV – in which we are going to build a program of collaboration in Third World countries in common areas of interest. We had an agreement signed between the Royal Society of Canada's sciences academy on collaboration... and an agreement was signed recently between the AUCC [the Association of Universities and Colleges of Canada] and its counterpart in Israel.

Several other agreements are in the making, including the upgrading of the Canada-Israel Free Trade Agreement.

Others are in the works and it's an ongoing process. The main purpose is for Canada and Israel to know each other more, to be exposed to each other more.

I also put in a lot of time – along with our consulates – into engaging with the provinces. Over the last few years, [former] Ontario premier Dalton McGuinty visited Israel, Premier Darrell Dexter of Nova Scotia visited Israel, Manitoba Premier Greg Selinger visited Israel...

CJN: Is there something stands out as a particular highlight for you in the last five years?

Ziv: The highlight that I would point to is the [2012] visit of [Israeli President] Shimon Peres to Canada. We also had Prime Minister [Benjamin] Netanyahu visit twice, but with Shimon Peres, it was not only the president of Israel visiting, but Shimon Peres! It was a memorable visit. You know, I still talk to people here and they still remember his speech.

CJN: Besides Peres, what were some of the other highlights?

Ziv: I don't really see them as highlights. I [develop] contacts and relationships that need to be cultivated because things don't happen on this day or that day... I tried to engage people at various levels – in universities and granting councils, researchers, provincial leaders – and be true to what I represent, the State of Israel. I saw myself as the ambassador in that sense: bringing Israel to a distant country, a country where the friendship is very important, where Canada is a special partner, not in size or population, but definitely a partner in terms of common values and interests.

CJN: How do you think Israel's image has been affected by what is going on now in Syria and Egypt? Has the focus of the world's attention shifted?

Ziv: The focus never shifts from Israel altogether. The peace process and political issues continue, so countries are still following Israel, but definitely the shift in the world and in the Middle East is proof of things we have been saying all the time. You always hear that if only the Palestinian-Israeli conflict was resolved, the Middle East would look different. The Middle East is what it is, and it's not the peace process or Israel and the Palestinians that will be resolving it.

But it's important to say that it's very important for us to resolve that issue – [find] a two-state solution. We hope very much that our Palestinian interlocutors are serious and sincere in their negotiations and that we will be able to come to a settlement and have a Jewish state and a Palestinian state living one next to the other in peace and security.

CJN: What are your plans after you return to Israel?

Ziv: I will be retiring in two years, because it's mandatory in the civil service at age 67. So I will be going back and be making some decisions on what is next, but the memories of Canada will always stay.

CJN: Do you wish retirement were not mandatory at 67?

Ziv: I wish it wasn't. I'm still full of energy – absolutely. But I will not forget the Canada-Israel relationship.

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Defending religious freedom

Comment

In my last column, I spoke of Canada's unequivocal support for Israel's right to exist as a homeland for the Jewish People. This stance reflects the best of Canadian values, including our belief in religious freedom as a universal human right, without which other human rights are in jeopardy.

Yet that right is increasingly under attack, after millennia of persecution and centuries of commitment to protect it.

No people have suffered more and longer than the Jewish People, who have been subjected to everything from economic discrimination to savage brutality to attempted genocide, in circumstances as varied as the human condition.

As we know, many others have also suffered terribly and suffer now, in the dark recesses of closed societies and in the pitiless glare of publicity. The most recent example is the terrible attacks on churches in Egypt, a Coptic Kristallnacht.

Joe Oliver

Books have been written and scholars have agonized about anti-Semitism and the broader subject of religious intolerance. One can debate whether we are any closer to understanding the varied causes and motivations of this pernicious hatred.

But it is indisputable that, while it may ebb and flow, religious intolerance periodically poses an existential threat to those directly targeted, and frequently to the broader society. So we have a moral obligation to expose it, confront it and mitigate it wherever it exists, here in Canada and around the world.

That is why we should celebrate the creation earlier this year of the Canadian Office of Religious Freedom, which will promote freedom of religion or religious belief as a foreign policy priority.

Andrew Bennett will carry out the office's mandate, which is to protect and advocate on behalf of religious minorities under threat and oppose religious hatred and violations of freedom of religion, including attacks on worshippers and places of worship around the world. His office will also promote Canadian values of pluralism and tolerance abroad.

Freedom of religion is enshrined in the Canadian Charter of Rights and Freedoms, the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. The Office of Religious Freedom will provide a mechanism for Canada to give expression to its commitment in a more tangible way.

All Canadians can be proud of this initiative and hope it will contribute to making the world a safer place for those who wish to practise their faith in peace and security.

Joe Oliver is minister of natural resources and MP for Eglinton-Lawrence.

L'Shanah Tova

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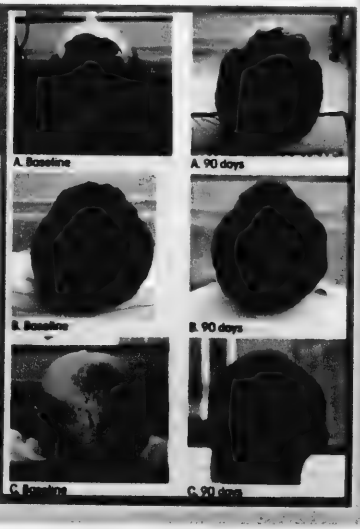


Character actor kicks off Ottawa campaign

Diane Koven
Ottawa Correspondent

OTTAWA — He claims that most people who think they recognize him ask if they went to high school together.

Undeterred by his apparent lack of star power, Joshua Malina nonetheless continues to rack up credits in Hollywood in both television and film.

Joshua Malina

On Aug. 25, Malina appeared at the National Arts Centre as keynote speaker for the 2014 campaign kick-off of the Jewish Federation of Ottawa. In spite of his modest and self-deprecating air, he was warmly received and enthusiastically welcomed by the audience members who had come to hear him explain "How to make it in Hollywood and remain a mensch."

Malina, a graduate of Yale University, began his professional acting career in the Broadway production of Aaron Sorkin's *A Few Good Men*. Having the good fortune to be a close friend of Sorkin's was, said Malina, a great boost to his career and led to such parts as Jeremy Goodwin in the TV series *Sports Night*, as well as the popular Will Bailey in *The West Wing* and many other well-known characters. He told an amusing anecdote of having saved Sorkin from choking by performing the Heimlich manouevre, leading – he said – to an ongoing selection of choice roles.

"Good evening Jews and friends thereof," said Malina as he opened his remarks. "I have been a professional actor for 25 years now. I have been a professional Jew for 47. A Jew is who I am, the cornerstone of my identity. An actor is what I do," he said.

Although he was brought up in a Conservative Jewish home in New Rochelle, N.Y., Malina attended a yeshiva day school, for which he is eternally grateful to his parents. His day school education has allowed him to feel comfortable in any synagogue and enabled him to feel at home in whatever Jewish community he finds himself in.

"It was crucial to my Jewish education that what I learned at school was reinforced at home," he said, and he made sure to do the same with his own two children.

His background has given Malina a love of Judaism and a very strong love of, and connection to, Israel. He laments the fact that many young people today don't have that connection to Israel and is distressed by the fact that although Hollywood is filled with Jewish actors, directors, producers and musicians, it's almost impossible to find anyone to stand up publicly and declare that Israel has the right to exist.

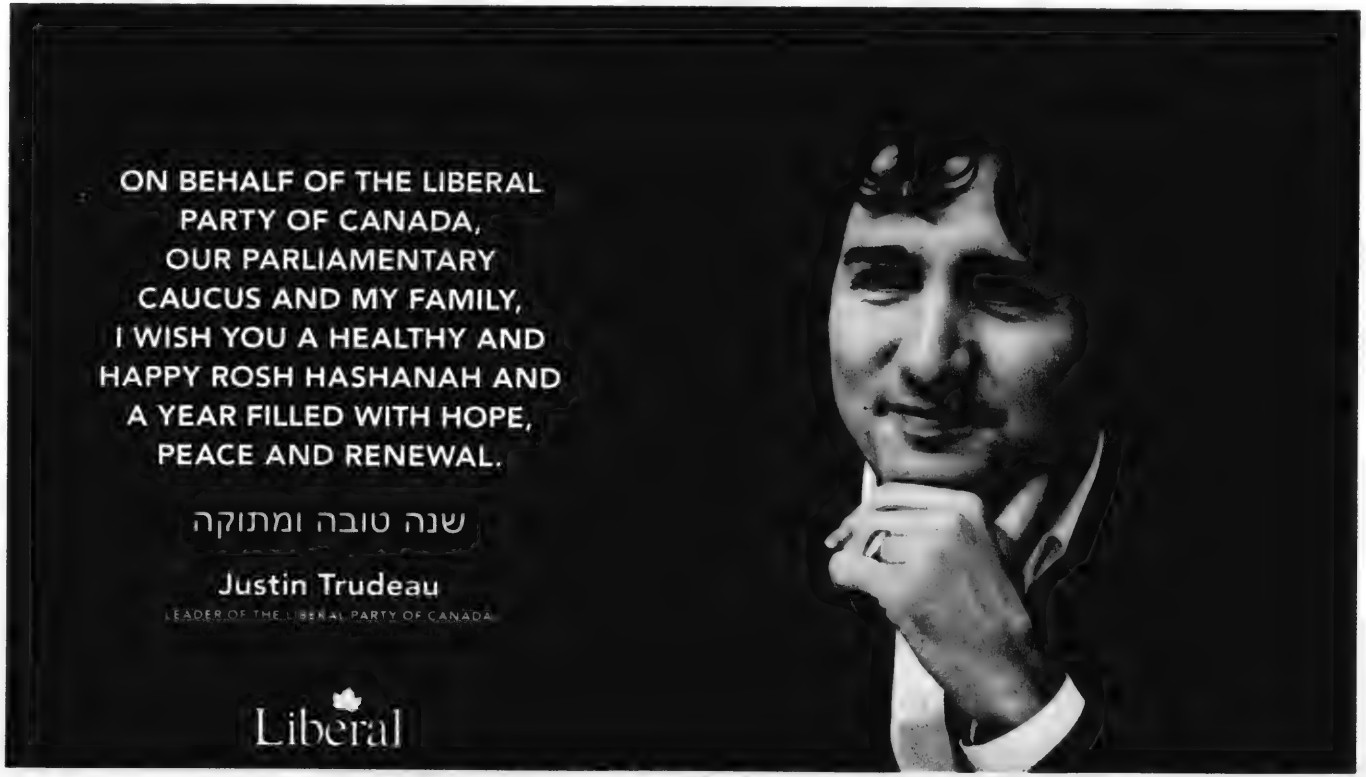
Several members of the Israel Defence Forces Band performed at the Ottawa campaign launch.

Because of this, he spends time "on the road," speaking to people such as the Ottawa audience about the importance of Israel and Judaism.

Several members of the Israel Defence Forces Band performed at the event, which was chaired by Cindy and Nathan Smith and attended by several local dignitaries as well as MPs Pierre Poilievre and Irwin Cotler.

The 2013 campaign raised $4.5 million and this year's drive hopes to meet or exceed that amount.

The 2014 campaign is being chaired by Charles Schachnow and Leiba Krantzberg, who is also the Women's Campaign chair.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Better to struggle with your Jewish identity than ignore it altogether

Family Matters
by
John Syrtash
B. A. (Hon), LL. B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 31 years

I composed these lines in a city of great beauty whose history is both magnificent and horrible for Jews: Budapest, Hungary. This is the city of my birth; at age three, during the Hungarian Revolution of 1956, I left here with my parents and older brother.

Today, there is a great deal of intermarriage in Hungary, notwithstanding the rebirth of Jewish life after the fall of Communism; new schools and Jewish institutions are sprouting everywhere. Before the war, Hungary boasted about 800,000 Jews. This number has since dwindled to some 100,000, most of whom have intermarried or are unaffiliated. Many are either too ignorant of Jewish history or Judaism — or simply too attached to the Hungarian language, culture and friendships — to consider making *aliya* to Israel.

Although there is plenty of antisemitism here, it is no longer institutionalized: the government is friendly to its Jewish minority and boasts excellent relations with Israel and Jewish organizations worldwide. Therefore, unlike the former Soviet Union, Hungary has experienced no mass migration of its Jewish citizens to Israel in the recent past.

If assimilation in Hungary can be said to have an upside, it is that intermarried couples who become separated rarely argue over religion when discussing terms of custody and access to children. The downside is that they are too apathetic or ignorant of Judaism to care about decisions that Canadian Jews often struggle with: how to divide the Jewish holidays; which school *kinderlach* should attend; which branch of Judaism they should be introduced to; who pays for the Jewish private full-day or part-time day school; and summer camp.

But what of us in Canada? What, if any, impact does assimilation or intermarriage have on divorce? In my experience, when Jews separate from their non-Jewish spouses, differences in religion do not usually matter when sorting out terms of custody and access to the children. Religion is simply not central to most people's work-focused lifestyles. The issues are usually settled quite simply: the Jew gets the kids on Jewish holidays and the non-Jew gets them on non-Jewish holidays. Each spouse does what he or she wishes about religion during their respective times with the children.

This is basically the law of Ontario and most of Canada outside Quebec, ever since the Supreme Court of Canada decision in *Young v. Young*. But in a few cases, one of the spouses will make religion a big issue out of bitterness or spite, and may even litigate it. Sometimes, this is a tactic to extract better financial concessions or to continue to exert emotional control.

The difference between Canada and Hungary is startling. In Canada, the fact that religion can be a highly contentious issue attests to the liveliness of Judaism in our country, even among some of the many Jews who have intermarried. By contrast, religion barely even registers on the radar screen in a country like Hungary. For all of Budapest's beauty, I prefer to see separated spouses struggle with their Jewish identity than ignore it altogether. Sometimes we lose sight of what we should be grateful for, even when we are arguing. In later years, historians will look back on Canadian Jewry — our successful fundraising/charitable efforts, the proliferation of new Jewish schools and a vibrant resurgence of interest in Judaism — as our "Golden Age."

To all my readers and from my family, Garfin Zeidenberg and I, Shana Tova U'Metukah.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at: ***416-642-5410 • C 416-886-0359 • jayrtash@gzlegal.com*** *Visit www.freemychild.com; www.spousalsupport.com; and www.garfinzeidenberg.com.*

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PQ 'values' charter gets political support

Janice Arnold
Staff Reporter

MONTREAL — Coalition Avenir Québec (CAQ) Leader François Legault says provincial employees who "personify state authority" should not wear clothing or symbols of a religious nature while on the job.

Among these employees, the leader of Quebec's third party includes judges, police and other law enforcement officers, as well as teachers and principals in public schools.

On Aug. 26, Legault unveiled what he described as his party's "responsible and balanced approach" to the accommodation of religion in the public sphere.

"In light of the important powers and responsibilities entrusted to these individuals, it is necessary to ensure that, in reality and in the eyes of the population, they exercise their functions in all neutrality and credibility," he said.

François Legault

With 18 seats in the National Assembly, the CAQ could hold the votes the minority Parti Québécois (PQ) government needs to pass the anticipated Charter of Quebec Values this fall, if the official opposition Liberals vote against it.

"We believe [our proposal] respects the interests and aspirations of all Quebecers," Legault said at a press conference at the legislature. "We believe that it contains all the necessary elements required to rally a large majority of Quebecers who aspire to live together, while insuring the vitality of the majority's culture and heritage, as well as the assets of an open and diverse society in North America."

He said a ban on religious headwear or jewelry among judges and the police is in line with the recommendations made by the Bouchard-Taylor commission on reasonable accommodation in 2008.

The PQ government's expected plan to prohibit religious wear among all public and para-public employees, including civil servants and doctors and other public health-care staff, is "radical" and goes too far, Legault said.

The CAQ is adding educators to the list "in light of the authority they command vis-à-vis students obliged to attend school." Legault was education minister in the PQ government of former premier Lucien Bouchard.

"For us, teachers, as well as principals, in elementary and secondary schools, also meet this criterion [of representing the authority of the state]."

The party is in favour of a charter of secularism in order to "clarify each person's rights and obligations" and to "establish clear guidelines that have been lacking in recent years," he said.

Legault urged the government to quickly table a bill on the issue. "We've debated enough in Quebec. It's time to take action. The National Assembly will be able to hold consultations when it considers the bill."

Legault also affirmed that any services provided by the state should be given and received with faces uncovered "for identification and security purposes."

Legault stated that the equality of men and women, another cornerstone of the planned charter, "must always guide the courts in cases of religious accommodation requests."

At present, gender equality and the freedom of religion are on a par in the Quebec Charter of Human Rights and Freedoms, he noted, which can put them in conflict.

"For the CAQ, the inalienable principle of equality between men and women must at all times be respected when a religious accommodation is permitted."

The CAQ is in favour of keeping the crucifix in the National Assembly or other Christian symbols, such as Christmas decorations, in such public places as city halls. Legault said they represent Quebec's "religious and cultural heritage" and are not incompatible with guaranteeing the state's neutrality.

Meanwhile, Premier Pauline Marois defended the charter of Quebec values, which her government plans to introduce in the fall, saying it will prove to be a "unifying" force among Quebecers, similar to Bill 101, the Charter of the French Language, adopted in 1977.

The government has not yet officially released any details on the anticipated legislation, but is expected to put forward an outline of its principles later this month, before introducing legislation.

The motion's preamble states that any values charter should respect cultural diversity and the equality of all, and not "create two classes of citizens."

While state neutrality is essential to democracy, it reads, that principle should be interpreted as an assurance that citizens have freedom of conscience and religion and are guaranteed that the state will not "impose any spiritual, political or religious option" on them.

The federal Liberal spokesperson for immigration and multiculturalism, Toronto-area MP John McCallum, slammed Quebec's proposed ban on religious wear by public employees.

"It is astonishing that such a proposal to drastically curtail religious and individual rights could emerge in Canada in 2013. It is also astonishing that federal political leaders, other than [Liberal Leader] Justin Trudeau, notably [Prime Minister] Stephen Harper and [NDP Leader] Thomas Mulcair, have greeted this outrage with a cowardly silence," McCallum said in an Aug. 26 statement.

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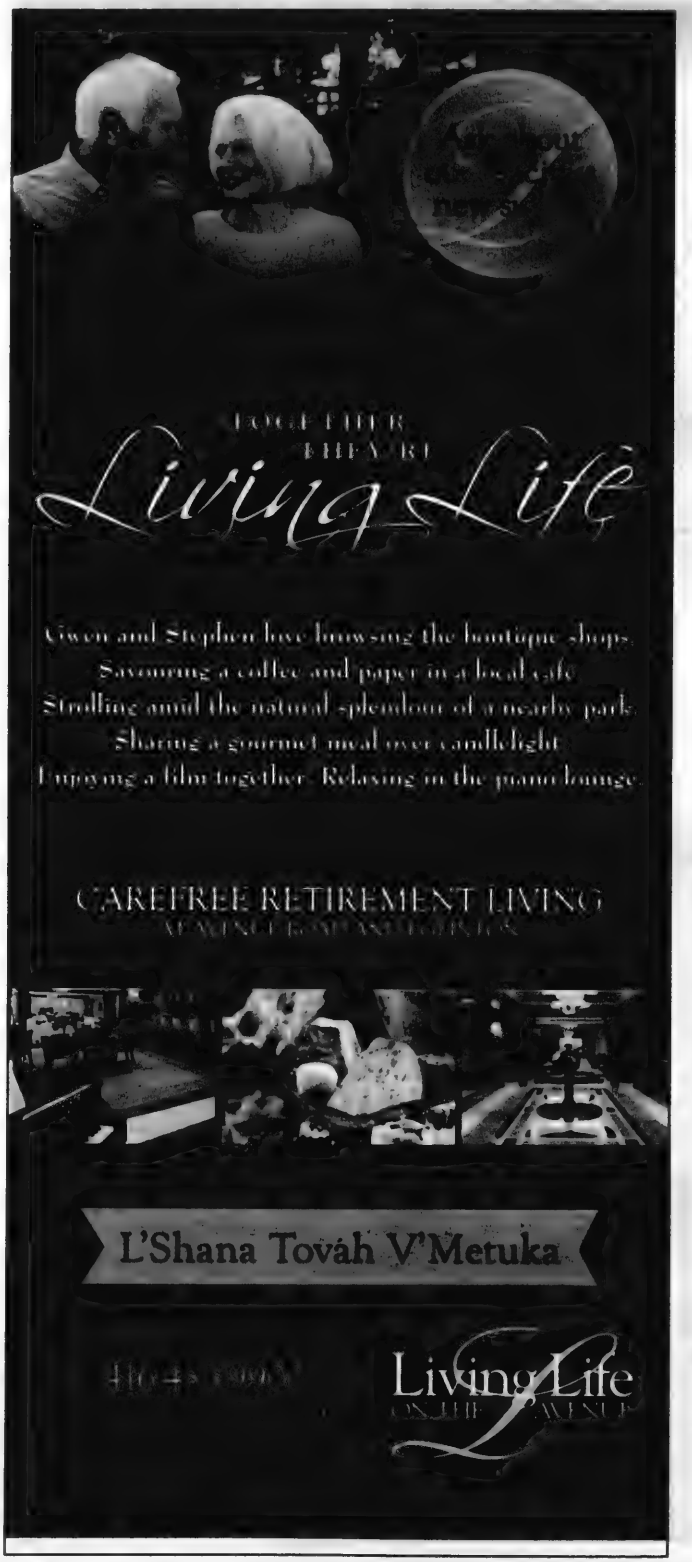
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B'nai Brith urges ban for 'radical' speakers

CJN Staff

MONTREAL — B'nai Brith Canada has joined a Quebec cabinet minister in asking Ottawa to bar certain speakers scheduled to appear at an Muslim youth conference because it objects to their views on women.

In particular, Nader Abou Anas, president of l'Association D'clic, a youth organization in France, has been cited by Agnès Maltais, the provincial minister for the status of women, as spreading radical Islamic views that are completely contrary to the Quebec value of gender equality.

Nader Abou Anas *[Dailymotion.com]*

Maltais wrote to her federal counterpart, Kellie Leitch, on Aug. 21 asking that Anas and Farid Mounir, also from France, not be admitted to Canada to attend the Sept. 7-8 conference at the Palais des congrès. The organizer, Collectif 1dépendance, describes itself as dedicated to educating young Montreal Muslims in their faith.

B'nai Brith also objects to the planned presence of Sheikh Mohammed Patel and Mohamed François, who spokesperson Harvey Levine said "are known to preach hate toward women in the extremist sharia type fashion," including via online videos.

B'nai Brith urged Public Safety Minister Steven Blaney and Chris Alexander, minister for citizenship, immigration and multiculturalism, to prevent these men from entering the country.

"Those who would espouse hatred should be barred from preaching it in Canada," said Allan Adel, national chair of B'nai Brith's League for Human Rights.

"The messages coming from the Collectif 1dépendance conference treat women as second-class citizens and go against the very core of Canadian values."

The president of the Muslim Council of Montreal, however, said they shouldn't be barred from Canada because of their religious views, which, he indicated, have been misunderstood.

"They jumped to conclusions before listening to both sides," he told the CBC. "I think [Maltais] should have tried to have a meeting with them, and try to get an explanation to what she has read, and the concerns that she has about the treatment of women and the fact about education of women."

A spokesperson for Alexander stated: "If they have done anything that violates our laws, they may be deemed inadmissible to Canada."

Ads denounced by CIJA

Continued from page 3

"The goals and objectives of the groups that have sponsored these ads are clear," says Stephen Schachter, co-chair of the CIJA Pacific region. "They seek to gain publicity for marginalized views which fall outside of mainstream Canadian opinion. These ads will undoubtedly contribute to the delegitimization of the Jewish state, and in turn, of the Jewish people, and this is of grave concern to Vancouver's Jewish community."

In an emailed statement, Patricia MacNeil, spokesperson for TransLink, told *The CJN* that the company "does not endorse or advocate any position put forward by outside advertisers, [but] does not have the legal authority to deny ads as long as the ads comply with TransLink's advertising policy, the Code of Canadian Advertising Standards and other laws such as the Human Rights Act."

MacNeil said TransLink sought a third-party legal opinion about the Disappearing Palestine ad, and the advice said that "the Supreme Court of Canada decided that TransLink is subject to the Charter in its role as the host of advertising."

"If TransLink accepts advertising, it must not restrict content except in accordance with Section 1 of the Charter, which makes all Charter Rights subject to 'such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.' TransLink has been advised that no such 'limit prescribed by law' would prohibit the Disappearing Palestine advertisement," MacNeil wrote.

"We appreciate that some advertisements on the transit system may cause concern for customers," she added. "However, TransLink's advertising policy cannot violate freedom of expression under the Canadian Charter of Rights and Freedoms. Freedom of expression is a protected right under the Charter."

Schachter disagreed. "TransLink's advertising policies are clear, and its guidelines restrict the display of ads that make transit unwelcoming for any racial or ethnic group. We believe these ads will create an intimidating and unwelcoming environment for metro Vancouver's Jewish community," he said.

"We believe these ads constitute a serious breach in TransLink's own policies and we are very disappointed that this marginal campaign aimed at delegitimizing the State of Israel will now be publicized on Vancouver's transit system."

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Art project documents working families

Abigail Cukier
Special to the CJN

HAMILTON — Joan Balinson was grateful to find a place to share and preserve the story of her husband's printing press. That's why she participated in Working Family Stories and Treasures (WFST) of the Hamilton Jewish Community.

"I didn't want my husband's thoughts to be gone. I don't know how much longer he will be able to share them. That generation is dying. Unfortunately, that's the truth," Balinson said.

Melinda Richter is an arts consultant who is the co-ordinator and curator of WFST, which was organized by Lyn Center and Kathryn Petersen. The workshop-based community art project was designed to tell the stories of Jewish working families and how they built a community in Hamilton.

"I give great thanks to people like Melinda who are making efforts to find the balance of what's happening today and what's the heritage of what allowed everything to happen today," Balinson said.

The stories in WFST include tales from thriving downtown businesses such as the Chicken Roost, the Pagoda, Gavin's Hardware Store, Vine's Delicatessen and Dorsen's Shoes.

In 1911, at age 24, Henry Balinson immigrated to Canada from Russia, where he had worked as a typesetter. He later started the International Press on King Street West in Hamilton and published the *Jewish Voice of Hamilton*, a Yiddish language newspaper, in the 1930s.

He was an educated and engaged man, and his newspaper served as an outlet for his opinions and observations, including his column, "Mein shpatsir iber Hamilton" (My stroll around Hamilton). Henry used this space to deliver commentary on Jewish Hamilton and garnered much positive and critical feedback from readers.

The Balinson family circa 1936-37

In addition to the *Jewish Voice*, International Press attracted business from other organizations because of its typeset services in languages including Russian, Ukrainian and Hungarian.

Henry's son, Morley – Joan's husband, was taken out of school to help run the business, with his siblings Robert, Alex, Norman and Goldie, who at age five was collating jobs in the shop. Morley was the only one who continued to work in the shop.

When Morley and Joan did their recording for the Working Families project, Morley pulled out and operated his old letter press, wire inserter and guillotine cutter to show what sounds used to emanate from his King Street shop.

Participants learned how to share these types of stories through a series of workshops in which artists led them from researching their family history to expressing their favourite family stories in creative ways.

The project was funded by the Ontario Trillium Foundation and UJA Federation of Hamilton, as well as private donors.

All artwork was exhibited at participating locations and at the You Me gallery on James Street North. Now, the stories, recordings and photos have all been collected on a website, where visitors can learn the stories, as well as submit their own.

"It's a place where people can find resources on how to capture community history and add more stories," Richter said. "It can also help people who want to do a similar project."

Richter, who grew up in Hamilton, said she found it amazing to hear about the vibrant Jewish community of decades ago.

"I was interested in telling the stories of what went into building the community and why the community looks like it does now. It was really exciting and helped me with my own personal history."

Richter believes it's especially important to share the stories of Jewish printers, farmers and scrap metal families.

"A lot of history is institutional," she said. "We don't get a lot of stories of people who picked up wheelbarrows or collected scrap metal to build the synagogues and schools."

To read and hear the stories, and view the photos, of the Working Family Stories and Treasures of the Hamilton Jewish Community, visit http://wfst.ca/.

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Cyclist's fundraising journey starts in Toronto

Myron Love
Prairies Correspondent

WINNIPEG — On Aug. 19, Israeli cyclist Tom Peled and his support team set off from Centre Camp in Toronto on his second annual "Bike for the Fight" (BFF) aimed at raising money for the Israel Cancer Research Fund (ICRF).

Peled said the campers saw him off with signs and balloons, and some even accompanied him for the first few kilometers.

The 25-year-old former paratrooper's route will take him from Toronto west through Hamilton and Niagara Falls into upstate New York, where he'll turn south and pass through Boston, New York and other communities along the American east coast, ending his 2,500-km ride in Washington, D.C.

Last year, Peled cycled 5,000 kilometres from Los Angeles to New York and raised about $100,000 for the ICRF, which was enough to fund two Israeli scientists doing cancer research, he said.

This year's effort is shorter in part, Peled said, because he doesn't have as much time, and because the Jewish communities in the U.S. West and Midwest were few and far between.

The ICRF is a North American organization that gives grants to top Israeli cancer researchers. It was founded in 1975 by a group of Canadian and American researchers, oncologists and laypeople committed to the growth and development of cancer research in Israel.

Tom Peled, centre, front row

Since its inception, it's provided more than 2,000 grants worth about $50 million to cancer research in Israel.

Peled, a student of government and political science at the Interdisciplinary Centre in Herzliya, took up his cycling and fundraising efforts after cancer took his father two years ago. His father, who was 58 when he died, suffered from a rare form of stomach cancer.

"I wanted to turn our family's tragedy into some positive action," Peled said.

"After meeting a young scientist whose work was being funded by the ICRF and someone who had also lost her father to cancer, I decided to launch my BFF."

Peled actually launched this second ride with a reception in Winnipeg a few days before his Toronto departure. He flew into Winnipeg, because this is the hometown of his girlfriend, Alma Sifrim, who made aliyah two years ago.

In 1997, Sifrim's family was among the first Argentine Jewish families to immigrate to Winnipeg. About 50 members of the Jewish community here – mainly of Argentine origin – attended a reception for Peled. He also put in appearances at Shaarey Zedek Synagogue, the community's largest congregation, and at Temple Shalom, the community's only Reform congregation.

Peled is being accompanied on his trek by Sifrim and a support team of four – along with four bikes, which allow other team members to cycle with him for varying periods.

He said a major activity of his fundraising efforts will be a series of what he calls "spin-a-thons." Scheduled for Washington, Philadelphia, New York and Toronto, the spin-a-thons are intended to attract supporters who will pedal stationary bikes in gyms to raise money for the cause.

"We raised $30,000 from our spin-a-thon in Toronto last year," he said. "This sort of event gives people the chance to physically join us, not just give money."

Peled and his team fly back to Israel on Oct. 15. For more information, visit www.bikeforthefight.com.

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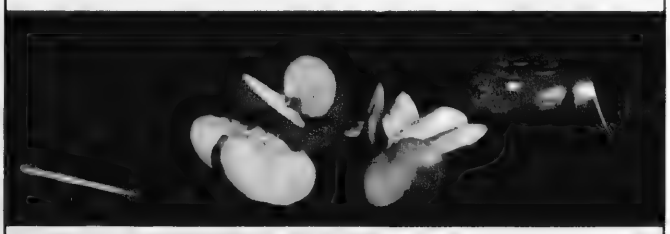

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Squash makes for a lovely Sukkot meal

Mollie Katzen
JNS.org

While Sukkot is not associated with specific foods or dishes in the same way as Rosh Hashanah, Chanukah or Passover are, vegetarian (or, at least, vegetable-based) dishes can still be enjoyed in the humble, makeshift setting of a sukkah, embracing this holiday as a celebration of the garden and of the spirit of impermanence and delicious relinquishment.

Both of the following squash-based dishes come from my new book, *The Heart of the Plate: Vegetarian Recipes for a New Generation*, which is being published in September 2013 by Houghton Mifflin Harcourt.

These dishes go well with a simple tomato salad: thickly sliced heirlooms (of various colours, if available), drizzled with extra-virgin olive oil and seasoned lightly with salt and pepper. A possible shower of herbes de Provence would top it off nicely.

ZUCCHINI-RICOTTA CLOUD CAKES

Puffy savoury pancakes are always a pleasant surprise for dinner. And these are among the fluffiest and most savoury in my repertoire. Consider making these in two large pans—or on one large griddle, so that more people will be able to enjoy the result at the same time.

2 tbsp. olive oil (approximate)
3/4 cup finely minced onion
1 tsp. minced or crushed garlic
1 medium-sized (7-oz., 7-in.) zucchini, sliced into very thin circles and quartered
1/2 tsp. salt
black pepper
1 tsp. white wine vinegar (in with the zucchini at the end of the sauté)
3 large eggs, separated and at room temperature
1 cup ricotta cheese
1/3 cup unbleached all-purpose flour
3 tbsp. minced fresh mint leaves (could be more)
a touch of butter (optional)

Separate the eggs far enough ahead of time to allow them to get to room temperature. Place both yolks and whites in bowls large enough to accommodate additional ingredients and unabashed mixing, and cover them (plate or plastic wrap) while they stand.

In the unlikely event that you are faced with leftover batter, it will keep for about a day in a tightly covered container in the refrigerator. Second-day cloud cakes will still be delicious—just a whole lot less inflated.

Place a medium-sized (8 to 9-in.) skillet over medium heat and wait about a minute, then add one tbsp. of the oil and swirl to coat the pan. Toss in the onion and cook, stirring often, for about five minutes, or until the onion becomes soft. Stir the garlic, zucchini, and 1/4 tsp. of the salt, and continue to cook (with a few stirs) for about five minutes longer, or until the zucchini is wilted. Toss in the vinegar and some black pepper, and set aside.

Use a handheld electric mixer to beat the egg whites until they form soft, firm peaks. Set aside, keeping the mixer handy (no need to clean it at this point).

Add the ricotta to the egg yolks, and begin mixing with the electric mixer at medium speed. After a minute or two, lower the speed, and keep it going slowly as you sprinkle the flour plus another 1/4 tsp. salt. When the dry items are completely incorporated, put aside the mixer, and use a rubber spatula to fold in the cooked vegetables and the minced mint.

Spoon the beaten egg whites on top, then fold them in—gently but assertively, with a few quick strokes of the rubber spatula, circling down to the bottom of the bowl and around the sides. It doesn't need to be uniform—just be sure the whites are reasonably distributed.

Place a large skillet over medium heat and wait about a

Continued on page 34

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Enjoy a vegetarian feast

Continued from page 32

minute. Add a scant 1/2 tbsp. olive oil and swirl to coat the pan, and then melt in about a tsp. of butter, if desired. Tilt the pan to distribute the butter, and when it's hot enough to instantly sizzle a crumb, use a 1/3 or 1/4 cup measure with a handle to scoop batter onto the hot pan, and fry for about two to three minutes on each side, or until golden and puffy. Serve right away, fresh from the pan. Yield: 3-4 servings (6-8 big, puffy pancakes)

BLACK-EYED PEA, SQUASH AND SHIITAKE STEW

Creamy black-eyed peas and chewy mushrooms play off beautifully against golden, sweet cubes of perfectly roasted butternut squash, while lemon and mustard infuse everything with sparkle and edge. I just plain love this recipe—truly one of my favourites.

The black-eyed peas can be cooked at the same time as the squash is being roasted, and well ahead of time. You can also use two 15-oz. cans black-eyed peas, rinsed and thoroughly drained, instead of soaking and cooking dried ones. Your call.

Serve these with your favourite homemade biscuits or with crackers and cheddar.

1 cup (1/2 lb.) dry black-eyed peas, soaked (see note above)
1 medium-sized butternut squash (about 3 lb.)—peeled, seeded, and diced in 1/2-in. pieces (5 to 6 cups)
3 tbsp. fresh lemon juice
3 tbsp. olive oil
2 cups minced red onion
2 tsp. dry mustard
1 tsp. salt (possibly more, to taste)
1 1/2 tsp. minced or crushed garlic
20 medium-sized (2-in. cap) fresh shiitake mushrooms, stemmed and thinly sliced
2 tbsp. cider vinegar
black pepper to taste
lemon wedges

Drain and rinse the soaked black-eyed peas, then transfer them to a saucepan and cover with water by at least 2 in. Bring to a boil, turn the heat way down, and simmer, partially covered, until pleasantly tender (but not too, too soft)—about 30 minutes. Drain (saving the water, if possible) and set aside.

Preheat the oven to 400, then line a baking tray with parchment or foil, and slick it all over with a tbsp. of oil. (You can use a piece of cut squash to do this.)

Spread out the squash in a single layer, and roast in the centre of the oven for about 30 minutes, or until fork tender and nicely browned around the edges. (Check in on the roasting squash beginning at around 10 minutes; shake the tray from time to time and/or use tongs or a spatula to loosen and move the pieces around during roasting.

You don't want the bottom surfaces to burn.) When the squash is done, remove the tray from the oven and sprinkle the hot squash with two tbsp. of the lemon juice. Let it sit and soak this up as it cools. Meanwhile, proceed with the other items.

Place a soup pot, large saucepan, or Dutch oven over medium heat and wait about a minute. Add the remaining two tbsp. oil, swirl to coat the pan, and then add the onion, dry mustard, and 1/2 tsp. of the salt. Cook over medium heat, stirring often, for about eight to 10 minutes, or until the onions become very soft.

Stir in the garlic, mushrooms, and another 1/2 tsp. salt. Cook over medium heat for 10 minutes, stirring often, and covering the pot in between.

Add the beans to the vegetable mixture, along with the remaining tbsp. of lemon juice, plus the vinegar. Taste to adjust the salt (it could need a touch more) and also shake in a generous amount of black pepper.

Stir from the bottom of the pot – gently, so as not to break the beans – but thoroughly enough to get everything coated with everything else. If it seems dry, add up to 1/2 cup water (ideally the reserved bean-cooking water) and cook over low heat for 5 minutes or so—just long enough to heat through.

Stir in the squash (actually fold it in – very carefully, to avoid mush) shortly before serving, and heat gently to your desired temperature without actually cooking the stew further. The goal is to keep the texture varied and interesting. Serve hot. Yield: 4-6 servings

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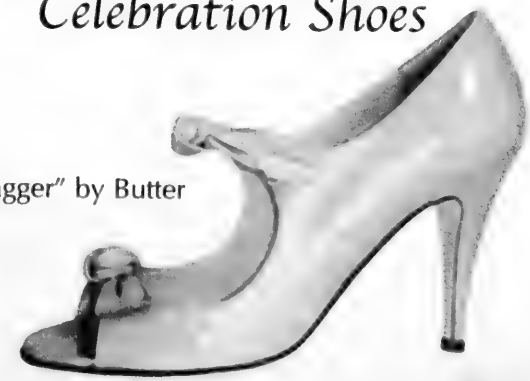
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Happy Rosh Hashanah

Kugels run from sweet to savoury

Eileen Goltz
Special to The CJN

If savoury potato kugels are at one end of the kugel spectrum, sweet are at the other. Ask half a dozen Jewish cooks how they make their kugels and you'll probably get a dozen answers. Some differences are regional. Others occur because recipes have been handed down through the generations with each generation adding their own special take on what to add.

We're an equal opportunity kugel home, all are welcome. One particularly scrumptious kugel that is a yontif and Shabbat favourite in my house is a sweet peppery kugel called Yerushalmi, or Jerusalem, kugel.

Supposedly Yerushalmi kugel originated in Jerusalem by followers of the Gaon of Vilna, a late 18th century Jewish scholar. Made with thin noodles, pepper, salt and sugar, it is tricky because it has a caramel base that can stick or burn.

YERUSHALMI KUGEL

1 (12 z.) package thin egg noodles
4 eggs
1 tsp. salt
2 tsp. ground black pepper
1 1/2 cups sugar
1/2 cup oil

Cook egg noodles according to package directions. Strain and set aside to cool.

In a small 1 quart saucepan, dissolve the sugar and oil over low heat. Cook until sugar turns medium brown, stirring occasionally (this should take about 20 minutes). Immediately pour caramelized sugar over cooled noodles, and stir with wooden spoon to separate lumps (some will remain and this is okay, sugar will remelt during baking). Let cool to room temperature so as not to cook eggs.

Mix eggs with salt and pepper and add to noodle mixture. Mix well. Preheat oven to 350. Pour into the 9x13 pan. Cover the pan with foil and bake for 1/2 hour. Remove the foil and bake an additional 1/2 hour. Serves 8 to 10

CAULIFLOWER AND LEEK KUGEL

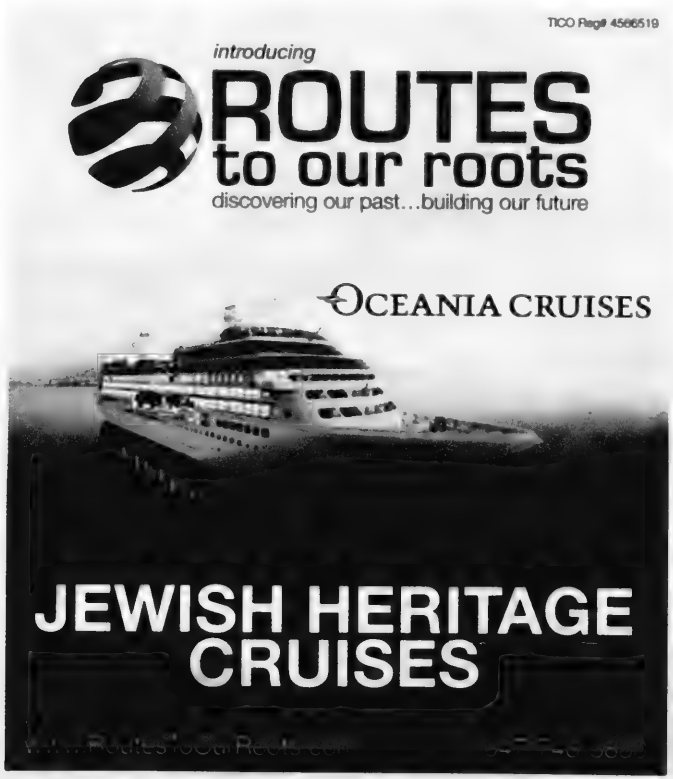
Coarsely mashed vegetables are the main ingredients in this utterly surprising — and irresistible dish.

8 cups cauliflower florets (about 2 medium heads)
6 tbsp. olive oil, divided
4 cups coarsely chopped leeks (white and pale green parts; about 3 large)
6 tbsp. bread crumbs or matzo meal
3 large eggs
1/2 cup chopped fresh parsley, divided
1/2 cup chopped fresh dill, divided
1 1/2 tsp. salt
1/2 tsp. coarsely ground black pepper
1/3 cup almonds, toasted, chopped

Preheat oven to 350. Cook cauliflower in large pot of boiling salted water until tender, about 10 minutes. Drain; transfer to large bowl and mash coarsely with potato masher. Heat 3 tablespoons oil in heavy large skillet over medium-high heat. Add leeks and sauté until tender and just beginning to colour, about 5 minutes. Add leek mixture to cauliflower.

Mix in bread crumbs or matzo meal and mix well. Set aside. In another bowl beat together the eggs, 1 tbsp. parsley, 1 tablespoon dill, salt, and pepper and then stir the egg mixture into the cauliflower mixture. Brush an 11x7-in. baking dish with 1 tablespoon oil. Spread cauliflower mixture evenly in prepared dish.

Mix almonds, remaining 7 tbsp. parsley, 7 tbsp. dill, and 2 tbsp. oil in medium bowl to blend. Sprinkle evenly over kugel. (Can be made 24 hours ahead of time. Cover and chill.) Bake kugel uncovered until set in center and beginning to brown on top, about 35 minutes. Let stand 10 minutes. Serves 8.



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WHERE IT ALL MATTERS

Researchers link ADHD to absence of breastfeeding

David Shamah
Times of Israel

TEL AVIV — Breastfeeding could reduce the chances of children being diagnosed with ADHD, a new Tel Aviv University study suggests.

With attention deficit hyperactivity disorder now the most commonly diagnosed neurobehavioral disorder in children and adolescents and parents seeking alternatives to Ritalin, the study could prompt parents to dispense with bottles and formula and feed their kids the old-fashioned way.

A study led by Dr. Aviva Mimouni-Bloch of TAU's Sackler Faculty of Medicine, who is also head of the Child Neurodevelopmental Center in Loewenstein Hospital, focused on the breastfeeding habits of parents of three groups of children: a group that had been diagnosed with ADHD, siblings of those diagnosed with ADHD, and a control group of children without ADHD and lacking any possible genetic ties to the disorder.

The study established a clear connection between bottle-feeding and ADHD development. Children who were bottle-fed at three months of age were found to be three times more likely to have ADHD than those who were breastfed during the same period.

The study compared the breastfeeding histories of children ages six to 12 who were admitted for other reasons to Schneider's Children Medical Center in Petach Tikvah. Parents of the children were asked to fill in detailed questionnaires on how they fed their infants, and asked about other factors that could have had an impact on the development of ADHD, such as marital status, parents' education level, problems during pregnancy such as hypertension or diabetes, birth weight of the child, and possible genetic links to ADHD.

Taking all risk factors into account, researchers found that children with ADHD were far less likely to be breastfed in their first year of life than the children in the other groups. At three months, only 43 per cent of children in the ADHD group were breastfed, compared to 69 per cent of the sibling group and 73 per cent of the control group. At six months, 29 per cent of the ADHD group was breastfed, compared to 50 per cent of the sibling group and 57 per cent of the control group.

The TAU study joins others conducted by researchers at other institutions that indicate other breastfeeding health benefits. A recent study by Dr. Agnes Sonnenschein-van der Voort of the Erasmus Medical Centre in the Netherlands showed that breastfed babies had fewer chest and ear infections that required medical attention, lower rates of constipation, lower likelihood of developing asthma, eczema, and Type-II diabetes later in life, and less diarrhea and vomiting as infants.

Mimouni-Bloch said her team has not yet figured out why breastfeeding has an impact on the future development of ADHD. Among the possibilities is a quality of the breastmilk itself, or the bond formed between mother and baby during breastfeeding. Mimouni-Bloch hopes to conduct a further study on breastfeeding and ADHD, examining children who are at high risk for ADHD from birth and following up in six-month intervals until six years of age, to obtain more data on the phenomenon, she said.

Timesofisrael.com

Bionic lens helps people see through touch

Karin Kloosterman
Israel21c

Much in the way braille allows people who are blind to "see" the written word, a bionic contact lens invented by Israeli researcher Prof. Zeev Zalevsky "presses" images onto the surface of the eye to help the brain decipher through touch what the wearer is looking at.

The lens, still in a prototype stage, uses electrical signals sent to it from a small transponder, clipped to a pair of glasses or downloaded to a smartphone. A regular off-the-shelf camera, like the one inside a phone, "looks" at a crosswalk, items for sale in the grocery store or at a loved one's face, and transmits the encoded image via the lens to the wearer's cornea. The image gets translated into a tactile sensation that can be interpreted visually.

"The cornea has the highest density of tactile sensors in the human body," the Bar-Ilan University professor says.

"There are 600 times more sensors in your cornea than on fingertips, which are used to touch and read braille. And since there are so many tactile sensors in the eyes, one can actually sense and 'feel' an image at a very high resolution, helping you really see with your eyes when you are blind," he says.

Prototype of the bionic contact lens invented in Israel

Zalevsky says the sensation is similar to feeling a person's face with one's hands to understand how they look. "We can do the same by touching projected images from the camera onto the cornea of your eye."

If the lens lives up to its promise, it could go way beyond helping people read. Best of all, it is non-invasive.

This approach differs from artificial retinas being developed by companies like Second Sight. Artificial retinas use an impact camera connected with electrodes directly to the visual nerves of the eye. However, the connection holds for just a few years, and those born without a developed visual cortex cannot benefit from this solution. It is also invasive and provides images at very low resolution of only a few pixels, says Zalevsky.

Healthy eyes see at a resolution of about one megapixel. The bionic lenses could provide a resolution of tens of thousands of pixels.

This new Israeli device still needs to pass clinical trials. But prototypes have been tested on healthy people. After a few minutes of learning how to associate actual images with the sensations they felt on their fingertips, they could actually "see" using the bionic contact lens.

"After a learning curve, people could recognize a house, a door, a car, even just after a short while wearing this technology," says Zalevsky.

The revolutionary product, developed with Yevgeny Beiderman and Tel Aviv University's Prof. Michael Belkin, has more than humanitarian and medical applications. Fitted with an infrared camera, it also has the potential to help law enforcers see in complete darkness, says Zalevsky.

The professor and the tech-transfer company at the university are hoping for a $1 million to $2 million investment so that a full system and fabrication process could be started. A beta version could be ready within two years.

The contact lens would be completely different from the "Google Glass for the blind" being developed by Israeli researcher Shy Shoham using visual sensors in the retina. However, both researchers say their solutions can work together.

"The Bar-Ilan device concept," Shoham says, "is what is called sensory substitution — you replace one sense (vision) with another (touch on the cornea). What we're working on is a retinal prosthesis that tries to artificially activate the original sense of vision. These different approaches are complementary."

Another Israeli invention, OrCam, is an image-processing/computer vision device that identifies verbally what the wearer is pointing at.

Israelis are also developing new tools using sound and joysticks to help the blind see.

Alternative events help create links to community

Why I'm planning Jewish frosh week at McGill

Guest Voice

Esther Vinarov

Almost a year ago, I arrived in Montreal to begin my first year of university at McGill University. Words could not express how excited I was, for everything – meeting new people, late nights at the library, discovering Montreal.

The rest of my life was about to start, and it began with orientation week. The bulk of that first week before classes consisted of various orientation events aimed at bringing first-year students together. While excited to participate in frosh week, I soon discovered frosh events were nothing more than extravagant, if well-planned, parties. While not against drinking and partying, I was not the most comfortable in that type of social situation.

Luckily, the great thing about a huge school like McGill is that everyone can find something to suit their interests, which is why there were also several alternative frosh week events planned – smaller, special-interest gatherings for people who didn't want to attend the bigger ones.

Immediately, one event stood out for me: it was known as Gefilte Frosh and catered to incoming Jewish students. I would not call myself a particularly observant or religious Jew, but Judaism has always been very important to me culturally – a guaranteed path towards a welcoming community. I knew immediately that participating in Gefilte Frosh would be an excellent way to start the year.

From the moment I signed up, I felt very welcome. I loved the events that were planned – we went on a tour of Old Jewish Montreal, danced at a Yemen Blues concert, kayaked down the Lachine Canal, and listened to a very chill klezmer band. We had many wonderful meals together, broke out of the McGill bubble, and got to know our fellow frosh and frosh leaders very well.

I never had a moment's regret choosing to attend an alternative frosh week. I made very close friends that I consistently saw throughout the year at various Jewish events and dinners. Having a Jewish community on campus was a great anchor to have during my freshman year, and it's something I hope to continue building on in the next few years.

To that end, the time has come for orientation 2013, or O-Week as it has been styled. My friend, Hannah Restle, who I met through Gefilte Frosh, took on the role of planning the entire Jewish frosh week this year. She recruited many of her fellow frosh from last year, including myself, to help plan the events.

We've been working the entire summer to create everything from a name – this year, we decided on "Frosher on the Roof" – to a colourful website. There was a lot to take care of, from event-planning, to sponsor-gathering, money-managing and, most importantly, getting the word out. Alternative frosh week events don't get nearly as much word of mouth as the more mainstream ones, but they're more than deserving of attention and praise.

Frosher on the Roof is officially run under the auspices of the Ghetto Shul, a student-run Jewish organization in Montreal. It will provide students with the full McGill Jewish experience by taking them to visit a range of Jewish groups both on and off campus, including Hillel and Chabad.

In a recent meeting with Hannah, I asked her what spurred her to take on all the responsibility of planning a frosh week, especially when we had relatively few resources in terms of finances and manpower. She told me it all stemmed from the impact Gefilte Frosh had on her: "By participating in frosh week last year, I was immediately welcomed into a warm Jewish community at McGill which really supported me through the ups and downs of first-year at university.

Continued on page 39

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Frosher on the Roof to be held at McGill

Yemen Blues concert at last year's Frosh

Continued from page 38

I wanted to help out with frosh this year to provide students with this same support network."

Although the idea of a Jewish frosh week was launched last year by a small group of motivated students to provide an alternative to the bar culture found in most other frosh week events, it has become much more. It has developed at a time when the university's Jewish community is undergoing many changes in hopes of engaging a larger number and wider variety of students at McGill.

For the first time this year, McGill will have a Jewish Learning Initiative (JLI) couple stationed on campus to develop the community and provide educational programming for students. Hillel is reforming its student leadership structure and instituting a system of programming that pairs interns with students who have similar interests. In addition, Chabad is renovating its space on Rue Stanley and constructing an area where Jewish students feel comfortable socializing throughout the week, not just over Shabbat. These promising initiatives reflect the way in which Jewish communities on campus are responding to the new needs of the modern Jewish student population.

More than anything, my first year taught me the importance of having a community. In a school of tens of thousands of people, it's necessary to find sub-groups with similar passions and interests. Jews have an excellent reputation when it comes to fostering communities, and their presence on campus is as strong and as comforting as ever.

Frosher on the Roof is an excellent starting point for all new arrivals to Montreal and is an event not to be missed.

Registration is now open on McGill's official O-Week website, and Frosher on the Roof has options to purchase one-day, two-day, or a full experience pass. Visit http://frosherontheroof.wix.com/thejewishfrosh2013 for more details.

Mel Brooks was right: I've become my father

Ellen Weiser
Special to The CJN

"We mock the thing we are to be." This quote, as many of you might know, is from the very creative and slightly off-the-wall mind of the multi-faceted American film director, screenwriter, composer, lyricist, comedian, actor and producer Mel Brooks.

As the 2,000-year-old man, he has given us much wisdom, pontificating about everything from having "over 42,000 children… and not one comes to visit me" to mankind's greatest invention: Saran Wrap. When I first became a fan in my early 20s, which corresponds with the early 1970s, I had no idea how much truth there was in that statement and what kind of impact it would have on me many years later.

Without realizing it, I've now reached the age of my parents, their age when I used to make fun of their child upbringing ways, sayings for every occasion and assorted kvetching brought on by the aches and pains of middle age. I used to tell myself I would never be like them, that I would still be a loving and doting parent, but I'd be a cool mom who would give her children their "space."

Truth be told, my children did have their "space," but once we put a thimble in there, much of it was gone. With all the promises to myself, I couldn't avoid the inevitable. The folks were right. I hate when that happens, and it happened so many times. It was amazing to me that, as I got older, they got smarter.

Today my life anthem begins, "I never should have made fun of my parents." What follows is the reason.

There is a nine-year age difference between my sister and myself. I'm the baby. By the time I made my whirlwind appearance, it was as if my folks had to begin the child-raising task from square one. I was a second firstborn, so to speak.

Rumour has it that I was very well behaved (who am I to argue?) and so the job of getting me from adorable kid to slightly-less-than-perfect adult was not overly difficult – again, so I've been told.

Please keep in mind that as a baby boomer brought up in the 1950s and '60s by Jewish parents, there are certain quirks and shtick that are part and parcel of such an upbringing. We of the Jewish faith are blessed with traits so different from other ethnic groups. Those of you who are nodding as you read this know who you are. Those of you who aren't nodding will be doing so sooner rather than later.

I was blessed with parents with vastly different viewpoints. My mother had an interesting, but always humorous, take on life. If she felt cold, I had to wear a sweater. One winter visit, I dared to show up without gloves. When I said they were in the car, she told me that I was keeping the car warm. I always wondered why she never became a meteorologist, considering her lifelong fascination with the weather.

My father, however, was more into safety and accident prevention. After many years of being car-less in North York, he made the ultimate purchase, a 1955 Chev, the most basic and unloaded car you could ever imagine.

It was two-tone beige and brown with four doors, an engine and tires, no radio, no power anything – and no seatbelts.

This lack of seatbelt protection did not prevent my father from improvising as only a caring and especially Jewish parent would. A sudden stop automatically elicited the extension of his right arm, outstretched in an effort to prevent me from turning into a human projectile and hopefully not breaking the windshield, which was still included in the monthly car payments.

It was many years later after I endured the literal ins and outs of infant and toddler car seats that I realized the moment when I "mocked the thing" I was to be. I became my father to my children, complete with outstretched arm. The gesture never achieved its desired end, but it did accomplish something much more significant and precious. It made me feel loved, a love that was passed down to my children.

I've run the Mel Brooks quote past my now adult children in my probable unsuccessful attempt at giving them a preview of what lies ahead of them. Of course, they carry with them the gene that will defy all reason and logic. They hold the belief that they will bypass what their father and I have become.

Well, guess what? I am my father, my mother, my grandparents and all my ancestors who have gone through the joys and stresses of childrearing. Note to my children: you will be us, God willing.

"We mock the thing we are to be."

Yes, Mel Brooks, although I must agree that Saran Wrap is a great invention, through the 2,000-year-old man you've given us so many reasons to laugh, to laugh at ourselves and with this incredibly accurate life statement, reasons to reflect and contemplate such a common and yet unique part of the Jewish experience. As a people, we thank you and speaking for myself, as a parent, I thank you.

Ellen Weiser (nee Ginsberg) is a lifelong Torontonian. She has been married for more than half her life and, as is the case with every Jewish mother, she has two perfect children.

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A special monthly message for the Baycrest community

CommunityMatters

It's time for dialogue on violence in long-term care homes

By Dr. William E. Reichman,
President and Chief Executive Officer, Baycrest
Professor of Psychiatry, University of Toronto
Past-President, American Association of Geriatric Psychiatry

Many people have referred to the unprecedented shift in global population aging as a Silver Tsunami, figuratively referring to the tidal wave of those reaching the age of 60 or older—a group that will expand by 1.2 billion people over the next 40 years.

Increasingly this group is living longer, and with that comes a corresponding increase in the number of seniors living with dementia.

In long-term care homes, the prevalence of dementia, of which Alzheimer's disease is the most common cause, is nearly 60% of the resident population. Behavioural symptoms such as verbal outbursts, physical aggression, resistance to care, depression, anxiety and paranoia occur in up to 80% of long-term care residents with dementia. Occasionally, these behaviours lead to physical assaults of family members, staff and other vulnerable residents. Rarely, these assaults lead to significant injury and even rarer still, death. Some of these assaults are predictable in certain limited circumstances where the triggers of the behaviour are apparent. But, they are still very difficult to prevent. Also, many are seemingly impulsive assaultive behaviours that cannot be readily predicted or prevented without significantly limiting the autonomy of at-risk patients by some form of environmental, physical or drug-induced restraint.

Unfortunately, there are serious limitations to the effectiveness of the drugs used to prevent and treat these behaviours in dementia. The only way these drugs might fully prevent all undesirable behaviours is to so heavily tranquilize the person that they are no longer able to engage in all the other activities that support quality of life (socializing, engaging in recreation, communicating with family and staff).

The use of environmental and physical restraints (residents confined to their rooms, beds or chairs) has been appropriately condemned in the long-term care field as an unethical restriction on freedom of movement and activity. Short of incarcerating patients with dementia to prevent these challenging behaviours, we must try to rely on other approaches.

Many well-intentioned advocates believe that more staff will reduce the chances of assaultive behaviour occurring. But, how many more staff would be enough and what is the ultimate goal—to completely eradicate the chances of any assaultive behaviour? If this is what we are trying to achieve, then the best guesstimate is that we would require one staff member for every dementia resident at risk for these challenging behaviours on all work shifts. And even if this staffing solution did fully eliminate the risk of assaultive behaviour, is this not an absurdly expensive solution that few communities would be willing to financially support?

Baycrest has taken a leadership role in building skills capacity in Ontario long-term care homes and in the community so that those caring for adults with challenging behaviours have knowledge of those best practices that will lessen the risk of assaultive behaviour.

Our philosophy at Baycrest is to try to find the right balance between respecting the rights of autonomy and a life worth living while preventing patients with dementia from harming themselves or other people. We practice a holistic model of care which includes a variety of strategies for preventing and managing challenging behaviours related to dementia, rather than overly relying on just medications or using physical restraints.

Most times, this approach works well, and our model has led to Baycrest being appointed the health services lead for the Behavioural Support for Seniors Program by The Toronto Central Local Health Integration Network.

But, given the present limited state of knowledge, our care model is not perfect. Sometimes, altercations between behaviourally disturbed dementia residents and between these residents and caretakers take place. Unless we as a society are willing to severely limit the personal freedom of patients afflicted with dementia, we must accept the consequences. We must not treat our long-term care residents as prisoners, their rooms should not be prison cells and our devoted staff cannot be expected to serve as prison guards.

I am advocating for a healthy debate about these difficult issues among community members, policy makers and healthcare providers. What risks for potentially assaultive behaviour are we willing to accept as a trade-off to protect an individual's right to autonomy and freedom of movement? Is it ethically acceptable to prevent assaultive behaviour in dementia patients by restricting their ability to also express healthy behaviour? What resources are we as a society willing to allocate to the care of older adults with dementia? These long-term care residents with dementia are our parents, they were our teachers, and they will someday comprise a sizeable number of us.

I welcome your comments and feedback at community@baycrest.org.

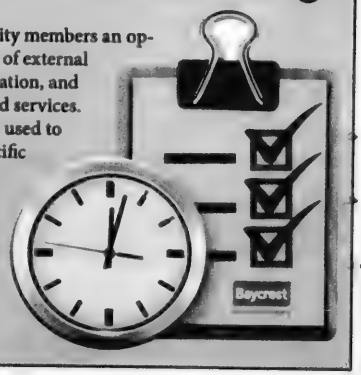
Take two minutes to tell us how we're doing

Our online Two-Minute Opinion Panel gives community members an opportunity to voice their feedback on the effectiveness of external communications, their perception of Baycrest's reputation, and their likelihood of recommending the hospital's programs and services.

Information collected in the anonymous opinion panels is used to improve the way Baycrest communicates, and to identify specific issues of interest to the community.

The Two-Minute Opinion Panel includes a set of standard questions that will be repeated on each survey, allowing Baycrest to capture regular "perception snapshots" of communication effectiveness and reputation over time.

Our latest Two-Minute Opinion Panel is now available on the Baycrest website at www.baycrest.org/opinion.



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Thursday September 24, 2013 at 7:30 pm
Lipa Green Centre | 4600 Bathurst St
Keynote Speaker:
Dr. Faye Mishna
Dean and Professor at the Factor-Inwentash Faculty of Social Work, University of Toronto
Keeping our Children Safe: Bullying in the Digital Age
Agenda will include:
- Presentation of audited financial statements
- Appointing auditors and authorizing the Directors to fix their remuneration
- Election of Directors
- Other business as may properly arise before the meeting
-Judy Winberg, President
RSVP agm@jfandc.com 416 638 7800 • 6400

Pass the sheep's head, please

Jewish & Digital
Mark Mietkiewicz

What? No sheep's head on your Rosh Hashanah table? How about the head of a carp? Or some black-eyed peas or gourds or carrots?

If you think that festive New Year's foods begin and end with apples and honey, you're missing half the fun. Leave some room on your table for a Rosh Hashanah seder.

As opposed to that other one in the spring, *this* seder revolves around foods that are reminiscent of – or even puns on – good omens for the Jewish people. For example, before we eat carrots at the Rosh Hashanah table, we traditionally ask "that our merits increase" because "carrot" in Yiddish is *mehren*, which can also mean "to increase." **[http://bit.ly/roshseder1]**

The Hebrew word for gourd, *kara*, sounds like the Hebrew words for both "tearing" and "reading." As that vegetable is eaten, we recite this prayer: "May it be the will of our Heavenly Father that any bad decree be torn up and that our merits be read before You." **[http://bit.ly/roshseder2]**

More than just word play, these foods can actually trigger a deeper psychological reaction appropriate to this time of year, Rabbi Yehudah Prero suggests. By eating these foods, "a person realizes that now is the time he needs to be asking for these good things, because now is the time he is being judged. As soon as the person realizes that now is the time that he is being judged, he will realize that omens alone will not be enough for his salvation, and that repentance is needed." **[http://bit.ly/roshseder3]**

And what about that sheep's head? Having a head on your table is a good *siman* (or sign) for the coming year as we pray to be "the head and not the tail." If that sounds somewhat cryptic, Chabad.org explains that we should "reconnect to our Head, the true Higher Authority" and reject a moral vision that is shortsighted and influenced by mob thinking. **[http://bit.ly/roshseder4]**

Although some sites emphasize that the Rosh Hashanah seder is quite fluid, others present formalized rituals in English **[http://bit.ly/roshseder5]** and in Hebrew. **[http://bit.ly/roshseder6]** To set the proper spiritual tone, the Jewish Agency's seder suggests reciting certain verses many times, such as: "*Ki imecha mekor chayim, be'orecha nireh or*... And with You is the source of life, and in Your light shall we see light" (10 times). **[http://bit.ly/roshseder7]**

Noam Zion of Jerusalem's Shalom Hartman Institute recommends using the seder to inspire discussions around the New Year's table and ask questions such as:

- Today is the birthday of the world. What aspect of the Creation most impresses you?
- Name one mitzvah you are proud of having participated in over the past year.
- Today is the beginning of new possibilities. What impossible dream would you pursue if you had enough money to take off for a year from your present occupation? **[http://bit.ly/roshseder8]**

If the idea of a seder sounds great, but you still can't quite stomach having a sheep's head staring at you, the rabbis understand. You are welcome to substitute it for the head of a fish. If that's still a deal breaker, the folks at TorahFamily.net have come up with another alternative. **[http://bit.ly/roshseder9]**

How about the head of a lettuce?

highway@rogers.com

Doing the work of true tshuvah

Sephardi Window
Rabbi Ilan Acoca

One important aspect of the High Holiday season is tshuvah (repentance).

The Rambam (1135-1204) doesn't mention the obligation to repent when discussing the laws of Rosh Hashanah and Yom Kippur in his *Yad Hachazakah*. The laws of tshuvah are, however, strategically placed in another section of *Yad Hachazakah* called *Sefer Mada* (the *Book of Knowledge*). The Rambam wanted to teach us that tshuvah isn't a seasonal mitzvah. Rather, it's one that a person should consider every day of the year, and preferably as soon after committing a sin as possible.

The month of Elul, explains the Rambam, is the beginning of this special tshuvah process, which concludes on Yom Kippur. Yom Kippur is the day we actually make the commitment to repent, and we carry out this commitment during the rest of the year.

Many people are misguided in thinking that, if they admit to making mistakes and promise not to make them again, everything will be just fine. Our sages knew better. They understood that, first, we must acknowledge making the mistake. Second, we must make restitution for the harm caused. Third, we must make a plan so that, the next time we are in identical or similar circumstances, we will behave differently.

Simply praying a little more or giving a little more tzedakah at the office isn't enough.

The Maggid Midubna (1740-1804) demonstrates the folly of this kind of thinking with a parable. There once was a peasant who visited the big city and spotted a beautiful silk suit in a shop window. Inside, a tailor with his expert eye picked the right size off the rack for his burly customer and handed it to him to try on.

The unsophisticated peasant put the garment on top of his thick, bulky farm clothing and immediately began to complain. "What kind of store is this? How can you give a big man like me such a small suit to wear?"

"Not true," replied the merchant. "I gave you a perfect size, but you are too foolish to take off your old garments before trying it on. Take off what you're wearing first, then you'll see how perfect the fit is!"

This is how it is with tshuvah. Sometimes a person attempts to do more but neglects to take off their old clothing first. Our sages teach us that first we must turn away from our bad habits and only then will we be able to perform good deeds.

During the season of the High Holidays, each of us should prepare ourselves with thoughtful resolutions. We need to be resolved, with the help of God, to actualize the tshuvah that we've been working so hard to develop during the month of Elul. We must realize that to be successful in our tshuvah promises isn't enough. Our success depends on acknowledging mistakes, making restitution, and making a plan for the future to resist our mistakes of the past.

May we all conclude a successful Elul season and do the work that will yield complete repentance and atonement.

Experiencing Hungarian Jewish life

Class Act
Daniel Held

Before leaving Toronto to spend the summer in Budapest, I was repeatedly warned about anti-Semitism: I was told not to wear a kippah, I watched videos of anti-Semitic rallies, and I read the U.S. State Department's description of Hungarian anti-Semitism in its human rights report.

I'm not sure what I expected when I stepped off the plane. Travelling through Europe, South America, the former Soviet Union and South Africa, I also wore a hat. Usually, it's a defence against the unfamiliar – why multiply the effect of being foreign?

We arrived on a Thursday night. Shabbat morning, I took a long walk to shul with a Hungarian cousin and asked him about anti-Semitism. Laying the blame squarely on the far-right nationalist Jobbik party, he explained that anti-Semitism is a political ploy. The party publicly uses Jews as a scapegoat, repeating classical anti-Semitic tropes accusing Jews of masterminding the world economy and creating Hungary's financial woes.

In the 2006 elections, Jobbik hardly mattered. In the 2009 European elections, they garnered 15 per cent of the Hungarian vote, placing it third. In the 2010 Hungarian elections, Jobbik won 47 seats. As it gains popularity, the government is beginning to pander to its radical positions.

One newsletter, edited by a Jobbik candidate, wrote, "Given our current situation, anti-Semitism is not just our right, but it is the duty of every Hungarian homeland lover, and we must prepare for armed battle against the Jews." In 2012, a Jobbik MP recounted the 1882 Hungarian blood libel in parliament. Later that year, another MP asked the government to draw up a list of Jews who "pose a national security risk," and in May, Jobbik picketed the World Jewish Congress, which had convened in Budapest to highlight growing anti-Semitism.

While the words may be driven by political rhetoric, on our walk to shul, anti-Semitism seemed more than rhetorical. We passed one swastika spray-painted on a wall in the inner city and a second scrawled in pen on an Israeli flag, as well as a plaque outside an apartment memorializing Holocaust victims who once lived there that had been partially pried off.

Have I felt threatened? No. In fact, it surprised me that synagogues in Budapest have virtually no security. In contrast to other European synagogues that have airport-like security, the shul we attended leaves the gate open during the week and has one lackadaisical guard on Shabbat morning who takes the cigarette out of his mouth to nod as you enter.

Have I felt the need to hide my identity? Yes. And this is the plight of most Hungarian Jews. In a world where one can choose to self-identify as a Jew, many Hungarians find it easier to leave that identity behind and meld into broader society. Of the estimated 100,000 Hungarian Jews, only 12,871 identified themselves as Jewish in the 2001 census, only 7,849 allocated taxes to the Jewish community in 2011, and only 6,000 attend High Holiday services.

As we sit in shul this Rosh Hashanah, as we read the New Years greetings in *The CJN* from Canadian political and community leaders, and as we listen to the sharp sound of the shofar, let's think of those for whom choosing to identify as Jewish is much more difficult.

The gift of sacred uncertainty

From the Bimah
Rabbi Yael Splansky

Within moments of the service beginning, *Kol Nidrei* grabs us and doesn't let go.

Within the first few notes, whether we realize it or not, there are no more observers. Whether we sit at the front, at the back or on the sidelines, we're all taken in by its reach. Everyone is welcomed home again, and everyone is guilty of something.

In the 13th century, Rabbi Meir of Rothenberg imagined that a dual-court is assembled for the occasion of *Kol Nidrei*. Two parallel courts – one in the heavenly realm and one here on earth – begin their deliberations on this night. In the sight of God and the community, our trial begins.

The Torah scrolls, dressed in pure white, act as witnesses against us. As it is written, God instructed Moses: "Write down this poem [of Torah] and teach it to the People of Israel; put it in their mouths, in order that this poem may be My witness against the People of Israel" (Deuteronomy 31:19).

We stand to give testimony, but it's flimsy at best. After a while, we feel the weight of our own bodies and wonder how long it will be before we can sit down again. We become like a shaky defendant – we begin to doubt the merit of our actions and inactions, when just moments before we were so confident.

The *Kol Nidrei* prayer is the humbling reminder that all of our certainties – all the clear lines we swiftly draw between good and evil, between who is right and who is wrong, between what we will do and what we will not – are not so clear or swift. *Kol Nidrei* is a strict legal text designed to make us doubt what we thought we knew to be true. Like a skilled cross-examiner, it demands us to look again, reconsider, re-evaluate.

Kol Nidrei grants us the gift of sacred uncertainty.

If we accept this gift-challenge, we are then able to gather in public to do a very private thing. We can silently tell our truth. We can admit it all. We reveal that we are not all we could be, ought to be, hope to be.

Every day we break our vows: to be the dutiful child, the selfless parent, the caring friend, the loyal Jew, the responsible citizen of the world. Usually we get away with it. More often than not, we cut ourselves some slack, and no one is the wiser.

But with *Kol Nidrei*, we come clean. We admit that we are both generous and selfish, kind and unkind. We are forgiving, and we hold grudges. We try to be good, but we do not live up to the potential of one who is created in the image of God.

With *Kol Nidrei*, we confess – each of us alone and all of us together, on this night of all nights.

Rabbi Yael Splansky is the acting senior rabbi of Holy Blossom Temple in Toronto.

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Israeli architects defend mall proposal at concentration camp site

JTA

TEL AVIV — An Israeli architectural firm defended its involvement in the planned construction of a shopping mall on a former concentration camp for Jews in Serbia.

"We cannot be suspected in being insensitive to anything relating to the Holocaust," Ami Moore of the MYS firm in Tel Aviv said in a statement sent to *JTA*.

Moore was responding to allegations that appeared earlier this month in an article by the *Reuters* news agency that his firm was pursuing unlicensed plans for building a shopping mall for Serbia's Delta corporation on the premises of the Topovske Supe camp, where 6,000 Jews and 1,500 Roma were murdered during World War II.

Heritage preservation officials in Serbia told *Reuters* they opposed the plan to build on the site, which comprises a cluster of dilapidated warehouses and a memorial plaque. Delta has not obtained the necessary permits to destroy the warehouses and build there, Aleksandra Fulgozi, deputy director of Serbia's Agency for Protection for Cultural Monuments, told *Reuters*.

But according to Moore, his office plans to build a large memorial monument at the entrance to the shopping mall that would "educate about the Holocaust."

He said representatives of Serbian Jewry have been consulted with regard to the design.

"Topovske Supe was an army warehouse that was improvised into a concentration camp for about half a year. The old walls mean nothing. The essence of the memorial means everything," Moore wrote in the statement. "The main issue regarding the proposed memorial is to make it respecting of the victims, educating the next generations, visible and accessible as much as possible."

Moore said that the plaque currently installed at Topovske Supe "fails to do so."

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Hidden Torah scroll returned

JTA

WARSAW — A Torah scroll that had been hidden in a monastery in the Polish town of Tuchow since 1942 was returned to the synagogue in Dabrowa Tarnowska in southern Poland earlier last month.

The scroll was brought to the monastery in Tuchow, approximately 60 miles from Krakow, by an anonymous person who asked the Redemptorist priests – members of a Roman Catholic missionary congregation – to hold the scrolls until the synagogue in Dabrowa again became a place of prayer, according to Father Kazimierz Piotrowski of the Redemptorist monastery in Warsaw.

"After the war, for many years, the synagogue was systematically devastated. The Torah was thus kept in a monastery in Tuchow," Father Piotrowski told the *Catholic News Agency*.

The synagogue in Dabrowa Tarnowska was built in the second half of the 19th century. During World War II, the Germans turned it into a workshop. The building was renovated in recent years and it is now the House of Cultures.

Following the building's dedication in 2012, the Redemptorists decided to donate the Torah scroll there.

Due to the Labour Day holiday and* The CJN's *move to a new office, this issue went to press on Thursday, Aug. 29.

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Israel ready for any Syria scenario: Netanyahu

JTA

JERUSALEM — Israel is "ready for any scenario" in the current Syria situation, Israeli Prime Minister Benjamin Netanyahu said after the second meeting in two days of his security cabinet.

The security cabinet met Aug. 27 – a day after a delegation of senior Israeli officials met in Washington with American security officials — to discuss the repercussions on Israel of a possible United States military strike on Syria, according to reports.

Benjamin Netanyahu
(Israel Sun photo)

"We are not part of the civil war in Syria, but if we identify any attempt whatsoever to harm us, we will respond and we will respond in strength," Netanyahu said in a statement following the meeting.

A statement issued Aug. 26 by the U.S. National Security Council said that National Security Adviser Susan Rice hosted a delegation of senior Israeli officials "for consultations on Iran, Egypt, Syria and a range of other regional security issues."

The Israeli delegation was headed by Maj.-Gen. Yaakov Amidror, chairman of Israel's National Security Council and Netanyahu's national security adviser.

"Today's meetings were the latest in a series of regular, high-level consultations between the United States and Israel, consistent with our strong bilateral partnership, and part of our unshakable commitment to Israel's security," the statement said.

Syrian and Iranian officials have said that if the United States attacks Syria, Israel will come under attack by the two countries and other allies in the Middle East.

"No military attack will be waged against Syria," said Hossein Sheikholeslam, a member of Iran's Islamic Consultative Assembly, according to the *Times of Israel*. "Yet if such an incident takes place, which is impossible, the Zionist regime will be the first victim of a military attack on Syria."

Khalaf Muftah, a senior Baath party official in Syria, said in a radio interview, according to the *Times of Israel*, that Damascus would consider Israel behind any military strike on Syria and would respond with "strategic weapons" in strikes on Israel.

Fearing a Syrian strike, Israelis flooded gas-mask distribution points on Aug. 28, including this one at Tel Aviv's main postal depot.

(Moti Kimchi/Israel Sun photo)

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YU sex abuse went beyond boys school: report

JTA

NEW YORK — Incidents of physical and sexual abuse at Yeshiva University were not limited to its high school for boys, an investigation has found.

The investigation commissioned by the university and carried out by the New York-based law firm Sullivan & Cromwell followed reports of sexual abuse by two faculty members at YU's high school for boys in the 1970s and '80s.

The report produced by investigators and released Aug. 26 confirmed that "multiple incidents of varying types of sexual and physical abuse took place" at the high school, perpetrated by individuals in positions of authority and continuing even after administration members had been made aware of the problem. The probe also found sexual abuse at other divisions of the university but, citing pending litigation, did not describe them in any detail or specify where they took place.

"Up until 2001, there were multiple instances in which the university either failed to appropriately act to protect the safety of its students or did not respond to the allegations at all," the report said. "This lack of an appropriate response by the university caused victims to believe that their complaints fell on deaf ears or were simply not believed by the university's administration."

YU president Richard Joel

While the report noted that YU's responses to allegations of abuse after 2001 improved significantly, it issued detailed recommendations for new policies at the school to prevent and report sexual or physical abuse or harassment. The report did not go into detail on the past instances of sexual abuse.

"There are findings set forth in this report that serve as a source of profound shame and sadness for our institution," YU president Richard Joel said in a statement released Aug. 26. "On behalf of the board of trustees and the entire university community, I express my deepest and most heartfelt remorse, and truly hope that our recognition of these issues provides some level of comfort and closure to the victims.

"Although we cannot change the past, we remain committed to making confidential counselling services available to those individual victims in the hope they can achieve a more peaceful future."

The investigation was prompted by a Dec. 13, 2012, article in the *Forward* newspaper titled "Student Claims of Abuse not Reported by Yeshiva U." that focused on abuse allegations against two YU faculty members: Rabbi George Finkelstein, an administrator and faculty member from 1963 to 1995, and Rabbi Macy Gordon, a teacher from 1956 to 1983.

Finkelstein was accused of groping students and rubbing up against them, often under the guise of wrestling, at school and in his home. Gordon was accused of sodomizing boys, including in at least one instance with a toothbrush. Both men have denied the allegations.

A group of former students filed a $380-million lawsuit against YU in early July, just days after YU's longtime chancellor, Rabbi Norman Lamm, acknowledged mishandling the abuse allegations decades earlier. The lawsuit has since added plaintiffs and grown to $680 million.

After YU hired Sullivan & Cromwell to conduct an investigation, the school's board of trustees appointed a special committee to manage the relationship and receive periodic reports. The investigation was led by Karen Patton Seymour, a former criminal prosecutor, and carried out with the help of T&M Protection Services, a firm specializing in preventing sex abuse.

Some 6,300 hours were spent on the investigation, including interviews with 145 people, according to the report. Investigators sought to interview the former students named in the lawsuit, but their lawyers declined to make them available, the report said. According to the report, 70 people who were contacted either declined to be interviewed or did not respond to requests for interviews.

Most of the report was taken up with a new set of anti-harassment guidelines recommended by T&M Protection Services, which Joel said YU will implement fully.

The recommendations include setting clear boundaries for appropriate contact between faculty and students, educating them about the rules, screening new hires, establishing clear avenues for reporting allegations and putting in place policies for investigating allegations.

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Ethiopian immigrants criticize end of aliyah

Michal Shmulovich
The Times of Israel

Israel's Falash Mora are calling on Prime Minister Benjamin Netanyahu to allow more Ethiopians to immigrate to the country after aliyah closed on Aug. 28 after 30 years.

Some Falash Mora said their relatives were stranded in Ethiopia and charged the government with abandoning them.

The two final charter flights – containing 450 Falash Mora – landed at Ben-Gurion Airport on Aug. 28 and were met by hundreds of Ethiopian Israelis.

Before the landings, protests took place outside Netanyahu's office in Jerusalem.

The final group of Falash Mora was brought to Israel as part of Operation Dove's Wings, which began three years ago when the government decided to airlift the last of the eligible Falash Mora, some 7,500 individuals, to Israel.

Falash Mora are Ethiopian Jews who converted to Christianity in the 19th and 20th centuries, largely due to persecution and economic woes, but who maintained a distinct communal identity.

The end of the Falash Mora aliyah from Ethiopia has been plagued by ongoing strife surrounding the group's limited immigration to Israel and those left behind; with some questioning the group's connections to Judaism.

Israelis who immigrated from Ethiopia hold up family photos of loved ones who remain in Ethiopia during a protest near the Prime Minister's Office in Jerusalem last week against the government's decision to stop the mass immigration operation of the Falash Mora. ***/ Yonatan Sindel/Flash90 photo/***

Some 12,000 members of the Falash Mora community in Ethiopia, centred in and around the city of Gondar in the north of the country, have not been granted permission by the Interior Ministry to make aliyah.

The Jewish Agency was tasked by the government with preparing the community for life in Israel. The Jewish Agency ran a range of educational and social services, including a school, synagogue and community centre in Gondar, where it also provided hot meals for pregnant and nursing women and children up to the age of six, and ran sustenance programs through which it distributed thousands of dollars worth of grains to families slated to make aliyah.

Together with the Ministry of Immigrant Absorption, the Jewish Agency also helped the community ease into their lives in Israel, in part by placing the Falash Mora families into 17 absorption centres scattered throughout the country.

A symbol of the winding down of the Jewish Agency's operations in Gondar came last week, when the agency's chairman, Natan Sharansky, turned over the keys of the Jewish school of Gondar to the Ethiopian city's mayor. A ceremony at the school came as the final flight of Ethiopian immigrants prepared to leave for Israel.

"Jews lived in Gondar for 2,500 years; however, their longing to return home never weakened," Sharansky said at the ceremony. "Today we bring to an end a journey that spans thousands of years — the conclusion of Operation Dove's Wings."

TimesofIsrael.com

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POSTMEDIA

Maccabiah athletes get closer to Jewish roots

Canadian junior girls volleyball team beats Brazil

Paul Lungen
Staff Reporter

As the Canadian junior girls volleyball team made a run for the medals at last month's Maccabiah Games, the team found support from a sizeable contingent of Canadians in the Holy Land.

Among the regular spectators at their games, including the bronze medal showdown versus Brazil, were members of the Canadian boys baseball team. And the girl the boys really took a liking to was Aja Gyimah, the team's 17-year-old spiker.

Not content to simply cheer for Gyimah and the rest of the Canadians, the boys came dressed as if for a playoff football game in November – shirtless with the letters for "Aja Smash" painted on the bare chests of eight of them.

Aja Gyimah

The support was appreciated and it might have played a part in the girls' medal win against Brazil.

It certainly put a smile on the face of Gyimah, who is proud to display a photo of her personal fan club.

The Canadian girls beat the Brazilians in a five-game set, but it shouldn't have gotten that far. "We made it more dramatic than it should have been," Gyimah said.

A competitive streak and a will to win never hurt any athlete and weeks after the game, she's still not happy that a six-foot-five Brazilian player was able to block her trademark spikes. "That's kind of embarrassing. Usually I don't get blocked," said the five-foot-11 Gyimah.

A provincial-level player, Gyimah had the opportunity to try out for Team Ontario this summer. The thing was, a scheduling conflict meant she couldn't do that and still participate in the Maccabiah Games. In the end, she chose the Games.

The idea of competing in the "Jewish Olympics" cinched it for her.

"I wanted to learn about my religion. I'm not very religious. My mom, Debora, is Jewish. My dad isn't. I wanted to learn about my background."

From her name to her appearance, Gyimah does stand out.

"I don't look Jewish," she said. "It's good that the Jewish community is branching out and meshing with different races."

Her dad, Alex, is from Ghana. The family celebrates festivals and holidays, as well as Shabbat, she said.

"My family was very supportive of my going to Israel. They support me in volleyball too," she added.

In addition to the athletic competition, Maccabi Canada's junior athletes were treated to a five-day tour of the country. The visit to the Western Wall, the Kotel, was particularly memorable, Gyimah said.

"I just felt really connected to my Jewish half…I'm really happy I went. I learned a lot about Jewish culture."

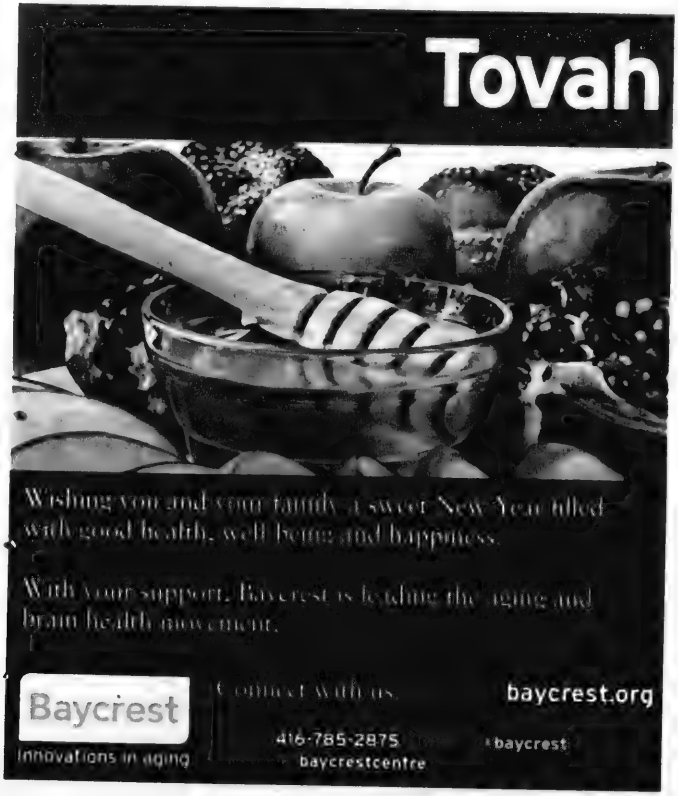
The opening ceremonies were pretty awesome as well: "Walking into the stadium and seeing 30,000 people was amazing."

On the court, Canada had a hard time keeping up with the top American and Israeli teams. But if anyone was ready for the competition, it was Gyimah. A member of the Scarborough Titans for the past five years, Gyimah is a left-handed right-side hitter.

With her height and her leaping ability, she gets high to get leverage on her spikes. As a lefty, "people don't see it coming," she said.

Gyimah was so taken by the Maccabiah experience, she's hoping to continue her involvement with the organization. She's got her eyes set on the Pan American Maccabi Games, to be held in Chile in 2015.

Continued on page 51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Kayla Greenberg shines in high jump event

Continued from page 50

And she's planning to be back on the Canadian team at the next Maccabiah Games in Israel in four years, along with her brother, Daenan. Like her, Daenan, 15, is a volleyball player on the Titans. He also runs track.

"I'm going to mold him into the perfect player," she said. Next time, "we'll go together."

• • •

Kayla Greenberg's best event going to the Maccabiah Games was the high jump, and though she did come home with a bronze medal in that event, she was nevertheless a little disappointed.

"I was seeded first," said Greenberg of her positioning in high jump, "but I didn't pull through."

Still, a bronze in that event to go along with a rather unexpected bronze in the 4x100-metre relay is nothing to sneeze at.

Going into the Games, her personal best in the high jump was 1.65 metres. At the Maccabiah she jumped 1.55 metres.

Her second bronze in the relay pretty much came out of the blue. Greenberg and her roommate convinced British and Turkish athletes to form a 4x100 relay team. Greenberg had run the race in high school, but never as the anchor. Their success was an added bonus, especially considering the circumstances dished out to the junior athletes.

Unlike the Games four years ago, there were no problems with the quality of the accommodations. But Greenberg said junior athletes had other obstacles to overcome. They could not simply go from the hotel to the track. They were first ferried to the Wingate Institute and from there were taken to the venues where they competed. Sometimes the time from leaving the hotel to actually performing could be seven or eight hours, she said.

Kayla Greenberg

The circumstances didn't make for the best performance. But, "it was pretty amazing. I would do it again as an athlete," Greenberg said.

For the athlete, the Games marked her second trip to Israel. She was there first at age 14 on a post bat mitzvah visit with her family.

The Games were a memorable experience – the march into the Teddy Kollek Stadium for the opening ceremonies a particular highlight.

"There was a lot of Canadian pride when we marched in. People were chanting, 'Go Canada Go.'"

"It was amazing to march in front of the parents' section," where her mom and dad, Cary and Joel, were sitting.

The 19th Maccabiah Games attracted 9,000 athletes in 78 delegations, among them 600 Canadians.

"The Maccabiah opened my eyes to the diversity of Jews around the world," said Greenberg. "I never thought there were Jewish people in some of the countries that were represented.

"I wanted to take part in the Maccabiah Games because I realized what an amazing opportunity it would be to meet Jews from around the world and compete in my first international meet, as well as another chance to experience the wonders and sights of Israel."

Greenberg herself added diversity to the Canadian team. Born in China, she was adopted as an infant and raised in Toronto.

She's been back to China once to visit the orphanage where she lived. It was a chance "to see the place you come from," she said. "It was interesting to see where I came from."

Greenberg has been involved in track since Grade 3. She now trains three or four times a week in the junior development program run out of the University of Toronto.

"I consider myself a Jewish girl who's into track," she said.

Maccabi Canada track and field coach David Tepper recruited her to the Maccabi team after seeing her at last year's OFSAA Metro Regional Track Championships.

"He saw me win first in Toronto for high jump and followed my progress for the rest of the outdoor track season. Since I made the standard for the high jump and long jump required to enable me to compete," she said.

As she prepares to enter Grade 12, Greenberg is already considering her athletic career in college. She's applied to a number of Canadian schools and she's gearing her athletic career up to the next level.

"I plan to train for the heptathlon," she said of the grueling seven-sport event that includes three races, long jump, high jump, javelin and shot put.

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Live long and prosper:

Exploring Mr. Spock's Jewish roots

Robert Gluck
JNS.org

Leonard Nimoy says there is a "strong strain of Judaism" in everything he does—including his famous on-screen hand gestures.

Best known for his character Mr. Spock in the *Star Trek* television show and movies, most recently in his cameo as Spock Prime in this year's blockbuster *Star Trek Into Darkness*, Nimoy's Vulcan hand gesture comes from an experience he had at synagogue when he was eight years old.

Nimoy's father told him not to look as worshippers averted their eyes during blessings recited by the kohanim.

"The men were chanting, shouting and praying in an Orthodox service," Nimoy, 82, says. "It was very passionate, very theatrical. I was chilled by the whole thing."

Years later, while on the set of the *Star Trek* TV show, Nimoy suggested to the director that Vulcans like Spock should offer some gesture in greeting other Vulcans.

"The director asked me what I had in mind and I suggested the gesture used by the kohanim," Nimoy says. The gesture went on to be accompanied by the expression "live long and prosper."

Nimoy, born in Boston, recalls that he grew up "in a very Jewish environment and was bar mitzvahed appropriately when I was 13.

Leonard Nimoy as Mr. Spock

"The neighbourhood I grew up in had several synagogues, and I sang in the choirs for the High Holidays," he says. "There is a strong strain of Judaism in everything I do. It is a presence that I do not deny and do not want to deny. It is a valuable resource for me and a valuable part of my consciousness."

Born to Yiddish-speaking Orthodox Jews from Ukraine, Nimoy narrated the documentary *A Life Apart: Hasidism in America* in 1997, about the various sects of chassidic Jews. In October 2002, Nimoy published *The Shekhina Project*, a photographic study inspired by Kabbalah that explored the feminine aspect of God's presence.

According to Rich Michelson, owner of the Northampton, Mass.-based R. Michelson Galleries, the best art often opens up a societal debate — and Michelson believes Nimoy's religiously controversial *Shekhina Project* certainly did so when it was published and shown to the public in 2002.

A feminine word in Hebrew, Shekhina is the talmudic term for the dwelling or settling of God's divine presence on Earth. Over time, the concept of Shekhina evolved in more progressive Jewish circles into a softer, empathetic feminine counterpart to God who could argue for humanity's sake, comfort the poor and sick and stand as the mother of Israel.

"[Nimoy's] depiction of women – some wearing tfillin and nothing else – as the essence of the feminine manifestation of God struck some as revolutionary and others as salacious," Michelson says. "The response in our gallery was overwhelmingly positive, as it was in most venues where we toured the exhibit. There were some synagogues that refused to show the work, and others that cancelled Mr. Nimoy's speaking engagements, but in almost all cases, another synagogue was happy to step in and host the exhibit."

Nimoy has a long list of activities he has participated in that have to do with his Judaism.

"I surprised a lot of people by playing Tevye in *Fiddler on the Roof* in 1971 on an eight-week eastern tour that was very successful," he says.

Continued on page 53

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Nimoy less well known as a photographer

Leonard Nimoy at the 2011 Phoenix Comicon in Phoenix, AZ.

[Gage Skidmore/Wikimedia Commons photo]

Continued from page 52

Barbara Gellman-Danley presented Nimoy with an honorary doctorate of humane letters from Antioch University. A former graduate of Antioch with a master's degree in bilingual education, the honorary degree was awarded in great part due to Nimoy's activism in Holocaust remembrance.

Nimoy produced and starred, with Dabney Coleman and Blythe Danner, in a television movie called *Never Forget*. Written by Ronald Rubin, the 1991 film is a dramatization of a Holocaust survivor who confronted a Holocaust denial organization's lies in court. Nimoy met the survivor, Mel Mermelstein.

"Mermelstein's family was taken into Auschwitz during the Second World War," Nimoy says. "His siblings and parents were killed. He won his lawsuit, but more importantly, the subject of the Holocaust went into American law for the first time in 1979. It became a legal fact."

Gellman-Danley says Nimoy's fame never got in the way of his commitment to social justice causes.

"Indeed, he worked in key symbolism of his own faith into his character as Mr. Spock," Gellman-Danley says. "I recall he was very committed to organizations, museums and affiliated projects that reflected his own value system. He is a consummate artist – both performing, writing and through beautiful photography. I found Mr. Nimoy to be a very caring, deep and committed man who is leading a measurably purposeful life."

Nimoy's portrayal of Mr. Spock in *Star Trek* earned him iconic status as well as three Emmy nominations. But aside from his numerous credits as an actor and director, Nimoy is also a successful recording artist and author, having published two autobiographies as well as several volumes of poetry, two of which also feature his photographs. His photographs are in the collections of many major museums, including the Museum of Fine Arts in Houston, the Judah L. Magnes Museum, the Los Angeles County Museum of Art, the Jewish Museum of New York, the New Orleans Museum of Fine Art and the Hammer Museum.

"I just produced a collection called *Eye Contact* of 25 fine art prints," Nimoy says. "The concept is that there is no eye contact with the models in the photographs. It has to do with the issues of privacy, neutrality, modesty and voyeurism."

At Michelson's website (rmichelson.com), viewers can see Nimoy's work and note his rising stature as a major contemporary American photographer.

"There is no doubt that Nimoy will always be identified foremost with Mr. Spock," Michelson says. "But he is no dilettante with the camera."

Yet, Mr. Spock remains the most enduring aspect of Nimoy's fame. First airing in 1966, the character would become an icon over the years as *Star Trek* branched off into syndication and later onto the big screen as a series of six feature films. Being identified with one of the most recognizable characters in television history is intriguing to Nimoy, and it is something he embraces.

"I admire Spock, and if I had to choose any character ever portrayed in television or film, I would choose Spock because I enjoy being identified with this very interesting character," Nimoy says.

"Spock claims to be other than human but he's a terribly human character," he adds. "That's what makes him so attractive. People understand him and identify with him. His dilemma is a human dilemma. Particularly for young people. Teenagers really understand what Spock is dealing with, which is finding the proper balance between logic and emotion."

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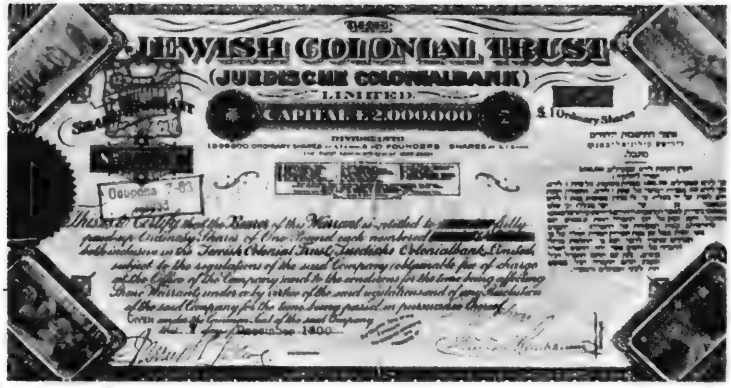

Thousands of Jews across Europe invested in pre-state Israel before the Holocaust. These proud Jews believed in the dream of a Jewish state so they opened bank accounts and bought stocks, bonds and real estate. Many tragically perished at the hands of the Nazis. Their investment did not.

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Righteous Gentile fulfils dream

CJN Staff

Czeslawa Zak, pictured here with Gilli Diament from Yad Vashem, points to her family's name at the Garden of the Righteous. It has been Zak's dream to visit Israel for decades.

It was her first time in an airplane and Czeslawa Zak couldn't sleep. She refused to close her eyes, refused to nod off. What if she missed something?

The 87-year-old had only two dreams. She wanted to fly on a plane and she wanted that plane to go to Israel.

Zak, who's from Poland, earned her title as a member of the Righteous Among the Nations decades ago, when she helped save 14 Jews during the Shoah. Ever since, she's wanted to meet the families she saved.

Both dreams were realized in July. With the help of Jewish Federations of Canada – UIA, Zak flew to Israel with Canada Israel Experience (CIE) staffer Shaun Hoffman and David Wajntraub, March of the Living Poland co-ordinator.

Although she hadn't slept, Zak wasn't tired. Or, if she was, she refused to show it. After getting a standing ovation from 130 Canadian Young Judaea participants, Zak answered questions, then was taken to the Garden of Righteous by a Yad Vashem representative. It was there that she saw her name, wedged between the names of her family members.

"It was amazing to come such a long way from home, to cross the ocean, forests and countries, to come and see her parents, her siblings and her own name on a wall so far from home," Wajntraub reported that she said at the time.

While in Israel, Zak was able to meet Olga, one of the 14 she had helped save. Strangely enough, she would be meeting 14 people altogether – Olga, her children and her grandchildren, now aged eight and 13.

Zak had cried when she got off the plane. She had cried when touring the Garden. And in the car, on her way to meet Olga, she started crying again.

When she met the 90-year-old, the two held hands and refused to let go. During the introductions, Amit, the youngest of the group, handed Zak a small gift – a Hamsa with a blessing for the home.

"Thank you for our lives," he said.

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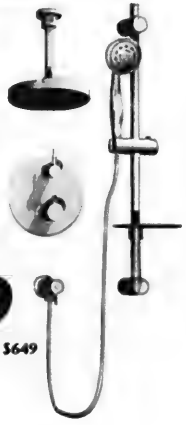

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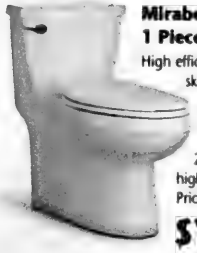

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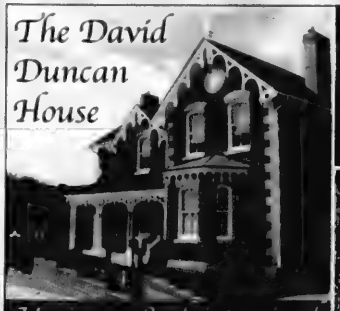

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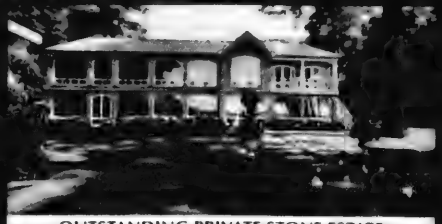

WOODLANDS ESTATE ON KEMPENFELT BAY'S BILLIONAIRE ROW

ONE OF THE LAST RARE LANDMARK ESTATES ON L. SIMCOE + HISTORIC PEDIGREE - OWNED BY SURVIVOR OF THE TITANIC LT. COL. ARTHUR PEUCHEN

Security gated, 14 ac. & spectacular 900' beachfront! Victorian res. restored to mint condition w/modern luxury features & exquisite finishes offers 14 bdr, 13 baths, 10 ifps, staff quarters, boathouse/guest quarters – French dr walkouts to grand verandah opening to spectacular landscaped grounds, gorgeous views, deep water & natural sand beach - ideal for landing plane/helicopter – a truly exceptional estate property. **$16,000,000**

OUTSTANDING PRIVATE STONE ESTATE KEMPENFELT BAY

Magnificent 330' lakefront property on sec-gated 5.15 secluded ac.! Gracious 11,500 sf main res + 1000 sf guest hs, stone ext, chef's gourmet kit, 7 f/p, lux. master retreat w/marble ens, all bdrms w/ens, panoramic views & entertainer's paradise lakefront – permanent pier, pool, tennis & sunsets! Adjacent side lt is severed if future bldng req'd **$10,500,000**

GORGEOUS EXEC. WATERFRONT ESTATE KEMPENFELT BAY

Security gated lux 17,085 sf home will impress – Modern design w/ soaring walls of glass, gourmet kit, 6 bdr, 5.4 baths, 3 fps, priv. master wing, indoor sports court, home theatre, 12 bay garage, extraordinary 623' all done waterfrnt, stn terraces, infinity pool, dock, boathouse, spectacular views & sunsets! **$10,500,000**

LAKE SIMCOE – PRESTIGIOUS KEMPENFELT BAY

Rare Offering – One of the Last Remaining Large Estate Lots on Billionaire Row! Formerly part of the Titanic Woodlands Estate - 8 ac. building lot w/ panoramic 415' shoreline - perfect to build grand lakefront estate! Gated entry, private, level, gentle incline to lake, boathouse plans & dock already in place, just past Barrie city limits! Irresistible to discriminating buyer. **$5,500,000**

ARCHITECTURAL SHOWPIECE KEMPENFELT BAY

Spectacular lakefront haven on secluded estate-like lot! Offers top-of-the-line everything - high ceilings, 7+ brs-most w/ens, 3 fp, gourmet marble kit, lux master ste, elevator, huge lwr level w/sauna & multi w/o's to gorgeous stn terrace, pool & spa, lakeside deck, dbl wet slip boathouse & sunsets! **$2,190,000**

TRUE FAMILY WATERFRONT ESTATE LAKE SIMCOE

6,396 sf of "wow" sun-filled living space on 101' x 273' lot in private enclave - Perfect for family & grand scale entertaining! 5+2 bds, 4 1/2 baths, 3 f/p, granite kit, main flr fam rm, Muskoka rm, master ste, fin'd lower level, huge south-facing terrace, hot tub, level lawn & boathouse w/ rooftop deck! **$1,670,000**

FIVE STAR RETREAT HIDE-AWAY LAKE SIMCOE

Year rd home superbly upgraded w/zen style & elegance, open plan, vaulted ceiling, FP, chef's kit, 2.1 bds, spa bath...flowing to south exposure brilliantly landscaped w/incredible decking, beautiful sand & boat hs designed for ultimate relaxation! On full mun serv – In desireable Leonard St. location – Only 45 mins to T.O. **$799,900**

PRESTIGIOUS EIGHT MILE PT – A TRUE FAMILY RETREAT

Gorgeous south-facing level lot w/142' shoreline & sunsets! 3,400+sf home w/open plan, 5+ brs, 2 f/p, main flr fam rm, lrg deck & fantastic 3 br lakeside guest quarters (can be converted back to BH) + shared tennis! Close to Orillia & all amenities – Only one hr N of T.O. Incredible value! **$719,000**

LAKE SIMCOE STUNNER – FEATURED ON HGTV

Very bright, great flow & fabulous style! $$$ spent in updates! FP, master w/ens, 4 bds, 2 baths, incredible 2 bdrm guest cabin w/kit & full bath, beautifully landscaped, private feel on 67' shoreline, lots of yard space for family fun, boathouse, permanent dock, hard-packed sand – in very prime location on Maple Rd. – near synagogue, camp & golf - Only 45 mins to T.O.! **$699,900**

ALL SEASON COTTAGE - STRATHALLAN WOODS KEMPENFELT BAY

Bright & well-maintained 4 bdrm cott. set amidst mature hedges in prestigious enclave! 55' waterfront widens to almost 120' where cottage sits-lots of space to enjoy fabulous open lake views & sunsets, level lawn at lakeside + shared tennis, Prime loc. mins to Barrie. See L.A. re: assoc fees. Private property - no showings w/o appt. **$629,000**

PRIVATE ENCLAVE - STRATHALLAN WOODS KEMPENFELT BAY

Your lakefront dream home awaits! Gorgeous 104' x 385' waterfront building lot, very private, level, magnificent views, shared tennis, prestigious location in secluded enclave surrounded by 40 wooded acres only mins to City of Barrie and all amenities. See L.A. re: assoc fees. Private property - no showings w/o appt. **$620,000**

AFFORDABLE LAKE SIMCOE COTTAGE

Terrific location on private yard w/full mun. serv. & beautiful sunrises! 2 bd, 1 bath cottage w/loft/bdrm potential on 2nd flr - Ready for you to enjoy! Many updates-renovated bathroom & plumbing, newer electrical panel, hot water tank & dock, large storage shed, hard packed sand great for kids - in sought-after location close to all amenities & only 45 mins to Toronto. **$425,000**

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From my Family to your Family.
Wishing all my clients, friends and family a very Happy & Healthy New Year!
Thank you for your support throughout the year!
שנה טובה

L'Shanah Tovah ~Happy New Year
To my clients, friends and family,
May you be inscribed and sealed
For a good year!
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On 50 x 103 ft lot. 3 bdrms, 2 baths, sunroom with w/o to large 12' x 12' deck, oversized backyard, large 2 car garage, self-contained spacious in-law ste w/private entry & full 4 pc bath. Close to parks, shuls, schools, shops, TTC & subway. **$689,000.** Call Akiva Serebrowski, Sales Rep (416) 787-1712.

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BATHURST / LYTTON
Luxurious new custom-designed 1,880 sf + bsmt in exclusive 9-townhome enclave. Stone exterior, rear deck, interlock walkway, 9' ceilings on main, crown mouldings in lr & dr, plank hrdwd firs, granite foyer, granite counters in kitchen, high efficiency heating, Tarion warranty. Select your finishes! **$849,000.** Call David Eichorn* (416) 787-1712.

Thank You

As I am about to enter my 25th year of selling real estate in Toronto and the GTA, I would like to express my deepest thanks and appreciation to all of my former and current clients for allowing me the opportunity to provide you with my services. I would also like to thank all my colleagues, home inspectors, receptionists, secretaries and mortgage lenders that I have worked together with all of these years. To those mentioned above, my family and friends, I want to wish you all a Happy, Healthy and Prosperous New Year.

Shana Tova U'Metukah.

Barry Waisglass, Sales Representative
Royal LePage Your Community Rlty, Brokerage
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Best wishes for a very Happy, Healthy & Prosperous New Year

from

TED WAXMAN
SALES REPRESENTATIVE

MARK WAXMAN
BROKER

Tel: 905-764-7200

Lynne Elkind
Sales Representative

Wishing all of my Family, Clients, Colleagues and Friends a very Happy, Healthy and Sweet New Year!

Lynne Elkind

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The Kalles Family
together with their sales and support staff, wish their relatives, friends & clients a very Healthy & Happy New Year.

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Rosh Hashanah is a time for new beginnings, celebrations and blessings. To my valued clients, family and friends, I wish you a year filled with health, happiness peace and prosperity.
L'Shana Tova. *Pauline Gold*

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Chag Sameach!

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480 Stephanie Blvd $4,998,000
3 Huckleberry Lane $2,980,000
48 Arnold Avenue $2,880,000
2 Pennard Court $2,750,000
355 Briar Hill Avenue $1,899,000
84 Cricklewood Crescent $1,499,000
211 Torresdale Avenue $769,000

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L'shana Tova
to all my family, friends and clients

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Shana Tova Umetuka B'H

Wishing my Beloved Family, Friends, Invaluable Clients & the Entire Community, a Healthy, Joyous, Safe & Prosperous New Year.
– Shana Tova –

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Best Wishes for a Happy New Year

Thank you for your continued support.

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The Managing Partners & Sales Staff wish their clients, friends and business associates a year of peace, good health and prosperity.

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L'Shanah Tovah

Wishing all my valued clients, family & friends a Sweet Year filled with Health and Happiness.

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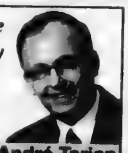

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Team seeks rescheduling of Yom Kippur soccer game

David Lazarus
Staff reporter

MONTREAL — A West Island children's soccer team slated to play a crucial finals game on Yom Kippur has until Sept. 9 to officially submit the documentation needed to reschedule the game because four of the families don't want their kids to play on that day.

But at least one of the families involved says the league will have to settle for his say-so that his family is Jewish.

"Why would I lie about it?" said Dollard des Ormeaux resident Allan Oberman, whose daughter, Hailey, 11, plays for the Dollard Dragons team in the double-A league.

"I'm not saying it's anti-Semitism or discrimination," Oberman told *The CJN* on Aug. 28. "I'm just saying they have no right to ask for proof that I'm Jewish."

The team initially submitted a request to the Lac-St-Louis Soccer Association to reschedule the game after the four players said it conflicted with Yom Kippur. The families were then asked to submit documentation proving their Jewish identities, as stipulated by league's rules. The association requires at least four players to seek a schedule change for religious reasons.

Oberman was not sure what the other three families were doing, but he is refusing to furnish family birth certificates or a rabbi's letter as the league wants.

He was only willing to submit a letter stamped by a commissioner of oaths attesting to his faith.

"The rabbi at the shul, where I am not a member, does not know who I am, so why would I ask him?" Oberman said. "I understand that the league can't accommodate everybody," and his own family is not especially observant, but "Yom Kippur is the holiest day on the Jewish calendar."

Oberman feels a sports league would never consider scheduling a game on Christmas or Easter. He said another soccer team competing at the "inter-city single-A" level – also the Dollard Dragons – apparently succeeded in having a High Holiday game rescheduled when at least four families jointly submitted a letter signed by a rabbi.

Oberman thinks it's ridiculous that such conflicts with Jewish holidays have happened too often previously, especially in DDO, which has a significant number of Jewish families with children.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Woznica, Regina	Aug. 15/13	3560 Bathurst St
Balitsky, Esther	Aug. 15/13	1 Gardenia Crt
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Green, Michael David	Aug. 17/13	144 Katherine Rd
Kliaman, Irving	Aug. 16/13	
Eisenberg, Serge	Aug. 17/13	223 Armour Blvd
Davydova, Basya	Aug. 18/13	Private
Sobel, Selma	Aug. 17/13	Private
Adler, Isabella	Aug. 19/13	1121 Steeles Ave. W.
Perelmuter, Sam	Aug. 18/13	Private
Bauer, Ben	Aug. 19/13	1 Clark Ave. W
Goldfried, Marcel	Aug. 17/13	Private
Einstoss, Rose	Aug. 21/13	Private
Pearl, Anita	Aug. 22/13	18 Cedarcroft Blvd

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Feiga Lungu	Aug 20/13	989 Eglinton Ave. W
Gerry Plener	Aug 22/13	1 Clark Ave West
Nachum Greenberg	Aug 22/13	80 Antibes Drive
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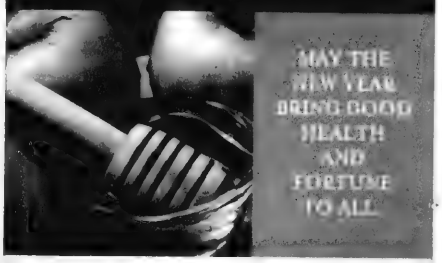

At this time of self reflection, we would like to express our sincere and deepest gratitude for the support that we have received and continue to receive from the Jewish community.

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Record growth at Sutton Group Admiral: "if you build it, they will come"

Murray and Sol Goldkind had a vision: a state-of-the-art home selling environment in an environment that felt like...well, *home*.

How novel.

"In brainstorming about the type of facility in which to accommodate the growth of our sales force, the one thing we kept coming back to is that the new home for our agents and brokers should be more than just another four-wall office environment," says Broker of Record Murray Goldkind. "It occurred to us that most of the new real estate offices being built to sell more homes don't feel like home themselves."

"A great salesperson will be successful regardless of his or her surroundings," says Sol, "but creating an office environment that feels like home puts everyone in a house-selling frame of mind."

A growing number of talented agents and brokers agree. The spike in Sutton Group Admiral's growth curve since the opening of the new Centre Street office proves that "if you build it, they will come." In recent months, Sutton Group Admiral has welcomed aboard numerous industry stalwarts like **Andrea Halpern, Essie Sher, Eleanor James** and **Ariel Silverman.**

Muray Goldkind
Broker of Record

Halpern, formerly of Remax Realtron, has settled into her new digs without skipping a beat.

Except she doesn't "settle."

"Never" says Halpern. "My customers don't settle for less than the best, nor do I. Sutton Group Amdiral provides a level of technical and administrative support that allows me to maintain a sinfular focos on my customers' needs. As a broker, I can't ask for anything more."

This eye-on-the-prize philosophy is nothing new at Sutton Group Admiral. "It's always been about the customer," says Murray. "Their needs come first."

Andrea Halpern
Broker

Serving those needs means getting the selling the best return on their property and the buyer the best value. "Our people can only do that if all of their energies are focused on their clients' needs. You can't operate at a fast clip if you're looking for paper clips."

"Since Day One," says Sol, "we have never rested on our laurels. "In this business, if you're not three steps ahead of the game, then you're behind it."

In the case of the new Centre Street office, "three steps ahead" might be an understatement the case. In its 15,000 square feel of state-of-the-art officve space, the new Centre Street office houses the kind of cutting-edge services and facilities that Admiral agents need to further enhance the top-drawer service they give their clients.

Essie Sher
Broker

This is the Sutton Group Admiral formula in action: maximizing opportunity and minimizing hassle for its agents and brokers.

The record-breaking sales achieved by its ever-growing team — now over 250 agents and brokers — has allowed Sutton Group Admiral to not only consolidate its niche atop the residential resale market, but also to further its presence in the highly competitive field of new home construction sales.

Murray prides himself on his ability to read and respond to the needs of home buyers and sellers. Says Murray: "Today's home buyers are looking for one thing: VALUE. The agents and brokers who give them maximum value for their hard-earned dollars will earn their business. Those who don't, won't."

In its dual capacity as reseller and new home purveyor, Sutton Group Admiral's access to both resale homes and new construction allows it to offer home buyers the best of both worlds, says Sol. "Whether you're looking for a resale home or a new one, you can now explore ALL your interests and options with us."

One thing that hasn't changed, says Sol Goldkind, is Sutton Group Admiral's commitment to work "24 hours a day to earn your trust and ensure your satisfaction."

Sol Goldkind
Sales Representative

The 300 + agents and brokers of Sutton Group Admiral Realty wish you a Happy, Healthy & Peaceful New Year

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Kosher clothing retailer open for business

Paul Lungen
Staff Reporter

The Bible is pretty clear when it comes to setting rules about mixing fabrics: don't do it. At least not when they're wool and linen.

The proscription against doing so is found in Deuteronomy 22:11, which states: "Don't wear a garment of mixtures of wool and linen together."

For a Torah-observant Jew, wearing a mixed wool and linen suit is akin to eating a pulled pork sandwich. Neither is kosher. More specifically, when it comes to mixing linen and wool, it's shatnez – prohibited.

Those wishing to comply with the injunction have had to go through a rather laborious process: first they have to find a suit they like at a retail outlet that's fairly flexible.

Why flexible? Next they take the suit to be checked by an expert, who usually has to unstitch the seam, reach inside and find a sample of the inner lining or padding. Then it's put under a microscope to determine whether the ostensibly "100 per cent wool" suit includes some hidden linen.

If it does, stitch it back up and return the suit.

It's clearly not as simple as buying a suit off the rack, but as of earlier this month, shoppers in the GTA have had a different option. Sam's Kosher Apparel is now open for business with a full line of shatnez-free apparel, including suits, blazers, shirts, ties and belts.

Samson Talkar, the man behind the store, has taken the legwork out of the hunt for a kosher suit. Open one of the blazers or suits in his Centre Street outlet, and there, below the store's own label, you'll find another that certifies the garment is shatnez-free.

The Va'ad L'Mishmeres Shatnez Olami, an international certifying authority, provides the certification.

Rabbi Joseph Sayagh, considered the foremost authority in the world on the question of shatnez, has accompanied

Samson Talkar, left, and his son, Rishon

Talkar on a trip to a factory in Jiangsu province, China. There, he inspected the premises and the manufacturing process to ensure the cloth and final products comply with Jewish law, Talkar said.

Talkar himself travels frequently to China, where he selects fabrics and instructs his Chinese suppliers as to the cut and style of the suits.

Staff in the factory, near the city of Nanjing, know that a single strand of linen in the lining or padding, or even in the thread attaching a button, makes a suit forbidden, Talkar said.

"At the end of the day, the law of shatnez is the same intensity as the law of kosher food," he said.

While kosher food is generally more costly than non-kosher, Talkar's clothing line is "absolutely affordable," he said.

"We make sure all we have is priced low enough for a *bachur yeshiva* [student]. It's affordable, even for him."

Talkar visits Chinese mills, "and I look for the quality of fabric I'm looking for at the prices I'm selling at."

He chose China because of the costs, and because "the Chinese are very good at manufacturing clothes and copying a job."

He keeps costs down by pretty much taking care of all aspects of the process, from selecting cloth, attending to the factory to ensure things run smoothly, importing the product and advertising through social media.

"I don't have a middleman," said Talkar. "That's where the savings come from."

Talkar relies on a lifetime in the clothing business to give him the skills and knowledge necessary to make it run smoothly.

A native of Mumbai, India, Talkar comes from a family with a long history in the city's garment industry.

His grandfather was in the weaving business. "We always had a tradition of fabric," he said. "India has a rich history of fabric manufacturing, dying and stitching."

For many years, Talkar, 49, worked for Charming Shoppes, a large American clothing manufacturer. His specialty was in manufacturing and quality control, and his job took him to numerous Asian locations.

Prior to the Internet era – and without the benefit even of the Yellow Pages – he wore out a lot of shoe leather visiting factories, looking for new suppliers "that manufactured at the quality needed."

His fluency in nine or 10 separate dialects allowed him to pass easily into countries such as Pakistan, Bangladesh, Sri Lanka and Nepal.

His work also took him to Kenya, Turkey and Egypt. While working in Cairo, he was asked to handle the company's business in Israel as well.

"You feel like Moses going through the Sinai Desert and coming to Israel proper," he said of his bus trips to the Jewish state. "You get hooked when you go to Israel."

In 1995, he and his family made aliyah. They lived in Netanya until 2008, but when his firstborn son, Rishon, left to study in North America at age 16, Talkar decided to make the move as well.

He found the extensive travel kept him away from his family too much.

He worked for a time for Canada Goose when he came up with the idea of his own boutique retail business.

"It was more of a vision or understanding that there is something I can do and ease people's lives," he said.

Since opening the store and publicizing it online, Talkar has fielded calls from across Canada and the United States. "It became very interesting to a lot of people," he said.

Rishon, who is studying marketing, has publicized the business through social media. Talkar sold his first suit to a woman who'd heard of him through a website for the local frum community.

With the store up and running, Talkar has set two goals: make the store self-sufficient and perhaps becoming a supplier to a retailer serving the U.S. Orthodox community.

After all, the product line "makes it easier for all Jewish people," he said.

Sonny Goldstein, CFP
President

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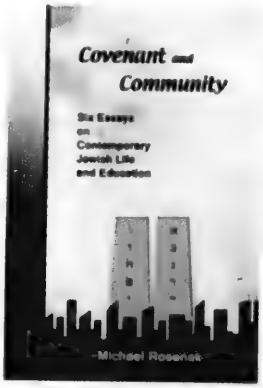


Although I've worked as a university-based Jewish educator for my entire adult life, I have to admit that I don't find most academic literature about education, even about Jewish education, engaging.

Perhaps I'm being unfair, but such literature usually seems either obvious or full of jargon (or both). But one Jewish educational thinker whose teachings, personality and writing have interested and inspired me for more than 40 years is Prof. Michael Rosenak of the Hebrew University of Jerusalem.

Rosenak, born in Germany in 1932, grew up and was educated in New York. Soon after the creation of the State of Israel, he made aliyah and lived the rest of his life there. A friendly and generous person, his death a few months ago was a sad occasion for his family, friends and his many students. Rosenak often visited Toronto and was instrumental in helping set up the Jewish teacher education program at York University, which has since trained dozens of teachers who work in Jewish day schools in Canada and beyond. This summer, a collection of his essays was published posthumously, *Covenant and Community: Six Essays on Contemporary Jewish Life and Education*. (The book is available both in a hard-cover edition and as an ebook.)

Rosenak, a modern Orthodox Jew, respected all varieties of Jewish expression. He asked important and difficult questions about how to educate Jews to commitment. His approach was philosophical, but his book is refreshingly free of educational and philosophical jargon. The essays cover topics that all concerned Jews should think about: what is the significance of the establishment of the State of Israel? What, if anything, can be said by an educator about the meaning of the Holocaust? What does Jewish peoplehood mean, both for Jews who accept the idea of a covenant with God and for those who see it in terms of a people's shared fate?

One chapter outlines six different ways in which thinking Jews have related to the impressive and perhaps "miraculous" victory of the Israeli army in the Six-Day War, ranging from "active messianism," to "gratitude for God's miracles," to "anti-Zionist negation of religious-historical meaning." In this chapter, as throughout the book, Rosenak doesn't really advocate one position (although the astute reader will immediately notice that some positions are not to his liking). And while I've always found "gratitude for God's miracles" a meaningful approach when thinking about the Six-Day War, I had to think hard about Rosenak's concern that, from an educational perspective, "one may learn from the experience of Elijah [in I Kings 18] that miracles have little staying power."

The chapter that spoke most strongly to me and has challenged me to rethink how I teach was about the problem of "translation" in teaching. By translation, he means explaining a text to students as reflecting a set of values that probably was not what the author had in mind.

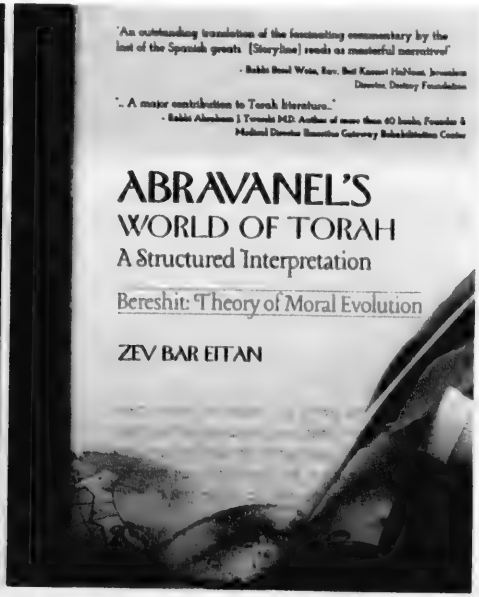
Rosenak tells two stories involving visits to Bible classes in Israeli high schools. A teacher in a religious high school was teaching the story of how King Saul's monarchy slowly unravelled and David became the king. When the teacher came to the verse, "The spirit of God departed from Saul" (I Samuel 16:14), he explained that this meant that Saul became clinically depressed and "he was in a deep melancholia." A bright student in the class challenged the teacher: "Why do you call Saul's problem melancholy? The Bible says exactly was his problem was: God's spirit had departed from him. Everyone knows what it means. It happens at some time to everyone. Who has not had this experience of God leaving him?" The teacher tried to defend himself: "I am just explaining what these words 'God's spirit departed' can mean to the reader today; what explanations help him 'get the picture.'"

In the second vignette, a teacher in a secular Israeli high school was teaching the moving "Valley of the Dry Bones" vision in Ezekiel chapter 37. Ezekiel lived and prophesied after the destruction of the Temple in Jerusalem by the Babylonians 2,600 years ago. The teacher explained that the Jews were despondent after the destruction of the Temple, and Ezekiel decided to rebuild their morale by describing his vision of a valley filled with dry human bones that suddenly come back to life. Again, one of the students pointed out to the teacher that it seems inappropriate to attribute any particular motive to Ezekiel. According to the Bible, Ezekiel said what he said because God told him to.

These stories exemplify for Rosenak one of the biggest challenges of Jewish education today. We have a tradition and a set of traditional texts in which God and God's covenant with Israel are front and centre. But for many contemporary Jews, Jewish education and Jewish identity have a humanistic and cultural orientation. Note that one of Rosenak's examples took place in a religious school. Even modern religious Jews also often turn to humanistic and psychological explanations of the Bible instead of talking about God.

Rosenak doesn't argue that this "translation" is bad (nor that it's good). But he wants educators and other thinking Jews to realize what they're doing and think through the ramifications of a Judaism where God has a more circumscribed role than in previous generations. Here Rosenak makes one of his rare judgements, suggesting that "cultural" Jewish education can work only if we assume that "the artifacts of Jewish culture are themselves the values to which we educate," a position that he calls dubious, since "one cannot in good conscience demand of anyone that he or she do what previous generations of Jews did, simply because they did it."

Educators and anyone interested in Jewish identity will find much of value in this work of a fine scholar and a true gentleman.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Film explores artist's return to Romania

Rita Poliakov
Special to the CJN

Lilian Broca was 12 years old when she found out she was Jewish.

Until then, the Canadian artist, born in Romania under Communist rule, knew little about religion, except that, during funerals, the local Orthodox church would give out food.

"God was not a word that I heard in my childhood," said Broca, who starred in a documentary about her return to Romania, called *Return to Byzantium – the Art and Life of Lilian Broca*.

It was at a church, while vying for a treat, that she saw her first piece of Byzantine art – a colourful icon depicting Mary and the infant.

"I remember looking at these beautiful icons. The colours were so bright. There was so much gold. It left a wonderful impression on me. Those days were so grey. My childhood was in black and white. The only colour was in church."

When Broca was 12, her parents decided it was time to leave Romania. Canada, the family's first choice, refused them entry, so Broca's parents settled on Israel.

Finally, Broca found out she was Jewish.

While studying Hebrew, Broca started learning about biblical stories, which she would eventually base her art around.

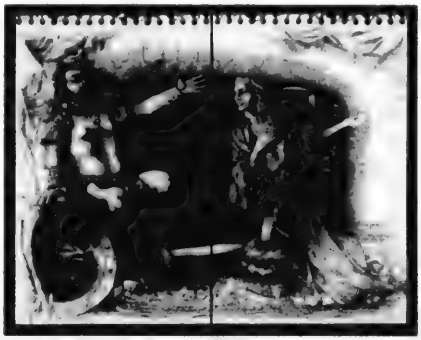
After moving to Canada, Broca studied art at Concordia University before getting her master's of fine arts in New York's Pratt Institute. Fuelled by her love of mythology and religious heroines, she started working on the first of three series devoted to strong heroines, all of whom were tied to mythology and biblical stories.

"There were three women. Each took (around) six years to do. Each was used as a metaphor for (female) self empowerment," she said.

Lilith, Adam's first wife who left the safety of the Garden of Eden, represents independence.

"She was a very good metaphor for gender roles and equality," Broca said, adding this series is made up of paintings and drawings.

Esther, a Jewish woman chosen by a Persian king to be his wife, was an example of sacrifice and strength. Esther eventually used her courage and wit to save the Jewish people from destruction.



***Judith meeting Holofernes*, one of the mosaic paintings by Lilian Broca.**

While working out how the series would unfold, the artist realized that in Esther's kingdom, the floors would have been encrusted with rubies.

"I thought, 'Oh my goodness. This is mosaic,'" she said.

Broca had learned mosaic art in Concordia, and had even kept some leftover glass with her for about 35 years.

Mosaic, according to Broca, is a painstaking process.

"The challenge wasn't creating (the sketches), ... it was interpreting these into glass," she said.

After completing the Esther series, Broca moved on to Judith, a widow who used her beauty and intelligence to win over, and then kill, an enemy general.

"Judith, in a way, sacrificed also. But she was a warrior. She was proactive. She knew what she wanted to do," Broca said, adding this mosaic series is a work in progress.

The complete series will be exhibited at Toronto's Joseph D. Carrier Art Gallery in 2016, Broca says.

Broca's documentary, which will air on CBC this fall, follows the artist as she explores her roots in Romania.

When she was approached by Adelina Suvagau, the film's director, Broca was skeptical of the idea.

"I actually laughed. I said, 'Nobody's going to fund this.' She kept telling me, 'You don't have faith in yourself. Leave it to me.' And she did it."

In the documentary, viewers get a glimpse at the mosaic process, as well as Broca's life as a child.

When visiting her old home in Romania, Broca led its new inhabitants to the attic, where her father's name was scrawled in the cement.

"I had goose bumps," she said. "I remember being overwhelmed."

Shana Tova!

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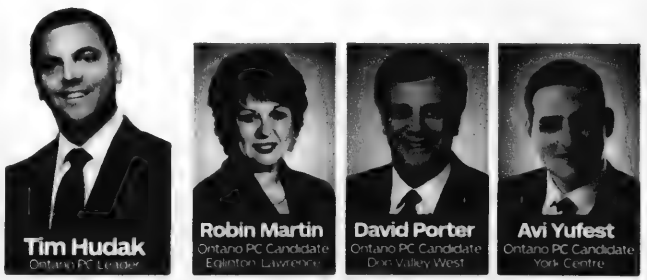

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TEXTBOOK ON CANADA'S JEWS FEATURES 26 ESSAYS BY PROMINENT SCHOLARS

Academic Studies Press of Boston has produced *Canada's Jews: In Space, Time and Spirit*, edited by **Ira Robinson**, a professor at Concordia University, Montreal. The book gathers essays by 25 experts in Canadian Jewish studies to present a wide-ranging view of Canada's Jews in history (time), geography (space) and according to their religious and cultural aspects (spirit).

The list of contributors reads like a Who's Who of contemporary scholarship on the subject: the list includes **Pierre Anctil, Jack Lipinsky, Frank Bialystok, Yolande Cohen, Michael Brown, Ellen Scheinberg, Richard Menkis** and **Rebecca Margolis**. The book is "a topical encyclopedia covering a wide variety of subjects from history and religion to the intellectual and cultural contributions of Canada's Jews." www.academicstudiespress.com

• • •

Names in the News: Toronto author **Anne Michaels** (*Fugitive Pieces*) and distinguished illustrator **Bernice Eisenstein** are both included in the preliminary lineup for the upcoming International Festival of Authors, Oct. 24 to Nov. 3 at Harbourfront Centre, Toronto. The two have collaborated on *Correspondences*, a "beautifully produced accordion book" featuring Eisenstein's illustrations alongside a book-length poem by Michaels. The book is to be published by Knopf/Random House and goes on sale in early November. www.readings.org, 416-973-4000.

• • •

Names in the News II: Last May, Toronto writer Michael Wex made a noble attempt to use the website Indiegogo to fund an English translation of **Joseph Opatoshu's** 1921 Yiddish novel *In the Forests of Poland*. Unfortunately the crowd-funding effort fell short of its target, and the project did not go ahead.

Other parties in New York have likewise attempted to raise funds via crowd-funding websites for various Yiddish projects including a Yiddish production of the Samuel Beckett play *Waiting For Godot*. Alas, that, too, did not meet its target, but even so, a Yiddish production of *Godot* will soon be produced on a New York stage.

According to a *New York Times* blog post that was picked up by the *Forward* newspaper, the New Yiddish Rep Theatre Company of New York will mount a Yiddish production of *Waiting For Godot* at the Castillo Theatre on 42nd Street, Manhattan, Sept. 20 to Oct. 13. The production is being directed by **Moshe Yassur** and is based on a text translated by **Shane Baker**, who discovered that Beckett had initially given the name Levy to the character known as Estragon in the play's final draft. Baker also commented that the existentialist classic actually has great relevance for the Jews. "Who's better at waiting than the Jews?" he said in a press release.

• • •

Arts in Brief

• Admission is free to a film panel discussion featuring critics **Kevin Courrier, Adam Nayman** and **Shlomo Schwartzberg** who will discuss American directors **Robert Altman**, **David Lynch** and **Steven Spielberg**, with film clips. Facilitated by **David Levine**. Miles Nadal JCC, Monday Sept. 23, 7 to 9 p.m. 416-924-6211, ext. 606.

• The Jordan Klapman Trio plays 1950s-'60s music at the Miles Nadal JCC Anniversary Brunch. Active seniors/boomers, $10. Sunday Oct. 6, 12:15 p.m. 416-924-6211, ext. 0.

• JewishFiction.net, edited by **Nora Gold**, has announced the release of its Rosh Hashanah issue containing four stories involving the Jewish New Year and 12 other pieces of fiction. Visit the online journal to see why it has attracted readers from 117 countries.

• • •

At the Galleries: After 40 years of operation, the Ontario Jewish Archives has gathered some rare historic photographs from its vaults for an exhibition that opens this week at the Miles Nadal Jewish Community Centre, Bloor and Spadina.

"The Ontario Jewish Archives at Forty: Four Decades of Collecting and Sharing Our Community's History" features 30 photographs including many that have never been on view before. According to a press release, the exhibit "highlights political and community activism, immigration and the growth of Toronto's neighbourhoods – forces that continue to shape Toronto and the province." On view to Oct. 3 in the JCC's Jacobs Lounge, 750 Spadina Ave. Reception, Sept. 23, 7 to 9 p.m. 416-924-6211, ext. 250.

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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Marvel legend, 90, shares his marriage secrets

Stan Lee gets personal at Fan Expo

David Collin
CJN Staff

Stan Lee has given the world a wealth of iconic fictional heroes, pop-cultural references and words of wisdom.

But when he started out at Marvel, the fledgling comic book publisher that came to be synonymous with his name, he was just hoping his new titles would sell so that he could keep his job and pay the rent.

"If I had known it would be that big, I would have become an actor. I want to be Robert Downey," Lee joked to a Fan Expo audience last month, referring to the star of the *Iron Man* series of films.

Lee – born Stanley Lieber – was making his third appearance at Fan Expo, the annual Canadian science fiction, fantasy, horror, anime and gaming convention in Toronto, and he kept everyone in stitches at a question-and-answer panel session moderated by Teddy Wilson, co-host of *Innerspace* on the Space channel

The 90-year-old Lee, the man behind some of the most notable and beloved comic characters of all time – a short list includes Spiderman, the Fantastic Four, the Avengers, Iron Man, Doctor Strange, Captain America, the Hulk and Thor – showed that his creative mind is still full of stories.

He spoke of working alongside fellow artists Steve Ditko and Jack Kirby, whom he called "the greatest visual storytellers" of their time, during the years that have come to be known as the Silver Age of Comics.

He said they never imagined how successful the heroes they created would all become.

Giving fans a glimpse into his personal life, Lee, who has been married to his wife, Joan, for the past 66 years, was asked what he believes makes a strong marriage.

He said that as a young man, he happened one day to bump into the very girl he had fantasized all his life about marrying, so "I grabbed her."

"I was very, very, very lucky."

You can hear in his voice that he adores her. "She's just great," he said.

She also keeps him grounded.

He might be treated like a celebrity at places such as Fan Expo, but when he gets home, his wife will ask him, "Can you take out the garbage?"

After a pause, he corrected himself.

"She doesn't really say that. She says, 'You better take out the garbage.'"

Not that they haven't had their disagreements.

Lee said he used to write all the stories for the X-Men, the Fantastic Four, the Hulk and other characters on a Remington Noiseless Portable typewriter – "It really made noise. The name wasn't accurate" – and one day, when they were having an argument, Joan became mad at him – "She's Irish and has a hot temper" – and she took the typewriter and "smashed it on the floor" and it broke into a million pieces.

"I said to her the other day, 'Do you know what we could auction that typewriter for and all the things I could have bought you with that money?'… so I had my revenge," he joked.

For more from Lee, check out the videos on *The CJN*'s YouTube channel, www.youtube.com/CanadianJewishNews.

Stan Lee, right, with panel moderator Teddy Wilson *(David Collin photo)*

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Fishing, dolphins, and other reasons to visit Key Largo

Kathryn Kates
Special to The CJN

Key Largo was made famous by the Bertie Higgins hit song and the Bogie and Bacall film, both named after this picturesque paradise. This most northern island in the Florida Keys is just an hour away from Miami's airport, but seems worlds away.

Key Largo is known as the diving capital of the world and offers a whole host of activities, including fishing, swimming with dolphins and fun in the sun.

Luxury meets laid-back at Kona Kai Resort and Gallery, which overlooks Florida Bay and The Everglades in the heart of Key Largo and caters to the over 16 crowd.

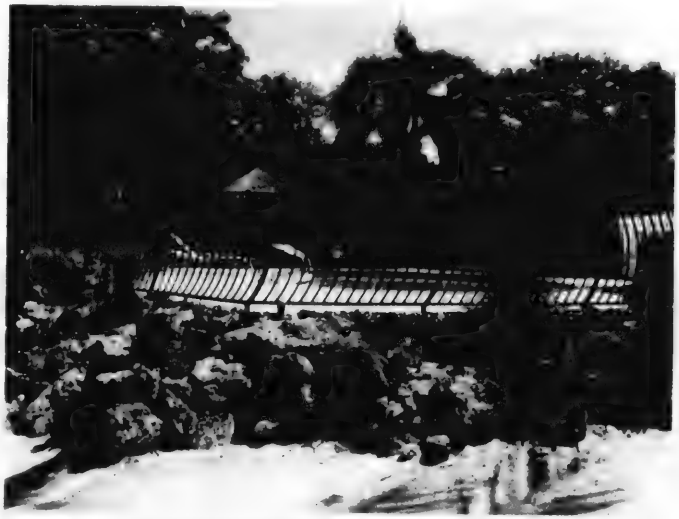
The resort's intimate 11 guest rooms and suites – all with appetizing names like The Mango Room and The Banana Suite – are decorated uniquely in Florida-chic. All are air-conditioned and are fully-equipped with a kitchen and access to barbecues, along with TVs, DVD players and Wi-Fi in the courtyard, but there are no annoying telephones in the room.

The Kona Kai has a private beach with kayaks and paddleboats available to guests, as well as tennis courts and hammocks. At the resort's pool area – which includes a hot tub – guests can indulge in a massage and fresh-picked fruit from Kona Kai's botanical gardens. The gardens can be seen either through a self-guided tour or a 90-minute guided tour, which ends with ripe samples.

The resort also offers a free, two-hour "enviro tour," which starts from its dock on a specially equipped Zodiac boat.

Adjacent to the reception area and newly-created meeting space is a small art gallery offering guests a chance to view and purchase original works of art from both new and established artists.

Away from the serenity of the Kona Kai, there's a lot to do in Key Largo. If more art is up your alley, check out its many galleries, including Bluewater Potters Gallery and Key Largo Art Gallery. Or take a half hour drive south to quaint Islamorada and check out The Lobster Trap Gift & Art Gallery and the Rain Barrel Artisan Village.



Luxury meets laid-back at the Kona Kai Resort and Gallery. *(K.Kates photos)*

A great place for shopping is at Shells, conveniently located only two blocks south of Kona Kai. Shells has some great finds, like kitschy souvenirs, brightly coloured beach wear, home decor items and beautifully hand-crafted jewelry.

Exploring nature is a must while in The Keys. Places to see include the Dagny Johnson Hammock and Botanical State Park, Pennekamp Coral Reef State Park and the Florida Wild Bird Center.

A wonderful way to explore the canals of Key Largo and get a great view of the beachfront mansions is aboard the actual steamboat from the 1951 John Huston movie, *The African Queen*, starring Katharine Hepburn and Humphrey Bogart. The restored boat is now 101 years old.

Be forewarned – the tour starts off very loudly with a steam whistle blow. If you're nice to the captain, he will be more than happy to let you take the helm, while he tells tales of this vessel's colourful past.

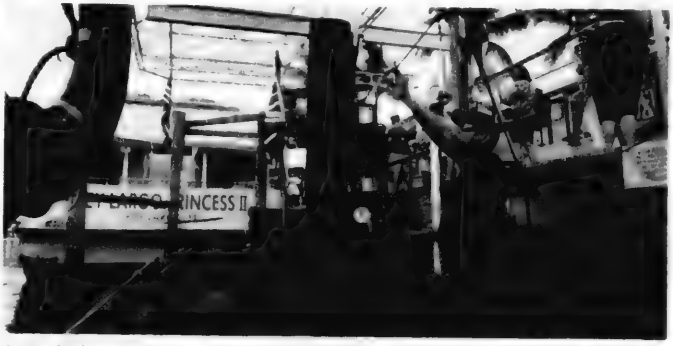
One of the most popular activities in Key Largo is a structured dolphin swim at Dolphins Plus – which includes one sea lion.

At this dolphin swim, small groups of four have their own trainers and one to two dolphins. Two at a time, you are asked to enter the salt-water lagoon for more than 20 minutes. Swimmers are taught to shake hands with the dolphins, and may even get a kiss in, if they're lucky.

Another great place to check out is Robbie's Marina in Islamorada, where you can feed the wild tarpon. Once there, you can try Partyboat Fishing on the Capt. Michael – a 65-foot deep-sea fishing vessel. The activity's a great way to spend four hours, though a pill for seasickness is advised before boarding. Fishing on the open waters can be a bit rough.

Cruising The Keys is especially fun in a convertible, which is available at a number of car rental outlets, including Sixt Rent A Car.

For more information go to visitflorida.com, or fla-keys.com, or call 1-800-FLA-KEYS. To book a stay at Kona Kai Resort and Gallery, call 800-365-7829 or 305-852-7200 or visit their website at konakairesort.com.



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Hey, Roger! Leave Israel alone!

Ben Cohen
JNS.org

Opinion

Back in 1976, when the burgeoning punk movement began transforming the rock 'n' roll landscapes of London and New York, a young man named John Lydon scrawled the words "I Hate..." on his Pink Floyd T-shirt.

With this one stroke, Lydon, a.k.a. Johnny Rotten, the lead singer of the Sex Pistols, demarcated the past from the future: eschewing the lengthy and ponderous compositions of Floyd's front man, Roger Waters, Rotten and his mates set about delivering sharp, angry tunes in a compact three-minute format.

Almost 40 years later, popular music has undergone numerous other transformations, but Rotten (who now calls himself Lydon again) and Waters have remained polar opposites. And as Israelis know better than most, that's true both inside and outside the recording studio.

Back in 2010, Lydon rounded on critics of his decision to play a gig in Tel Aviv by telling them, "I have absolutely one rule, right? Until I see an Arab country, a Muslim country, with a democracy, I won't understand how anyone can have a problem with how they [the Palestinians] are treated."

By contrast, Waters – outwardly, a much more refined and eloquent fellow –has firmly hitched himself to the movement pressing for a campaign of boycott, divestment and sanctions (BDS) against Israel.

Waters's support for BDS is thought to be the reason that his scheduled appearance at the 92nd Street Y in New York City was canceled back in April, while more recently, he tussled with the Simon Wiesenthal Center over an accusation of anti-Semitism that stemmed from a feature of his live show, in which a Star of David is projected onto a flying inflatable pig.

In his response to the Wiesenthal Center, Waters stridently denied that he was an anti-Semite, coming out with the standard response that hating Zionism and hating Jews are completely distinct. But a subsequent letter written in August to "My Colleagues in Rock 'n' Roll" – as you can see, his legendary pomposity remains unaltered – is certain to revive the charge. This time, it's hard to see how Waters can wriggle around it.

The letter begins by citing another British musician, the violinist Nigel Kennedy, who slammed Israeli "apartheid" during a recent concert that was recorded by the BBC. "Nothing unusual there you might think," Waters wrote. "Then one Baroness Deech (nee Fraenkel) disputed the fact that Israel is an apartheid state and prevailed upon the BBC to censor Kennedy's performance by removing his statement."

Why did Waters think it necessary to point out the maiden name of Baroness Ruth Deech, a noted academic and lawyer? The answer's obvious: before she was Deech, a name that resonates with English respectability, she was Fraenkel, a name that sounds positively, well, Jewish. And much as she might try to hide her origins, the intrepid Waters is determined to out her, along with her nefarious Jewish – sorry, I mean, Zionist – agenda.

Sarcasm aside, this is anti-Semitism of the ugliest, most primitive kind. Appropriately, Waters's letter appeared first on the website of the Electronic Intifada, a resolutely anti-Semitic U.S.-based outfit that has emerged as one of the prime organizing platforms of the BDS movement.

Roger Waters
(Wikimedia Commons photo)

The Waters letter ends as follows: "Please join me and all our brothers and sisters in global civil society in proclaiming our rejection of apartheid in Israel and occupied Palestine by pledging not to perform or exhibit in Israel or accept any award or funding from any institution linked to the government of Israel, until such time as Israel complies with international law and universal principles of human rights." In case it's not clear, in the BDS movement, such elaborate formulations are code for "until such time as the State of Israel, which was born in a state of original sin, is finally eliminated."

Here's the rub, though: 10 years ago, when the BDS movement was a relatively new phenomenon, statements like these would have set off a minor panic in the Jewish world. These days, we're far more sanguine, and we've learned that the State of Israel can survive and flourish no matter how many greying prog-rockers like Waters dedicate their lives to removing the world's only Jewish state from the map.

A hashtag on Twitter that's popular with pro-Israel activists, #BDSFail, neatly encapsulates my point. Responding to Waters, the Israeli model and actress Bar Refaeli, who normally sets pulses racing for other reasons, demanded that the singer remove her picture from the multimedia show that accompanies his live set. "If you're boycotting," she teased, "go all the way."

A *Times of Israel* blog by a writer who uses the name "Brian of London" helpfully listed the artists who have defied the intimidation of the BDS movement by playing in Israel. Among them: Depeche Mode, Julio Iglesias and the inimitable Pet Shop Boys. Not mentioned: Morrissey, the former lead singer of the Smiths, one of my favorite bands, who asked his Tel Aviv audience in 2012, "*Mah nishmah*?" ("How are you?" in Hebrew) and wrapped himself in the Israeli flag.

As unpalatable as this may be for Waters's digestion, the plain truth is that the BDS movement has failed. Its original aim was to replicate the massive outcry against South African apartheid during the 1980s, when songs such as *Free Nelson Mandela* and *(I Ain't Gonna Play) Sun City* ruled the airwaves. Instead, it has remained a fringe movement, a minor irritant that has had precious little impact on Israel's economic life and garners media attention only when someone like Waters decides to shoot his mouth off.

We've arrived at this happy situation for several reasons, among them the growing realization, as articulated by Lydon, that there is something absurd about boycotting Israel when the states that surround it engage in egregious human rights violations. Waters won't play in Israel, but he was quite happy to play in Dubai in 2007 – an Arab city almost entirely built by slave labour imported from Muslim countries such as Pakistan and Bangladesh.

If other stars grasp the appalling hypocrisy this represents, then having Waters indulge his hatred of Israel at every opportunity is a price worth paying.

Ben Cohen is an analyst of the Middle East and Jewish affairs for JNS.org.

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More news for young Jews @ heebonics.ca

HEEBONICS

Actor's keeping calm and carrying on behind the scenes

Cara Stern
Staff Reporter

Adam Rodness knows a career in the acting industry is tough.

"You have huge successes or you have big flops. You have work for six months and then you don't have work for two years," he says.

The 29-year-old, who grew up in Thornhill, Ont., last spoke to *The CJN* in 2006, when he was working on his first movie role in a horror movie called *Surviving*.

Since then, he's had roles in several movies and TV shows. But as he approached his 30s, Rodness wanted to find something with more stability.

"I think that [acting is] something where, when you're young and you don't have a lot of bills to pay, you don't have a lot of responsibility, you can really go out and audition and not have to worry about how you're going to get to that next level," he says.

But now that he's getting a bit older, Rodness decided to take matters into his own hands. Instead of auditioning and relying on others for his success, he moved into the realm of production.

His main gig right now is working for comedian Jamie Kennedy, helping him produce his projects. In that role, Rodness describes himself as a deal maker. His job involves finding creative projects and figuring out how to make them happen.

Through this job, he gets to continue working in the entertainment industry, but he has much more control over his success.

When you're auditioning, you could do your best but find out you have the wrong eye colour for the role, he says. "But this is something I can actually control and have a tangible outlet for myself to be creative and still live the dream."

Still, he hasn't given up acting.

"I always had this bug. I want to be creative and [make] people laugh and sing and cry, and affect them emotionally," he says. So he continues to act as well as produce.

One of his projects currently in the works is a feature-length version of *The Seder*, a short film starring Rodness as a gay man who meets his boyfriend's parents for the first time at their seder. The short film played at Jewish and LGBT festivals around the world, and Rodness says it was very well received.

Going from a short film to a feature film is fairly common in the industry, Rodness says, describing it almost like a calling card used to raise enough money for a feature-length film.

He says the film was praised and enjoyed by Jewish community leaders.

"It's a very funny script that's light-hearted," he says. "It pays attention to what people go through on a daily basis."

He says he researched for his role by getting in touch with members of the LGBT community and hearing about their own personal experiences. As a straight man, Rodness finds the film especially interesting, since it has given him the chance to explore a situation completely different from his own.

In the movie, his character's father is a rabbi who has to learn to accept his son's sexuality.

"We learned how these families can get through anything," he says. "They can deal with any feat, big or small, to remain a tight-knitted family and community."

Rodness hasn't heard of too many stories that focus on the coming out of gay Jews, so that helps to make it an original story, he says.

"The story of somebody coming out is a hard thing for people to fathom and do in real life," Rodness says, explaining that it is a difficult story to tell verbally, but showing it on film makes it more realistic, and allows filmmakers to portray the situation in a more light-hearted manner.

"It's about how you can live your life to the fullest without people judging you," he says. "It's the overcoming of what society has to say and knowing ... what's going to make you happy to live your life to the fullest."

Rodness is also trying his hand at working behind the camera.

Right now in the works is a documentary about a man creating his own version of the Sistine Chapel using Rubik's Cubes. Rodness will be trying his hand at directing for the first time. Filming for that project will begin in September.

Rodness says he's happy as long as he can stay in the entertainment industry.

Growing up with two artistic parents – his mother is a theatre performer and voice actor, and his father is a novelist – it seems natural he would find his way into the field.

No matter how difficult the job becomes, Rodness refuses to give up on the film industry.

"It's about keeping calm and carrying on," he says. "Things will work out in the end."

Videos, events and more on heebonics.ca

Deadline reminder: Due to the holidays, deadlines will change. Sept. 4 is the deadline for the issues of Sept. 18 and 25. All deadlines are at noon. Phone 416-416-391-1836, ext. 269; email whatsnewcjn@gmail.com.

Sunday, Sept. 8

FROM ABRAHAM, 3 FAITHS

Join Temple Har Zion for an interfaith discussion, 2:30 p.m., 240 Duncan Mills Rd., 6th floor. Email **Fran Isaacs** thisisfran@yahoo.com or **Fatima Sajan** fatimasajan@gmail.com.

Tuesday, Sept. 10

KABBALAH CLASS

A Kabbalah class will be offered at the Chai Centre, 8 p.m., 1089 Spadina Rd. Email info@thechaicentre, or call 416-781-1787.

A DISCOVERY OF POLAND

David Woolf discusses "A Roots Discovery of Poland," 8 p.m., B'nai Torah, 465 Patricia Ave.

Wednesday Sept. 11

RABBI PAYSACH KROHN

Rabbi Paysach Krohn discusses "A Time for Commitment and Connection," Sept. 11 at 8 p.m. at Beth Avraham Yoseph of Toronto Synagogue. Sponsored by Eitz Chaim Schools.

Other News

VOLUNTEERS NEEDED

Baycrest Freeman Family Day Centre is looking for a volunteer who can teach music and incorporate music education into a program. To volunteer, visit www.baycrest.org/volunteer, or call 416-785-2500, ext. 2572.

Reena is looking for creative arts volunteers to work with the Reena Theatre Troupe helping to prepare for a major production. Volunteers with skills/interests in dance, music, acting, lighting, sound, scene design and production are needed Sundays 1-5 p.m. from September 2013 to May 2014 at 972 Clark Ave. W., Thornhill. Call **Mille Chadwick,** 905-889-2690, ext. 2112, or email mchadwick@reena.org.

HOLOCAUST SUPPORT

Baycrest Holocaust Resource Program offers support groups for child survivors of the Holocaust and adult children of Holocaust survivors. Group meetings begin in September. Call **Shoshana Yaakobi** 416-785-2500, ext. 2271, or email syaakobi@baycrest.org.

BOWLING & SOCIAL GROUPS

A men's bowling group is looking for new members for Thursday nights. Call **Ian** 905-881-2009.

Maven Bowling is looking for new bowlers. First week of the season is Oct. 12, 7:30 p.m. at Bowlerama Newtonbrook. Call **Ron Caine** 416-518-8333 or 905-889-8333.

AK Couples is a bowling and social group for seniors. First session is Sept. 8 at World Bowl, 7 p.m. Call **Larry** 905-764-0419 or **Sheldon** 905-731-6604.

The Sunday Nighters is a bowling and social group for seniors. First outing is Sept. 21 to see *Annie Get Your Gun* at Fairview Library. Bowling night Sept. 22 at Playtime Alleys, 7 p.m. Call **Al Federman** 416-635-0563 or **Hanita Chencinski** 416-922-1400.

HEBREW CLASSES

A beginners Hebrew class with **Irv Kirshenblat** is being offered at Beth Tikvah Synagogue starting Sept. 17 during the day and Sept. 23 evenings. Call 416-221-3433, ext. 308.

Conversational ulpan method made easy with **Yael Lev,** beginner level 2, Tuesdays at 7:30 p.m.; intermediate level 1, Thursdays at 1:30 p.m., Pride of Israel Synagogue. $150/10 weeks. 416-226-0111, ext. 10.

YIDDISH CLASSES

Yiddish classes for beginners through advanced will be taught Sunday mornings, 10 a.m. to noon, Beth David Synagogue. Yiddish culture for kids, 9:30 a.m.-noon. Adults $150/10 sessions; kids $20. Classes start Sept. 29. Call **Barbara** 416-631-5843, or visit www.committeeforyiddish.com.

FRIENDS OF YIDDISH

Friends of Yiddish holds its membership breakfast Sept. 29, 10 a.m. at Beth Tikvah Synagogue. **Yitzhak Argaman** entertains. RSVP by Sept. 23, call **Sandy** 416-736-8073 or 416-458-1440, or email Yiddish18@yahoo.ca.

SEMESTER IN ISRAEL

Ramah Jerusalem High School holds an information session for parents and students, Sept. 15, 11:30 a.m., at the Gottesman's home, 266 Franklin Ave., Thornhill. RSVP to jodi@gottesmaninsurance.com, or call 905-881-7176.

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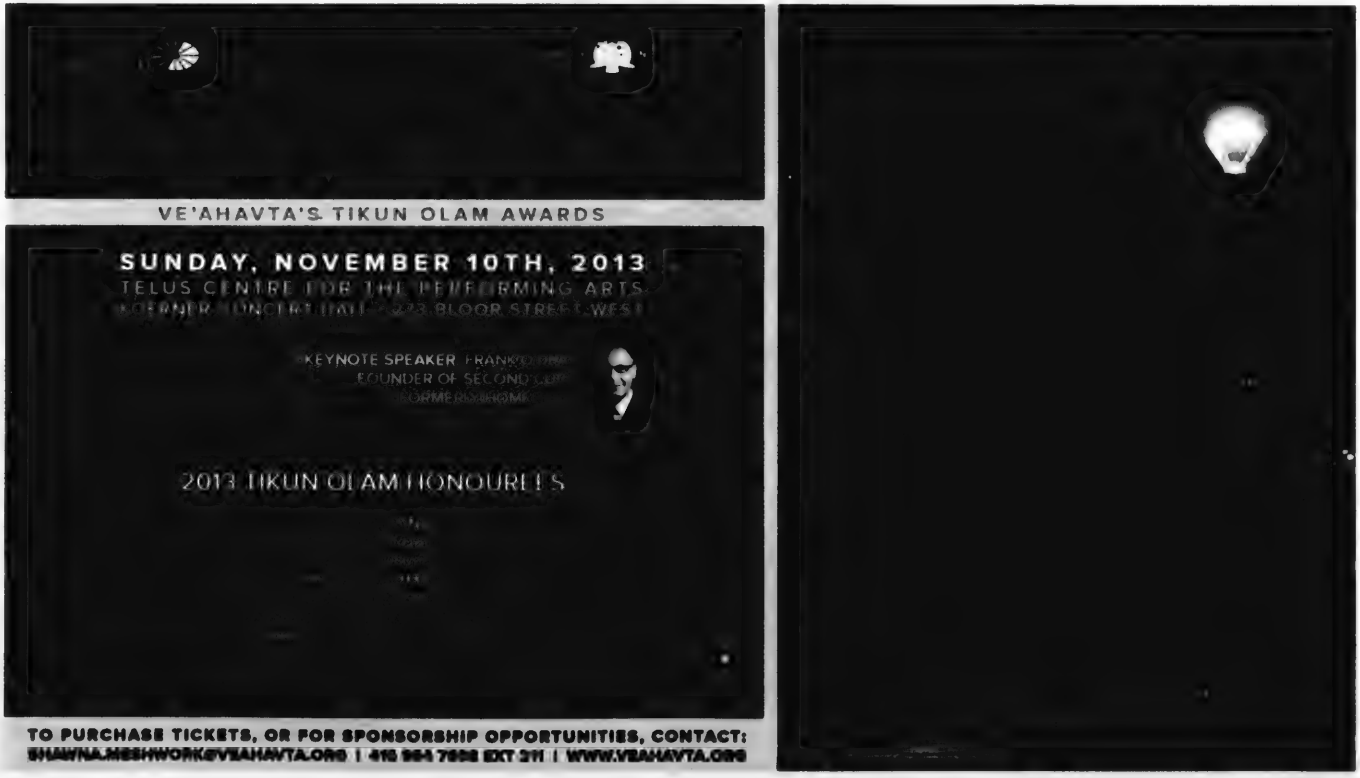
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Continued from page 76

NEW ISRAEL FUND

The New Israel Fund presents "Meeting the Challenge: Israel as a Jewish and Democratic State," Sept. 22, 1- 5 p.m., Toronto Reference Library, 789 Yonge St. Visit www.nifcan.org, or call 416-781-4322.

ADULT MARCH OF THE LIVING

A meeting for adults interested in joining the March of the Living 2014 will be held Sept. 17, 7 p.m., Lipa Green Centre, 4600 Bathurst St. RSVP **Cheryle Rosenberg**, 416-398-6931, or email crosenberg@ujafed.org.

MORASHA CLASSES

Registration is open for new Morasha classes at Beth Emeth Synagogue. Starting Oct. 16, **Yehudit Shier** teaches "Jewish Prayer;" **Rabbi Mordechai Torczyner** teaches "Jews and Clothes: text study and historical perspective." Call **Loretta**, 416-789-7400.

THE CHORALAIRS

The Choralairs of North York, a singing group, starts its new season Sept. 18 at 7:15 p.m. at the Earl Bales Community Centre, 4169 Bathurst St. Call **Sally** 416-636-8247, or email sallyl@sympatico.ca.

SUKKOT FUN

PJ Library celebrates Sukkot at the Schwartz/Reisman Centre, Lebovic JCC, Sept. 22, 3 p.m. Enjoy music, crafts and snacks. Registration required at www.pjlibrarytoronto.ca. Call 416-621-5675.

Morris Winchevsky School celebrates Sukkot at Dufferin Grove Park, Sept. 22, 11 a.m. Call 416-789-5502.

Oraynu Congregation for Humanistic Judaism holds a sukkot festival, Sept. 22 at 10 a.m., St. Andrew's Junior High School, 131 Fenn Ave. Call 416-385-3910.

Temple Sinai invites young adults (22-39) to enjoy sushi in the sukkah, Sept. 19, 7 p.m. Call 416-487-4161, or email hayley@templesinai.net.

HIGH HOLIDAY SERVICES

Am Shalom Synagogue, a Reform synagogue in Barrie, offers tickets for the High Holidays. Call 705-792-3949.

Beth Isaiah Congregation, Guelph led by **Rabbi Avraham Fisher** is holding services. Call 519-265-1591, or visit www.guelphsynagogue.ca.

B'nai Shalom Congregation, a Conservative, egalitarian congregation meets in Oakville for the High Holidays. Call 905-901-9889, or email info@bnaishalom.ca.

Chabad Jewish Discovery Centre, 1552 Dundas St. W. offers High Holiday services. Call 905-268-4432, or visit www.JewishMississauga.com.

Nefesh HaChayim, a participatory minyan led by **Rabbi Adina Lewittes**, meets at the Workmen's Circle, 471 Lawrence Ave. W. For tickets, call **Tania** 905-760-9472, or email nefeshtickets@gmail.com.

Oraynu Congregation for Humanistic Judaism holds services at 1600 Steeles Ave. W. For tickets, call 416-385-3910 or email roby@oraynu.org.

Shaare Zion Congregation, led by **Rabbi Gary Zweig,** meets at the Gibson Retirement Residence, 1955 Steeles Ave. E. Call 905-886-0178 or email info@shaarezion.org.

Temple Sinai, 210 Wilson Ave., offers a variety of services for adults and children over the High Holidays. Call 416-487-4161 or www.templesinai.net.

The **Winchevsky Centre** holds secular humanistic services, 585 Cranbrooke Ave. Tickets, 416-789-5502, or email info@winchevsky-centre.org.

JF&CS GROUPS

BEREAVEMENT GROUPS

Bereaved Jewish Families of Ontario offers self-help groups for bereaved parents. **Beth Feffer**, JF&CS, 416-638-7800, ext. 6244, or email bfeffer@jfandcs.com.

FOR SENIORS

Association of Jewish Seniors Sukkot lunch and entertainment, Sept. 24, 11:30 a.m., Shaarei Shomayim Synagogue. $20/$25. Reservations required. Call **Tammy** 416-635-2900, ext. 458, or email ajs@circleofcare.com.

Adath Israel Congregation. Wednesday afternoon socials. Bridge, mah-jong, Rummikub. Refreshments $2. Call **Sheila**, 416-665-3333, or **Marcia**, 416-932-1229.

Shaar Shalom. Play bridge Mondays, 1:30 p.m. Lessons, 12:30 p.m. 905-889-4975.

Beth Emeth. Experienced mah-jong and Rummikub players meet Mondays and Wednesdays. 416-633-3838.

New Horizons is a Jewish Hungarian Seniors Club. Kosher food, card games. 416-256-1892.

Charming Earl Bales Seniors Club in the Park. (60+). **Valerie**, 416-395-7881. Casino Woodbine Sept. 25. Dance with live music Sept. 22. Monday to Thursday, mah-jong, Rummikub and dominoes, 11 a.m.-2 p.m.; Tuesdays, chair exercise for seniors, 10 a.m.; Thursdays, line dancing, 10 a.m.; social bridge, 12:30 p.m.

Active Seniors/Boomers Miles Nadal JCC, 416-924-6211, ext. 155. Register for the Opera Appreciation Series with **Iain Scott,** starts Sept. 24, Oct. 6, 12:15 p.m., 60th-anniversary brunch with the **Jordan Klapman Trio.**

Active 55+ Miles Nadal JCC Sept. 15, walking tour of the Annex, noon. Partner neck-and-shoulder massage class starts Sept. 9; fitness at the office, class starts Sept. 10. Call **Colin Blayney** 416-924-6211, ext. 526, or email colinb@mnjcc.org.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St., 416-638-1881, www.prossermanjcc.com.

Now accepting registration for limited spaces this month for junior and senior kindergarten full-day program with kosher lunch and snacks. Call **Kailah Rubin**, ext. 4351.

Mah-jong tournament games for experienced players, Mondays at 1:30 p.m; casual Yiddish conversation, Mondays 1:30 p.m.; folk dancing with Teme and Sandy, Wednesdays at 10 a.m.; recorder with Judy, Wednesdays; duplicate bridge with Samy Toledano, Thursdays at 12:30 p.m.

Spirituelle Divas – new chapters forming. Call to join for monthly get-togethers Tuesdays at 1:30 p.m. and Thursdays at 7:30 p.m.

MILES NADAL JCC

750 Spadina Ave. 416-924-6211, www.mnjcc.org

Adult choir meets Tuesdays at 1 p.m. No experience or sight reading needed. Email music@mnjcc.org.

Manage hand and foot pain with MELT treatments. Classes start the week of Sept. 9. Call **Karen Turack** at ext. 501, or email karent@mnjcc.org.

Three critics discuss the work of film directors **Robert Altman, David Lynch** and **Steven Spielberg**, Sept. 23, 7 p.m.

The Ontario Jewish Archives at 40 – photos from the Ontario Jewish Archives are on display at the gallery until Oct. 3. Reception, Sept. 23 at 7 p.m.

Michael Bernstein Chapel holds services Thursdays at 7:15 a.m.; Sundays at 8 a.m. Call **Coleman Bernstein,** 416-968-0200.

NEW LEADERSHIP: CHW Toronto recently installed its new executive committee. Pictured, from left, are Sheryl Simon, immediate past president; Beverly Kahn, secretary; Tali Baum, fundraising chair; Elayna Latsky, president; Fran Luborsky, vice-president, and Martha Drassinowe, treasurer.

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BRIDAL REGISTRY

Mazel Tov מזל טוב

Mazel tov Harvey & Rivy Blass on their 50th wedding anniversary Sept. 1, from your children Joel, Mitchell, Elana, Jon, grandma Ruth and your grandchildren

Danielle & Michael Plax announce Matthew's birth, July 24. Grandparents, Bonny & Allen Halberstadt, Lilia & Alex Plax. grandparents, Dorothy Antflick, Hana & Grigory Plotkin.

Mazel tov to Leora & Justin on your engagement. Much love from the Koral and Wise families.

Mazel tov on your 50th wedding anniversary Michael & Sheila Kristof! Arnie, Annie, Carl, Ema, Ben; Julie, Murray, Alex and Mimi!

Email your digital photos to cblackman@thecjn.ca or go online to www.CJNews.com and click the "Family Moments"

All about kosher

Kosher Corner
Rabbi Saul Emanuel

We are very pleased to be able to share some insights about the latest trends in kosher food and the meaning of kosher. By way of introduction, the word kosher, meaning "correct," is derived from the Torah and refers to food. Today, the word has become a generic term used by people to describe something as being correct – for example, "Was the deal kosher?"

The laws of kashrut detail the foods that we're permitted or forbidden to eat.

According to the laws of Torah, animals that can be slaughtered as kosher must have cloven hooves and chew their cud. Having one of these conditions is insufficient. Permitted animals are slaughtered by a shochet, a ritual slaughterer, and because the Torah is extremely strict about not causing pain to animals, the slaughter must, therefore, be instantaneous, causing the animal to lose consciousness immediately.

Once the animal is slaughtered under the direction of a kosher supervisor, forbidden fats and veins are then removed through the treiboring process. The meat is soaked for half an hour to remove the blood, then salted with coarse salt for one hour.

When it comes to birds, the list of those that are kosher includes chickens, turkey, duck and geese.

Milk and milk-derived products must come from kosher animals. And not only may we not ingest meat from non-kosher animals, the same is true for products derived from non-kosher animals. As well, just as we're only allowed to eat kosher animals, so, too, products that are derived from animals must come from kosher animals.

The Torah states that we must not cook a young animal in the milk of its mother. From this we learn that milk and meat products must not be cooked together, must not be served together, and must not be eaten at the same time. Utensils and cutlery used to serve either meat or dairy must be totally separate and be designated as such. After having had meat, depending on one's custom, one must wait between three to six hours prior to the consumption of dairy products.

Fish may only be consumed if they bear fins and scales. We, therefore, don't eat any shellfish such as lobster, crab and shrimp.

In future columns, we'll be discussing many interesting facets of food production, including the ingredients used in food products and their manufacturing processes.

Food production continues to evolve in the face of new technology on a daily basis. Kosher-certifying agencies are challenged to update themselves and keep current with the latest developments. We look forward to receiving questions from you, the consumer, which we will address in upcoming columns. Our office receives and responds to many questions on a daily basis, and we look forward to sharing this valuable information with the wider public.

As we herald in the High Holidays, it behooves us to pay attention not only to what we put in our mouths, but also to what comes out of them. This entails treating our fellow human beings with respect and dignity, and acting in our day-to-day dealings in a "kosher" way, thereby ensuring that all human beings are treated with the respect and dignity they deserve.

Let us all resolve to take upon ourselves at least one good deed as we greet Rosh Hashanah and ask HaShem for another good year.

I wish you all a Shanah Tovah – a year filled with health and happiness, and a kosher and sweet new year.

Rabbi Saul Emanuel is executive director of Montreal's Vaad Ha'ir, which administers the MK hechsher.

15th century depiction of Jewish ritual slaughter of animals for consumption
[Wikimedia Commons photo]

Back-to-school cooking class

Beverly Levitt
Special to The CJN

What do four rambunctious boys, a girl who can outrun any of them and a future Miss Congeniality all have in common?

They love to cook.

That's not to say they love to eat, or that left to their own devices their choices would be from a food group anybody's ever heard of. Or if you told them to make lunch they wouldn't just dump a slice of leftover pizza and a can of soda in a blue thermal bag.

That's exactly why I gathered my granddaughter and five of her friends here today.

We decided to host a cooking class. The subject: School Lunches. If a child makes his own, he's more likely to eat it and less likely to trade it. If the class is successful, it'll be the most fun she's had all summer.

So there I was... standing at the head of my dining room table, a sea of excited, smiling faces looking up at me. In the centre of the table are numerous peelers, graters, grinders, whisks, measuring cups and spoons, bowls, jars, a baking dish, knives, chopping blocks, even a righteous food processor. Each child has his own set of recipes, and each is attired in play-clothes and a comfy apron.

We'll make wraps with three fillings and a coleslaw salad. Also mayonnaise and vinaigrette dressing made from scratch so the children can experience an epiphany – not everything comes in a jar. And last, a delicious peach crisp for dessert, the fruit replaceable with any other seasonal fruit such as apples, apricots or plums.

What's a wrap? Take one large tortilla; spread as many fillings on it as you want - hummus, tuna salad, deviled eggs, slices of turkey and chicken. Scatter sprouts, lettuce, tomatoes, mushrooms, carrot and celery sticks, avocado, red and green onions, cucumber, spinach over the filling; top with olives, pickles – even baked tofu or pretzels, then fold together in a neat package.

We want to instil not only a joy of cooking but also a sense of adventure and creativity. As with any subject, first we learn the fundamentals, then we experiment.

Read each recipe out loud before you start assembling it. You might want to begin with the Peach Crisp since it has to bake for an hour. Demonstrate the safe, proper way of holding a knife, slicing, dicing, grating, and measuring. When all the recipes are completed, demonstrate how to fold the tortilla tightly into a wrap so the filling doesn't ooze out. That's a self-esteem builder right there.

Dole out responsibilities. It's best if one person does a task while the others watch. They'll get a sense of the continuity of completing a dish.

When you ask for volunteers, beware! You've never seen so many hands shooting in the air to do anything. Or everything! You're suddenly very popular.

The Lunch Box: Since many schools don't have refrigerators to keep lunches fresh, it's best to pack them in an insulated container accompanied by a cooling pack. Mayonnaise is extremely perishable so we've found a recipe where the eggs are cooked instead of raw, and thereby not susceptible to salmonella.

SABAYON-STYLE MAYONNAISE

From *Joy of Cooking* by Irma S. Rombauer, Marion Rombauer Becker and Ethan Becker, Scribner, 1997

Using this technique the yolks are sufficiently cooked so there's no concern about salmonella.

3 egg yolks
3 to 4 1/2 tbsp. cold water or stock
1/2 cup very fresh vegetable or olive oil, at room temperature
1 1/2 to 3 tsp. fresh lemon juice and/or white wine vinegar
1/2 to 1 tsp. dry or Dijon mustard
salt and ground white pepper to taste

Combine in a medium stainless steel bowl or saucepan with sloping sides egg yolks and water or stock. Whisk together vigorously, until frothy 30 to 60 seconds. Hold bowl with potholder and set it over medium heat.

Immediately start whisking and whisk nonstop until mixture is frothy and beginning to stiffen and you can glimpse bottom of bowl as you whisk. Immediately remove from the heat and whisk for another 20 seconds to cool the yolks. Immediately add the oil in a thick stream. Whisk just until oil is incorporated – do not overbeat. Remove to a clean bowl and let cool, uncovered. Stir in lemon juice and/or vinegar, mustard, salt and pepper. Cover, refrigerate; it will be ready to serve within 2 to 3 hours. Mayonnaise will keep in refrigerator up to 5 days. Makes one cup

FRESH HERB VINAIGRETTE

1/3 to 1/2 cup red wine vinegar or fresh lemon juice
1 shallot, peeled and minced
1 tsp. Dijon mustard
salt and ground black pepper to taste
1 cup extra virgin olive oil
1/3 cup minced or finely snipped fresh herbs such as basil, dill, parsley, chives

Whisk together until well-blended vinegar or juice, shallot, mustard, salt and pepper. Add oil in a slow stream, whisking constantly until smooth. Add herbs just before using. Makes 1 1/2 cups

CRUNCHY COLE SLAW

1/4 cup mayonnaise
1 tsp. sugar
3/4 cup herb vinaigrette or more if needed
1 small head green or red cabbage, cored, and outer leaves removed
1 tbsp. chopped fresh parsley
1 celery stalk, diced
2 carrots, peeled and grated
1 cup coarsely chopped red onion
3/4 cup chopped red or yellow bell pepper
salt and ground black pepper to taste

Shred cabbage. Place in ice cold water for at least 30 minutes. Set aside. Stir until well-blended mayonnaise, sugar, and vinaigrette. Place cabbage, parsley, celery, carrots, onion and bell pepper in a large bowl. Add cold, crisp cabbage. Stir in just enough dressing to moisten cabbage. Season with salt and pepper. Serves 6

PEACH CRISP

According to the time of year you may substitute tart apples, pears, plums, or apricots

8 medium peaches, pitted, peeled and sliced into large chunks
3/4 cup all purpose flour
3/4 cup sugar
1/2 tsp. salt
1/2 tsp. ground cinnamon
1/4 tsp. ground nutmeg
8 tbsp. or 1 stick cold, unsalted butter, cut into small pieces

Preheat to 375. Position rack in lower third of oven. Butter a 2- in. deep glass baking dish. Spread peaches evenly in dish.

In a large bowl combine flour, sugar, salt, cinnamon and nutmeg. Using two dull knives cut butter into dry ingredients until mixture resembles coarse bread crumbs.

Scatter topping evenly over fruit. Bake until topping is golden brown, the juices are bubbling and peaches are tender when pierced with skewer, about 45 to 50 minutes. Makes 6 to 8 servings

KAREN'S PICKLED SALMON & DILL SAUCE

3/4 c water
3/4 c white vinegar
1/2 c sugar
2 tsp pickling spices
2 bay leaves
2 tsp dried chili peppers
1/2 tsp salt
1 heaping tsp powdered ginger
1 lg Spanish onion

DILL SAUCE:
1/2 c sugar
1 c chopped fresh dill
1 c Dijon mustard
1/2 c mayonnaise
2 tsp oil
1/3 c white wine vinegar
Blend in processor until creamy

Cut fish into 1/2" slices. Bake at 400° for 12 min. Bring marinade ingredients to boil. Cover & simmer 2 min. Slice onion onto bottom of baking dish. Place sliced fish on top & cover with marinade. Fish should be submerged. Cover & refrigerate 3-4 days & up to 2 wks.

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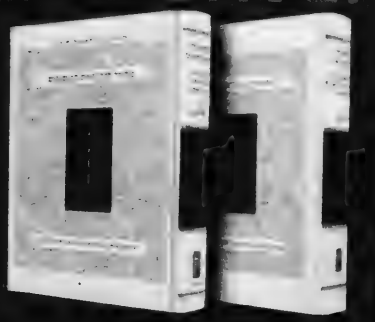

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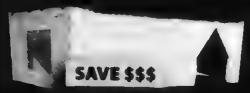
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SEPT 8 - FAST OF GEDALIA 10AM-5PM	SEPT 9 10AM-6PM	SEPT 10 10AM-6PM	SEPT 11 10AM-6PM	SEPT 12 10AM-6PM	SEPT 13 - EREV YOM KIPPUR 10AM-4PM

Making 5774 Meaningful

The Canadian Jewish news

Section B

Days are scrolls: write on them what you want to be remembered.

Bahya Ibn Paquda (11th-century Spain)

Rosh Hashanah is a time of great expectations. It's expressed in the cards and now emails and Facebook messages we send to friends and family, wishing each other a happy, healthy and prosperous year.

It's evident in the myriad of customs that surround the start of the year. Whether it's dipping apples in honey for a sweet year or casting breadcrumbs into the water to symbolically remove our sins, we're constantly reminded that this is a year ripe with promise and potential.

This year, the Jewish New Year also coincides with the start of the school year, and even those of us long removed from the heady September rush of new notebooks and freshly sharpened pencils feel a sense of anticipation.

But the difficulty is not in the beginning. It's after the notebooks have become dog-eared and the pencils dulled, when the taste of the honey and the blast of the shofar have faded to mere memories, that the challenge remains: how do we fill the year with deeds that we will be proud to look back on next Rosh Hashanah.

With this thought in mind, we asked a variety of contributors how they intend to make 5774 a meaningful year, to fill the scrolls of their lives not just with busyness but with meaning.

The essayists are, deliberately, a diverse group, which attests to the complexity and richness of Jewish life here in Canada.

They are men and women from all parts of the country, of all ages and experiences. And their prescriptions are equally varied.

There are some practical suggestions: leave your ego at the door and learn the kitchen rules at your local synagogue so you can help with kiddush.

There are more lofty ideals, committing oneself to ongoing education or listening more closely to the small, inner voice that is often muffled in the daily noisiness of our lives.

There are calls to re-think how we give tzedakah, as well as how we relate to Israel and how we celebrate bar mitzvahs.

And there are lessons learned from events both monumental, such as the Haiti earthquake, and miniscule, as in the case of a boy who didn't have enough money to pay the fare on a Jerusalem bus.

Our essayists were generous with their words and their thoughts. But while their prescriptions for infusing meaning into the coming year varied widely, their conclusions were uniform: good intentions are not enough. In the end, one must act.

Here at *The CJN*, we faced the same dilemma and delight of blank pages as we planned for this Rosh Hashanah supplement. We have tried to fill them with words and images that will be remembered.

It's our hope that in these pages, readers will find inspiration as they prepare to write the scrolls of their own lives this year.

We wish all our readers a year filled with sweetness, health and meaning.

Shanah Tovah.

Lila Sarick

Israel must include all Jews

Working on behalf of Israel in the Jewish communities of the GTA and the western provinces is a wonderful privilege.

There are few places in the world – if any – that can match the intensity and richness of these communities' love and involvement with Israel.

The strong and open bond with Israel is something that is shared across religious streams, and across the myriad community organizations and associations. Israel serves as a source of pride and confidence that the community as a whole enjoys and benefits from; it connects people to their Jewishness and to each other.

Many members of the community, often concerned about Israel's public standing in Canada (and in the global community more generally), find themselves motivated to advocate on Israel's behalf.

This willingness to mobilize on Israel's behalf – to work to ensure that Israel is understood and supported by key decision-makers, opinion leaders and civic institutions – is a tremendous asset for both Israel and for the community, and it forms one of the pillars of our partnership. The Consulate works with organizations and individuals across the entire spectrum of Zionist viewpoints, to ensure that the story of Israel is heard in all walks of Canadian life.

The challenge of advocacy in the modern era, however, is not an easy one.

The complex policy dilemmas Israel faces in today's Middle East are not easily understood or appreciated by broad international audiences, while the true nature of Israeli society is often lost or distorted in the preoccupation with the Palestinian issue.

We live in a time of rapid change, with constantly evolving social, political, technological and economic dynamics which impact in different ways on global attitudes and agendas.

Some of these trends – often exacerbated by active, hostile campaigns – are eroding support and understanding for the Zionist project in some influential circles, while others – such as the global interest in high-tech innovation – offer many new opportunities to build partnerships and support.

If we are to succeed in advocating for Israel under these circumstances, we have to ensure that we make Israel as accessible and intelligible as possible to as wide a range of influential people as we can.

DJ Schneeweiss

From the Israeli perspective, the key question in most aspects of advocacy is not whether a given action or position or campaign adopted locally in Canada is representative of broad Jewish opinion, or whether it advances a particular agenda inside Israel, but whether it encourages people to connect with Israel.

If a given initiative increases the number of people who understand and appreciate our society – its values, its challenges, its positions, its achievements, its aspirations, its diversity, its humanity, its relevance to their lives – then it is good advocacy, even if it doesn't reflect our own preferred vision for the country.

Put simply – good advocacy is not about validating our own point of view. It's about impacting on others' in ways which advance our collective well-being.

And in a diverse country like Canada, that means we have to make sure that we offer multiple opportunities through which different people – with different priorities and different lifestyles – can come to relate to us, empathize with us, know the truth about our circumstances and support us when needed.

There is a deeper point here as well:

Not only Israel advocacy, but Israel itself needs to be inclusive if it is to fulfill its historic mission for our people. There has to be a place in Israel for all Jews who want to be part of our story, irrespective of their personal beliefs or affiliations. To put it bluntly – every Jew must be able to feel at home at the Western Wall.

Promoting Israel – building support for its policies, telling its story, making it intelligible and accessible to all Canadians, connecting people to it in ways which enrich their lives – is my job. It is also very much a part of my own personal journey.

It would give real meaning to the coming year to see Israel play an even greater role in bringing our people together – not only as a cornerstone of Jewish identity and involvement across Canada, but also as the glue which reinforces common ground and draws different parts of the community together rather than dividing them. The Consulate is deeply committed to realizing this vision.

May 5774 be a year of peace for all Israel, not only on our borders but within our house as well.

Shanah Tovah.

DJ Schneeweiss is the Consul General of Israel to Toronto and Western Canada.

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Looking for a meaningful year? Get 'A Round Tuit'

Rabbi Rafi Lipner

When asked to pen an article about how to make 5774 a meaningful year, I started to think about which Jewish value or moral I would advise people to keep in mind and strengthen. At first I found that difficult, as there are so many wonderful and life enhancing principles that Judaism inspires us to live by, so how could I choose just one? And besides, who am I to decide which is more important than the others? After all, even Rabbi Yehuda Ha'Nasi cautions us in the Mishnah in Pirkei Avot (2:1) *"V'havey zoheer b'mitzvah kalah k'mitvah chamura, she'eyn ata yodeya mattan scharan shel mitzvot,"* that one should be as cautious with what we call a "light mitzvah" as we are with a "weighty one," since we do not know which is worth more.

Then I realized that perhaps I was going about this all wrong.

The key to the making of a meaningful year is not so much in the specific area we resolve to focus on, as much as it is in the overall mind frame that we take into the year. To make the year meaningful, we need to want it to be meaningful. Lots of people pursue successful years, happy years, relaxing years, healthy years…but we should not confuse any of those with meaningful. All of those things are good, and can help build the framework within which one can more easily pursue meaning. But any one of those, in and of itself, does not make meaning.

One of my favourite quotes (which I have embedded below my email signature) is from Rebbe Nachman of Breslov, wherein he teaches "If tomorrow I am not more than I am today, what need have I for tomorrow?" What a message! We have to remember that each day every single person has a new amount of inner potential that is just waiting to be realized, and in fact, that is the *point* of each day – to realize we have that potential and then to realize that potential!

Rabbi Rafi Lipner

This is not simply a nice piece of advice, but it is a way to look at all of life. Each day can and should serve a purpose. That is why we are given that specific day, and in fact that is the way to live a life that is most meaningful and fulfilling. As former British prime minister Margaret Thatcher once said, "Look at a day when you are supremely satisfied at the end. It's not a day when you lounge around doing nothing; it's a day you've had everything to do and you've done it."

Avraham Avinu, our patriarch Abraham, modeled a life that was successfully lived according to this principle. As Avraham neared the end of his life, the Torah tells us (Bereshit 24:1) *"V'Avraham zaken, bah bayomim."* "And Avraham was old, coming with his days." The sages teach us that this does not simply mean that he aged in years, but looking back on his life, he was able to confidently say that he made every day count. Each day was meaningful precisely because he pursued that meaning day in and day out, and thus was able to account for all of his days.

I believe there are two steps to actualize meaning in our lives. At The House, before every class, program, or event – be it with five people or 200 people – we always open with the statement, "Our goal is that you walk out of our doors more than you were before you walked in." The more we learn, discuss, and explore new ideas, the more we can be inspired to grow and pursue more meaning. Knowledge is indeed powerful. Of course, the execution of those ideas is up to each individual to achieve in his or her own unique way, but by simply learning new ideas and sharpening our Jewish lens, we have begun the process. As G.I. Joe used to say, "Knowing is half the battle." Learning and education are key to a meaningful Jewish life!

And then, the learning must be put into action. For the past two years, as my congregation at Shaarei Tefillah concludes a beautiful *Kol Nidrei* night, having been inspired by moving tfillah and having shared insights that enable us to recalibrate our values for the new year, I personally hand out a gift to everyone as they leave. It is "A Round Tuit" – a cute little piece that speaks about how so many people in life say they will pursue more meaning and do all those things they had hoped to do and to become the person they know they can become…but they can only do it once they "get a round tuit." (i.e. get around to it.) In short, we need to remember that while talking the talk is important to gain perspective, ultimately we have to all commit to walking that walk as well.

Continued on page B4

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Taking risks to search for the Divine

Venturing outside the comfort zone

Aviva Chernick

In the Torah every seventh year is decreed a *shnat shmittah*, a sabbatical year for the land, a humbling pause for those who 'own' and organize the working of the land. I am a singer living in downtown Toronto and I am far removed from this agricultural lifestyle. I have been contemplating, however, the events and efforts of the past seven years of my life, seeing this past year as a consolidating pause after six years of growth. This new year appears as the beginning of the next chapter.

In the fall of 2006, I took a big risk. I attended Rosh Hashanah services away from home in the woods at Elat Chayyim, a retreat centre for Jewish spirituality. My background is an important part of illuminating why this was a risk. I had grown up in a home steeped in tradition and ritual practice. I had had the benefit of a Hebrew day school education, USY, Camp Ramah and trips to Israel. I was intently living a Jewish life, thriving within the musical aspects of our observance, time with family around the Shabbat and festival table and being part of a community. When I left home for university, my connection weakened. I immersed myself in life as a budding artist, isolating myself from the local Jewish community. I did not seek out another practice but I distanced myself from the one I had always known.

After several years of professional arts training and stage performance, I recognized that I felt spiritually lost but was unsure of how to address the yearning. My friend, Rabbi Aubrey Glazer, had told me about Elat Chayyim at least five years earlier, but only then was I ready for the adventure. On the first night of Rosh Hashanah, the rabbi came out with his guitar singing Reb Shlomo's *Return Again*. I grew up without musical instruments as part

Continued on page B5

'Sharpen the Jewish lens'

Continued from page B3

The new year is almost upon us. In order to ensure that this year doesn't simply pass us by, let's remember to put forth the effort required to make it meaningful. First, make the decision to pursue a year of meaning. This is worthy of discussion around your tables over the holidays. We talk about business, politics, sports, current events...why not discuss with our families what we can do to live a life that has a little more meaning than the year that has just passed? Then, start spending some time learning. Sharpen that Jewish lens and realize that in every area of life, there is the potential to express more meaning. And finally, get "a round tuit!"

Rabbi Rafi Lipner is the senior rabbi of Toronto's Shaarei Tefillah Congregation and the founder and executive director of The House, a Jewish education program centre for students and young professionals.

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Shanah tovah

PwC wishes all of our clients and friends a sweet and healthy New Year.

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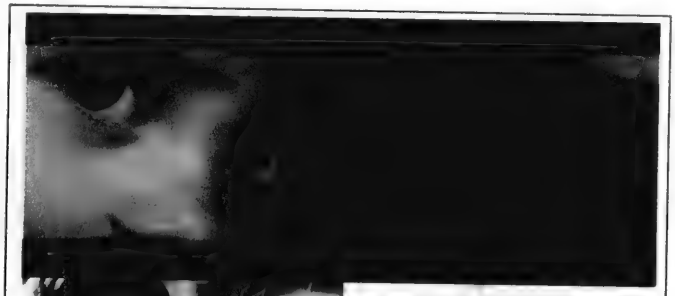

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Starting a new chapter in 5774

Continued from page B4

of prayer and little English in the service. What was unfamiliar made me uncomfortable. What I had grown up with was very special to me and, figuratively, held in a little box inside for safekeeping. I didn't want anybody messing with it – not the melodies, not the rituals, not the memories. The problem was, however, that I wasn't actually connecting with Judaism in my present life and so it had become fossilized, manifesting as fear and judgment.

During that first service, I just endured. The next morning, I arrived early, planting myself in the front row eager and determined to have a heart-opening adventure. Rabbi David Ingber was leading and I remember only two words from his introductory teaching, 'unravel' and 'return'.

I had never heard any of this language before. At that moment in my life, this was revelatory. This was an invitation and a challenge and I accepted. Something within me uncorked. Unraveling, I began to cry, right there in the front row. I cried throughout the entire Shacharit service. The invitation was to return home; to allow the judgment, ideas about what was 'right' and 'wrong' Judaism, and the fear of losing that which was familiar to begin to melt away.

That was seven years ago. Seven years ago, I risked venturing outside of my comfort zone and, thereby, catapulting myself into a deeper relationship with Judaism and the Divine. There followed six years of toiling in the internal fields to nourish that which is productive and to weed out that which no longer serves. It was six years of learning to navigate being part of and serving in the Jewish community. This portion of my journey has been challenging, requiring patience with myself and others while pushing, asking, listening, waiting, and learning that growth, both personally and communally, takes time, compassion and humility.

The *shnat shmittah*, the sabbatical year, is meant to be humbling, a reminder that we do not own the land, that we are guardians of it, meant to care for it and each other, willing to let portions of the land rest while others are tended. I understand this now in relation to myself and my interactions with others. I am responsible for mindful living and, at the same time, I am not in control of the outcome. This is indeed humbling. Embarking upon the journey to seek connection without having ultimate control has stirred me to awaken to my life, like hearing a shofar blast.

5774 feels like the beginning of a new chapter. Staying awake is the new task, one that excites me. I sense a similar awakening in the community around me. There are newly charged conversations about relationship with the Divine, an embodied engagement with Torah and the words and music for prayer. There will be Jewish mindfulness retreats, Shabbat morning meditation minyans and a Shabbat Shirah conference and celebration of the music for tfillah where conversations about our personal experiences of connecting through prayer will be the primary content. These new initiatives will supplement the ongoing efforts of colleagues who have been skillfully leading meditation and mindfulness practices and stirring conversations about our real and ongoing relationships with prayer, God and community for some time.

5774 is a time to take risks once again, the risks of reaching in and reaching out. I am preparing for a renewal through growing. Because I am serving, I need to be diligent about my own practice, to ensure that my offerings are authentic. This means I have to continue to seek out teachers, to study, to practise and to find those experiences that stir my soul and further awaken my relationship with tfillah, Torah, God and community.

I welcome these challenges.

Thank you to all my teachers, my superb colleagues, congregants, students and nearest loved ones for walking with me.

May this year bring blessings for each of you. May we all see that which is abundant within and around us. May we have the courage to release what is not serving and to nurture what can bloom in its stead.

Aviva Chernick is a singer, prayer leader and teacher living in Toronto. She is the lead singer of the two-time Juno nominated ensemble Jaffa Road, leads her own project of devotional music called AVIVA and apprentices with Flory Jagoda studying the Balkan Ladino repertoire.

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Finding meaning in communal unity

There is no greater responsibility among the Jewish people than assuring the future strength and vitality of our community. This encumbrance is something we should consider daily and should help guide our decisions, the way we act and the choices we make. For our Canadian community this responsibility is different than for those who live in Eretz Yisrael. There, the daily responsibility unfortunately involves being prepared to take up arms for the security of our homeland, and the protection of our largest central Jewish population. In Canada we are incredibly fortunate. No one threatens nor questions Canada's right to exist, and our neighbours are starting to need us as much as we need them.

Adam Conter

So, if the question is, how do we make this coming year, 5774, as meaningful as possible, and we, as Canadian Jews, live with the burden of making our future bigger and better than our past, and we live without the added distraction of concern for our security, then I believe it falls to us to take the lead and set the example, to rebuild the strength of our communities from the ground up.

I am often asked the question, "which synagogue do you belong to, the one up by the Bank or the one down by the school?" Growing up, this was easy to answer, as I grew up at the "one by the school." I attended Hebrew school here, had my bar mitzvah here and return here for the High Holiday services. Up the street, a seven minute Shabbas stroll, is another shul, a Conservative shul, where like me, many young people attended Hebrew school, learned their prayers and had their bar mitzvahs.

Now that I am older, this question seems so odd. It always strikes me as uncomfortable, as I see it as a divisive challenge within what should be a complete holistic community. I find it odd that the little our wider community knows about our faith is that for some reason, we have two places of worship. I am not so ignorant to ignore the 100 churches and growing number of mosques, as all faiths suffer this same challenge, but again, if we are to lead by example, perhaps we need to make a change.

The old joke goes that a man is stranded on an island. A year later, he is finally spotted, and when those who save him arrive, he offers a quick tour. He shows them his hut for sleeping, his latrine, his makeshift tools, and the synagogue he built to keep his faith. As they are heading towards the boat, the rescuer turns and notices another small structure up the path. He asks this man, "Sir, you didn't show me this one, what is that?" The man replies, "Oh that, that is the other shul, I wouldn't be caught dead there."

This joke is well known. Our grandfathers knew it and were told it by their grandfathers. As good as Jewish humour is, let's think more deeply about why this joke is so problematic at a time where we are experiencing less engagement in synagogue activities, fewer numbers of volunteers, deeper financial challenges for all families and above all, continued scrutiny of our community in an environment which truly needs strong committed leadership.

We are blessed with the responsibility of tikkun olam. It is our task to work daily to heal the world and exemplify good behavior and a strong community. It is rumoured that it is this responsibility which makes us chosen. If we are to heal the larger world and live responsibly, how can we do so, if we continue to struggle to repair and build our own small communities?

Theodore Roosevelt once said, "It is amazing what one can accomplish, if no one cares who takes the credit." This attitude, combined with a renewed focus on accepting and learning from our past, not dwelling on it, could create the ground for renewed vigour in our communities.

We have choices we must make everyday. In our lives we have responsibilities to our family, our friends, co-workers, employees, patients, clients and more. But our ultimate responsibility is to our children, to provide for them a community stronger than that which we ourselves were raised in. Creating an environment where all those who identify as Jews have the opportunity to participate within a welcoming community, contribute to its sustainable growth and learn from one another to build our strength, our size and ultimately, our ruach.

Continued on page B7

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Re-inventing b'nai mitzvah from formulaic to engaging

Nearly 20 years ago I celebrated my bar mitzvah. While my parents and I added character to the event with a theme, carefully chosen invitations and personal speeches, in truth, it was formulaic. On Shabbat morning I led services, chanted from the Torah and read the Haftorah. The rabbi addressed me, gave me a Chumash and a certificate for a year of free membership at the JCC (which I never used). We had a lunch after shul and a party the next day.

Not much has changed in 20 years and, for most 13 year olds, their b'nai mitzvah will look much the same as mine.

In fact, not much has changed in nearly 70 years. It was then that synagogues and Jewish educational institutions (largely the forerunners of supplementary schools) banded together to make the last major change to b'nai mitzvah requiring young boys (there were not yet b'not mitzvah) to complete several years of religious school before they could celebrate their bar mitzvah.

Daniel Held

The laudable goals of the requirement were to increase enrollment in Jewish schools, raise the bar on Jewish literacy and increase involvement in the synagogue. By and large, the policy has had the opposite effect.

By setting b'nai mitzvah as the goal, the system set Jewish education up as a means to an end, rather than a continuing, lifelong and life-enriching process. Curricula from grades 4 to 6 focus on b'nai mitzvah preparation – decoding Hebrew letters, studying the siddur and prayer services. With parents and educators concerned about the quality of performance on the big day, the broader, more engaging and significant areas of Jewish learning are often marginalized.

Even more concerning than the content of the curriculum, the system has led to widespread attrition from Jewish learning and Jewish life after b'nai mitzvah. Once students finish chanting the brachot of their Haftorah they stream out the doors of synagogues and schools in disturbing numbers, too often with their parents cheering, "mission accomplished." The Reform movement estimates that 80 per cent of those celebrating b'nai mitzvah today will have no connection to their synagogue by the time they graduate high school. While statistics vary widely, estimates of post-b'nai mitzvah teen engagement in ongoing Jewish activities range from eight to 50 per cent.

It's time for creative minds to bring new meaning to b'nai mitzvah; to transform it from an exit point from Jewish engagement into a gateway into adult Jewish living. Out-of-the-box thinking will require experimentation, and will surely ruffle some feathers of those entrenched in the current system. Below I offer some initial thinking for bringing new meaning to b'nai mitzvah. None is a silver bullet, but all merit consideration.

Continued on page B8

Think 'we' not 'me'

Continued from page B6

To make 5774 the most meaningful year, let it be the year where we make commitments outside of ourselves. Let's make resolutions for the "we" and not the "me." Let us put our differences aside, check our egos at the door and recognize that, though it will be difficult, compromises must be made to build our future, stronger together.

To those of my generation, our young professionals between 25 and 40, this call applies to us as well. In our larger centres of Toronto and Montreal, where living a Jewish life is easier, with many Jewish friends, good access to kosher food etc., it is also easiest to take this for granted. Please be sure when possible, to stop into the shul for a prayer and some herring, and a conversation with someone you haven't met before. And for those of us in the smaller centres, it falls to us to roll up our sleeves, to learn the synagogue kitchen rules and start planning events to engage and inspire community growth.

I wish everyone the very best in the new year, a year filled with success and happiness, and a lingering, healthy portion of that age-old Jewish guilt to help you find the time to volunteer, donate and contribute to building our community and demonstrating our strength as the Canadian Jewish people.

Adam Conter is a 30-year-old proud easterner living in Halifax. An alumnus of Camp Kadimah after 10 great summers, Adam has a degree from McGill University in history. Adam is a sales representative with CBRE Ltd. in Atlantic Canada and when he's not working, he's doing his best to renovate his house.... Jewish stereotypes be damned.

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Transforming a rite of teenage passage

Continued from page B7

The formula of b'nai mitzvah has become rote: Shabbat morning Torah reading and Haftorah, a speech and a party. The set performance has had the greatest impact on curriculum leading up to the event. It is also the formulaic nature that has diminished the meaning of b'nai mitzvah for many teens. Perhaps we should scrap the formula and create a unique ceremony in collaboration with each child. This may mean leading parts of a Shabbat service or a text study, organizing a community volunteer project or a tour of old Jewish Toronto. Working with the child to meld his interests with Jewish life may be labour intensive, but, if successful, it will yield an experience that demonstrates to the b'nai mitzvah their ability to engage in ongoing Jewish living beyond age 13. It will also free schools from the current b'nai mitzvah-driven curriculum allowing them more liberty in devising engaging, meaningful, and content-rich learning.

The Torah reader at my parents' synagogue had his bar mitzvah at the age of eight. Growing up in Morocco, the communal leaders tested his knowledge, ability and belief, and determined that he was ready to join adult Jewish living. While fair and equal, perhaps our current standardization inhibits rather than enables b'nai mitzvah as a life cycle event?

Similarly, in a world where we are going to school for longer, joining the workforce later, marrying and having children at older ages, perhaps b'nai mitzvah should be celebrated later in life – Grade 10 or at high school graduation?

Perhaps the challenge isn't the bar mitzvah, but the dearth of life cycle events post-b'nai mitzvah. There is a growing chronological gap between b'nai mitzvah and marriage – the next Jewish life cycle event. In between there are sweet sixteens, proms, graduations and any number of other non-Jewish events. Perhaps it's time to add a new layer.

Some liberal congregations take this approach through their confirmation ceremonies held on Shavuot. The ceremony affords teens, often 15 or 16 years old, an opportunity to reaffirm the beliefs they were too young to fully accept at 13. Popularity of the ceremony has waxed and waned since it was first introduced at the middle of the 19th century and, in recent decades, has been overshadowed by b'nai mitzvah celebrations.

Connecting b'nai mitzvah to the next step in Jewish living could come through non-ritual forms of engagement. At my bar mitzvah, the rabbi gave me a certificate for membership at the JCC. What if the gift came in another form – a summer at camp, a high school Israel trip, a set of kosher dishes or a trust account for Jewish living and learning. Rather than 'traditional' gifts, invited guests could pool their gifts to establish a new birthright – a fund for active Jewish adulthood.

Seventy years ago, when synagogues and educators mandated formal study before b'nai mitzvah, they took an audacious step towards rethinking the event. It's time for us to do the same. To bring new thinking and new meaning to a cornerstone life cycle event that is waiting to be transformed.

Daniel Held has held a wide variety of professional and lay leadership roles in formal and informal Jewish education in Canada and abroad. He is currently pursuing a doctorate in Jewish Education and works as a researcher and education consultant.

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L'Shanah Tovah

Starting the new year awake

There is a well-known custom of not taking a nap on Rosh Hashanah. One common understanding is that the way a person acts on Rosh Hashanah indicates the way the rest of her year will go, and we certainly don't want to have a "sleepy" (i.e. lazy) year. (Other reasons include the fact that it is inappropriate to slumber while judgment is being passed.) So each Rosh Hashanah, after a long morning service and a large holiday meal, many of us find ourselves trying to fight off the inevitable Rosh Hashanah afternoon snooze.

Skeptics may see this custom as mere superstition. Could one action, an innocent nap, really have cosmic, long-lasting effects on one's year? Still, there seems to be an endless array of dos and don'ts on Rosh Hashanah, with the assumption that what happens on Rosh Hashanah spills over into the year.

The Talmud Yerushalmi (Horayot 12a) records specific foods that one should eat as an omen for a good year: gourds, fenugreek, leeks, beets and dates. Over the centuries other culinary customs have developed, such as eating a pomegranate or a sheep's head, and not consuming nuts. The chassidic master Rebbe Pinchas of Koretz insisted that we should not eat sour foods on Rosh Hashanah lest our faces become grimaced or distorted, which would then be engraved in our faces – and our lives – for the rest of the year.

It may seem like a bit much. But chances are that even the greatest skeptic, who may be happily napping on Rosh Hashanah afternoon, has adopted the symbolic action of dipping apples in honey on Rosh Hashanah. Do we really think that eating a certain food or doing a specific action will magically deliver us a good year?

Maharat Rachel Kohl Finegold

Psychologists have discovered something that is counter-intuitive. We might assume that behaviours follow emotions. In other words, if I feel a certain way, or have a specific attitude about something, then I will enact a behaviour that is consistent with that emotion.

However, research has shown that it often works in the opposite direction: once you enact a behaviour, the emotion will follow. Proponents of this theory will assert that if I am depressed, I shouldn't wait to feel better to go out and engage with the world. Rather, by going out and engaging with the world, I will feel better. This is one empirically supported approach to treating chronic depression.

In other words: not only do we smile as a result of being happy; rather if we smile more, we will become happier people.

This implies that our behaviours or actions in some way seep through our skin and into our psyches. What begins with a new action might end with a new attitude. An external behaviour, even artificially created, can yield an internal result. In this way, our actions can, in fact, change our life's reality – our internal reality. If we focus on behaving the way we want to be, then those behaviours will ultimately become who we truly are.

Judaism is an action-based religion. We focus on fulfilling mitzvot, on performing ritual, and on bettering the world around us. As we are taught in Pirkei Avot (1:17), "The essential thing is not study, but deed." We try to spend our lives focusing on our external actions, for that will lead to true internal change.

Rosh Hashanah is the day to act like our ideal selves, to enact the way we hope that we will be throughout the year. If we eat specific foods on Rosh Hashanah, it is in order that we may actualize these traits in our lives. If we refrain from sleeping, it is because we want to be more "awake" in our lives every day.

It is not that these activities will magically bring about a new reality during the year. They do, however, have the potential for helping us become who we hope to be. And it not just the food and the sleep: if I want to be kinder this year, I should do something kind on Rosh Hashanah. If I want a deeper spiritual life, I should focus on developing that on the first day of the year. And perhaps, if I'd like to commit to getting more sleep this year, I should take a nice long nap on Rosh Hashanah afternoon!

Shanah Tovah.

A happy, healthy, sweet (and restful) New Year!

Maharat Rachel Kohl Finegold is the director of education and spiritual enrichment at Montreal's Congregation Shaar Hashomayim. Originally from New York, Rachel recently graduated from Yeshivat Maharat, the first institution to train Orthodox women as spiritual leaders.

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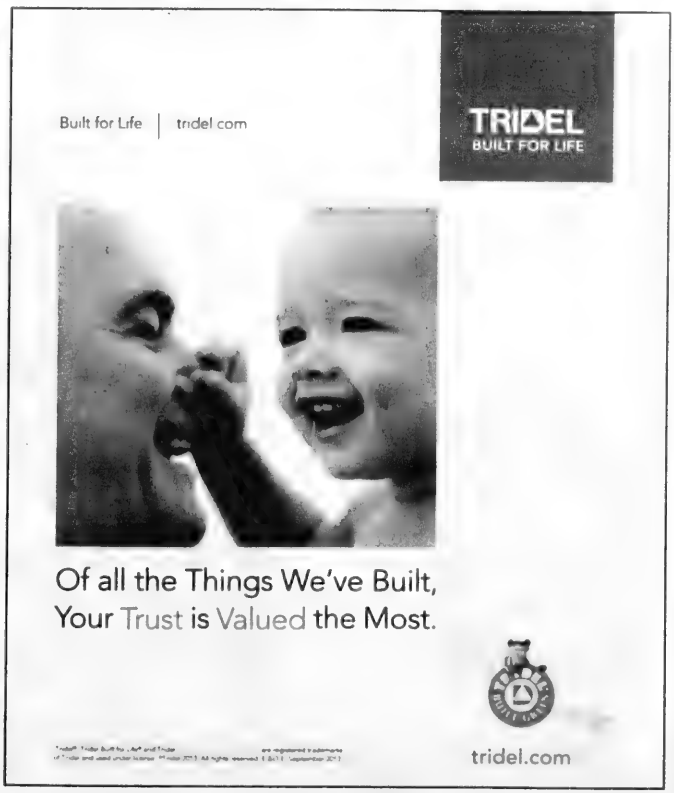

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Listening to the inner GPS

Why does everyone get excited about a new year? Intuitively, we understand the changing numbers to reflect a changing opportunity. Last year, 5773, was whatever it was and *this* year, 5774, can be so different. The numbers call us to action for they point to the passage of time as well as to the passage of our own years. There's an implicit countdown with every rising number: if there's something we want to accomplish, we'd better get on to it!

And of course, there's always something we want to accomplish. In fact, the Jewish view is that God keeps us alive each day only so that we can accomplish whatever it was that we were sent here to do. We each have a personal mission. Our inner GPS, implanted by our Creator, lets us know when we're on and off track. Feelings of emptiness, despair and futility tell us we're going the wrong way while feelings of joy, passion and purpose affirm that we are accurately fulfilling our destiny.

And yet, it is possible for a person to feel aimless and off track even when he or she is doing everything "right." Take Elana, for instance. At 34 years of age, this busy woman invests in her marriage, raises her four young children, holds down a part-time job, keeps a Jewish home and stays actively involved with family, friends and community. She is living an ideal Jewish life, a meaningful life according to objective criteria. But Elana feels tired, overwhelmed and slightly depressed. Failing to attend to her inner GPS, this young wife and mother feels completely lost.

Sarah Chana Radcliffe

Leading a purpose-driven, meaningful life is a personal quest, an *inner* job. It is the result of being true to one's own heart and soul. For instance, no one can tell a person that he or she will find fulfilment as a medical doctor. Whether fulfilment will come from practicing that profession depends totally on the inner calling of the practitioner. There are many who train for careers that are lucrative, challenging and productive, only to find that they derive no pleasure at all from the work itself. There is a mismatch between their deepest nature and the demands of the profession. Those who find life most meaningful and satisfying are those who have managed to align their inner strivings with their external realities. If, for example, Elana had been a woman whose most cherished dream was to build her home, then her days might be filled with deep satisfaction and her life filled with meaning. And since this was not Elana's deepest dream, there is no one who can convince her that she is fulfilled! As noble and valuable, even as meaningful, as all her contributions are, they do not combine to give *her* the sense of purpose and meaning that she longs for.

Let's suppose that we sit Elana down, ask her to close her eyes and slow her breath, and take a few quiet minutes to search inside. We invite her to ask her self, her soul, her deepest intuition, "What would make my life more meaningful?" Elana willingly cooperates and after a short period of contemplation, pops open her eyes and brightly exclaims, "I need to make a quilt!" What? Have we heard correctly? The production of a quilt is going to make this woman's life meaningful?

Yes. Yes it will. And it will do so because it will fulfill the longing of Elana's soul, the part of her that yearns for creative expression. With all of her responsibilities and duties, Elana has failed to carve out even a small corner of life to call her own. Her soul has responded with depression. Now that Elana has listened to her own inner voice, her entire physical-emotional-spiritual system experiences a replenishing surge of energy. All of her other activities – mothering, working, contributing, taking care of everyone and everything – now become infused with that sparkling energy. In granting herself a creative outlet, Elana's whole life now feels truly fulfilled and satisfying.

While quilting might accomplish all this for Elana, your own meaningful life will depend on your own inner yearnings. We all have our obligations and if we're upright citizens, we'll fulfill them. But the sense of meaning and purpose in life comes from finding and fulfilling our own unique niche, our special contribution, our inner drive. As we grow and develop, our inner world grows too, so that its messages change from year to year. One year we may need to quilt and another we may need to study, volunteer and/or save the world. In order to have a meaningful year this year and every year, sit down quietly with your self just before the calendar changes, and ask, "What do I need in order to have a meaningful year?" And then, go for it!

Sarah Chana Radcliffe practices psychology and is the author of The Fear Fix: Solutions for Every Child's Moments of Worry, Panic and Fear *(HarperCollins CA) and* Make Yourself at Home *(Menucha Press).*

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Preparing to mark the next sabbatical year

One of the things I appreciate most about the Jewish calendar is that the flow of time in our tradition is not linear. Rather, time cycles, gifting us opportunities for reflection, readjustment and renewal. One of the rhythms of the Jewish calendar is the weekly cycle of seven: six work days followed by Shabbat, a celebration of sacred time, when we embrace stillness, pausing from creating, thereby energizing the period of creativity that follows. The week is not the only cycle of seven that marks Jewish time: the Torah mandates us to observe a cycle of seven years, culminating in shmittah, a year-long experience of Shabbat for our agricultural, community and economic structures.

In Shmot (Exodus), immediately following revelation at Sinai, God presents the Israelites with a set of moral codes to live by. Included in the collection of ethical teachings meant to guide our ancestors as they prepared to settle in the land of Israel, is the commandment to observe shmittah, a biblically mandated "sabbatical year" of rest and release.

Risa Alyson Cooper

"Six years you shall sow your land and gather in its yield; but in the seventh year, you shall let it rest and lie fallow. Let the needy among your people eat of it, and what they leave, let the wild beasts eat of it. You shall do the same with your vineyards and olive groves." (Exodus 23:10-11)

From these passages, our rabbis learned that during this year, there was no seeding or tilling the soil, private land holdings become open to the commons, every Israelite had equal access to food storage and perennial/wild harvests, and foods were not sold as a commodity in the marketplace.

From an environmental and social justice perspective, shmittah is a radical readjustment of our agricultural and commercial systems, meant to ensure an equitable, just and healthy society. Shmittah presents us with a paradigm for a resilient, whole-systems culture, one in which everyone shares in abundance. Shmittah is a blueprint for a value system grounded

Continued on page B16

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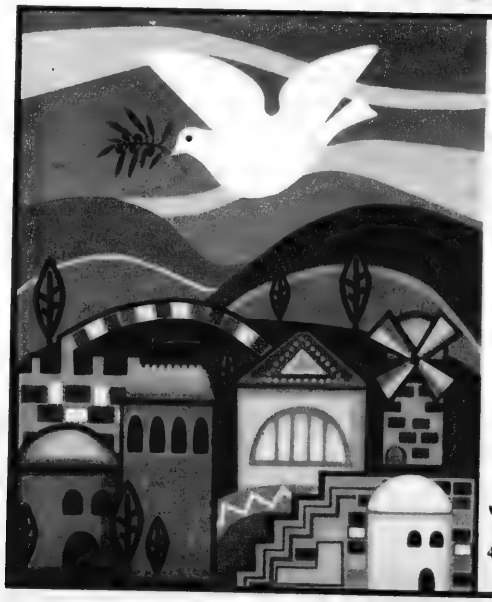

Shana Tova
לשנה טובה

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Food issues are Jewish issues

Continued from page B14

in vibrant, healthy and diverse relations between community, ecology, economy and spirit.

While observance of shmittah is only mandated in biblical Israel, the great equalizing that is at the core of shmittah is more relevant today than ever. Food today is complicated.

Is it locally grown? Is it sustainably produced? Is it kosher? Does it contain genetically modified ingredients? What is the packaging made of? Was the farmer paid a living wage? How were the animals raised? How were they slaughtered? Is it organic? Is it too expensive? Is it not expensive enough?

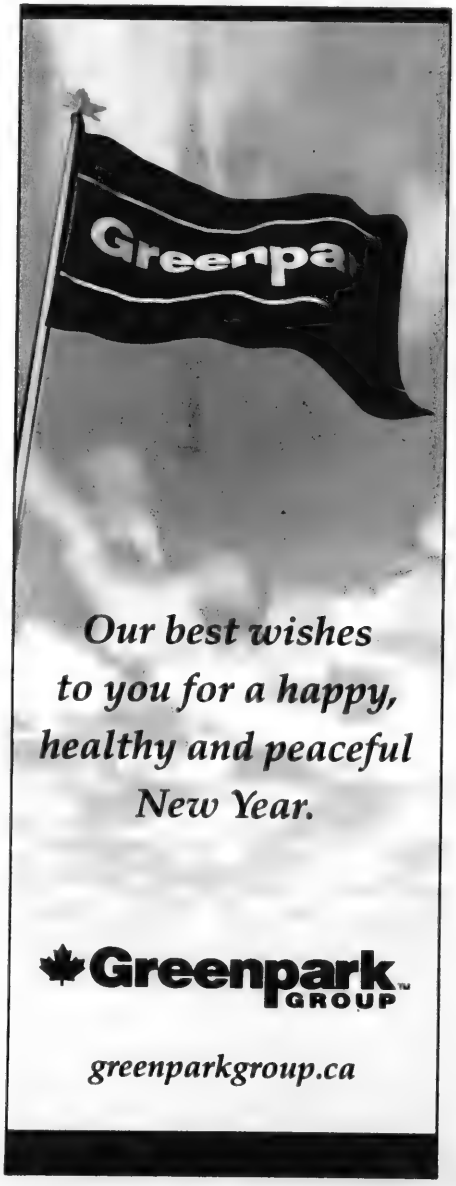
We live in a society where you can eat fresh strawberries in January; where it is illegal to keep chickens in our own backyards; where we often depend on certifying agencies to tell us if something is organic, fair trade, or kosher; where government regulations strongly favour agribusiness over agriculture; where there are people in our community who are hungry and undernourished, not because of a problem with food production, but because we have a real problem with food distribution. Shmittah teaches us that contemporary food issues such as genetic engineering, factory farming, global food systems, environmental degradation and hunger relief are Jewish issues. Jewish texts and teachings are clear – there are rules that govern our relationship with food – how we grow it, how we prepare it, how we eat it and how we share it with others. The shmittah cycle is one piece of the Jewish food puzzle, helping ensure that our community has fair and equal access to resources, while also ensuring the ultimate health and sustainability of the land that supports us.

The next shmittah year begins Rosh Hashanah 2014. So what does *next* year's shmittah year have to do with making *this* year meaningful? According to Avoda Zara 3a, "One who prepared before Shabbat will eat on Shabbat; but one who didn't prepare before Shabbat, what will he eat on the Shabbat?" Just as one needs to prepare for Shabbat, we as a community need to prepare for shmittah. For those of us living outside of biblical Israel that means thinking about the challenges we face in our current food system and thinking hard about what we as a community can do in 5775 to honour and embrace the balancing energy of shmittah. What would it look like for our community to commit to making 5775 a year of equal distribution of resources, of environmental rest and release? What systems do we need to put in place now in order to support such a radical realignment? How can we as individuals, organizations and a community work to connect the values of shmittah to our world today?

Wishing you all a meaningful 5774 and looking forward to celebrating shmittah together as a community in 5775.

Risa Alyson Cooper is the executive director of Shoresh Jewish Environmental Programs and is busy studying the principles of shmittah and considering how Shoresh will mark the next shmittah year.

Shoresh's executive director Risa Cooper, bottom right, invited senior kindergarten Leo Baeck students to help harvest the Atomic Red Carrots they planted as junior kindergarten students the previous spring.



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New year, new resolutions

Lauren Kramer

Each year, as a new Jewish year rolls towards us, I sit down and ponder a list of resolutions. I think about how I'd like to be a better friend to those closest to me, or have more patience on the days when my kids are driving me nuts. I try to remember not to sweat the small details. And I try to be cognizant that most of my time is spent fretting about those small details, things that obscure the bigger picture and are truly not relevant at all.

Most of it is what the poet William Wordsworth called "getting and spending," in his poem, *The World is Too Much with Us*. Even back in his day, circa 1802, he knew all that getting and spending meant "laying waste our powers." He'd shudder if he could see life in North America 200 years after his death.

More than ever, materialism and the quest for *more* have overtaken our lives, becoming an occupation that drives much of our time. The North American mantra for life is *How much can I get, and for how little?* The search for bargains is incessant, rendering each of us a collector of stuff that's ultimately meaningless. To get it we have to work harder, which means less time with those we love and more time shopping or thinking about shopping.

I noticed this particularly after arriving in North America in 1993: that the national pastime is shopping. Back in South Africa, where I spent my first two decades, I remember weekends focused on family and friends, with most shops closed or opened for selective hours. South Africans spend their weekends on the beach, having barbecues, hiking in the forests or socializing around someone's swimming pool. If there's shopping that has to be done, it's completed during the week so that weekend hours can be free of that getting and spending.

One of my resolutions is to try and curb that enthusiasm for materialism in my family. But it's a difficult feat given how prevalent the culture of consuming has become. Even as I try to resist it, I'm sucked in. "I need new clothes," I tell myself, remembering how good it feels to see myself in a new dress for the first time, and forgetting that my collection of clothes is more than adequate.

Copying their parents, my kids use the "I need" words often to express their desire for more. Most of it is wanted, not needed, and as they age, their wants increase exponentially. How do you raise kids to be non-materialistic in a culture of materialism?

I don't know how to win this battle. I only know it has to be fought, this insatiable hunger for *more* that brings neither happiness nor fulfillment. Because in the process of collecting and surrounding ourselves with the latest iPhones and iPads, the shiniest barbecues and the trendiest clothes, we forget to be grateful for the real gifts in our lives: good health and personal safety.

These are the greatest treasures anyone could honestly desire, but it's not until they are compromised that we realize just how precious they are.

I think about the turmoil my family endured a decade ago, when my mother's health failed rapidly in the face of cancer. As she struggled and ultimately didn't recover, we were thrust into the devastating ritual of saying our last farewells, followed by funeral planning and shivah.

Her loss violently shook our once-happy nuclear family, rippling through each of us with volcanic force. As we wrestled with grief and loss, our reality and understanding of the world was irrevocably altered. We watched helplessly as grief tinged each and every of the beautiful days that would follow, reminding us of her absence. *We only have today*, I remind myself. Each tomorrow is a magnificent gift, with no promise of what will be the following day.

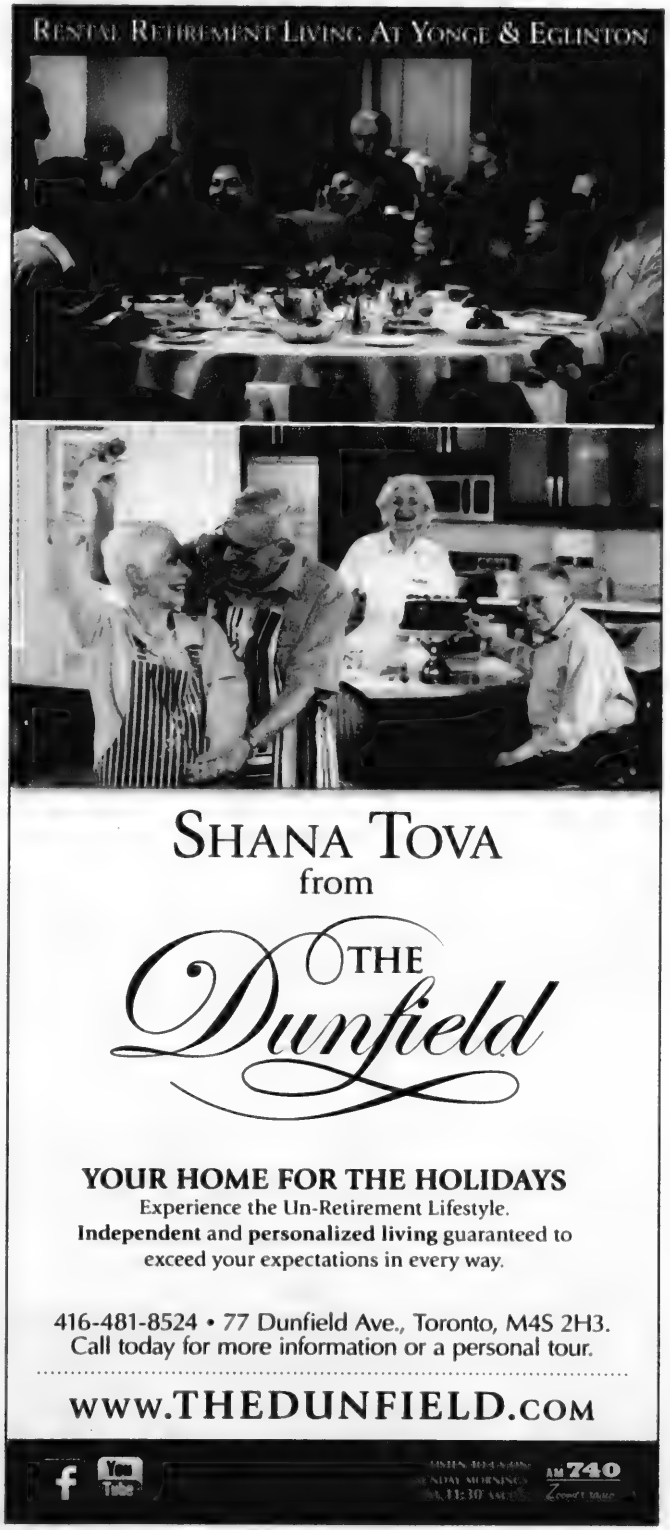
A treasure I cannot take for granted since moving to Canada is the degree of personal safety I now have. I can boast that my front door has a single lock, that my neighbourhood has no use for even the shortest picket fence to restrict access, and that trellis doors and alarm monitoring systems are things of the distant past.

When I get back to South Africa, the contrast is shocking. The myriad locks, keys and safety mechanisms announce loudly that safety can never, ever be taken for granted and that the next break-in could be imminent. I look over my shoulder often to make sure I'm not being followed and lie awake at night imagining how my family and I might escape if our safety were compromised.

I think about others I have known over the course of my life, who couldn't count personal safety as one of their treasures. Friends who lost loved ones to violence driven by other people's desire for more stuff. There was the family member who was killed over the equivalent of a 20-cent burglary, and a grandparent who was strangled with pantyhose in her kitchen by her own cleaning lady. There's no shortage of horror stories like this in South Africa, and no point in thinking '*it couldn't happen to me*.' The violence has all ready struck too close to home for most people to permit that theory to hold water.

As I pen my resolutions, I count my blessings and try to hold them close to my heart as the days, weeks and months swamp me in small details. Carpools, deadlines, groceries and meals to plan and prepare consume my waking hours, turning me into a whirling dervish of activity and organizing. If I can only remember my real treasures, clasp them in my two hands like a tiny bird and protect and nourish them, perhaps I can imbue my new year with more meaning.

Lauren Kramer is a Vancouver-based columnist for The CJN.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How we are to remember

Rabbi Lisa J. Grushcow

Growing up with Yiddish-speaking grandparents I learned two key phrases: *ich hob dich lib* ("I love you"), and *ich fergessen* ("I forget"). Forgetting – like loving – is an essential part of the human condition. The rabbis of the Talmud tried to soften the blow when they said that even forgetting has value, because it enables us to gain merit by relearning what we have forgotten. But the weight of our tradition insists that our task is to remember.

The command to remember pervades the Torah. We are told to remember Amalek, our abiding enemy, who attacked the stragglers; we are told to remember that we were strangers in Egypt, so we must always be kind to the stranger; we are told to remember Shabbat. The tzitzit, ritual fringes, are intended to help us remember the commandments – including the commandments about memory. It's a lot to keep track of.

This summer, I saw the Peru exhibit at the Montreal Museum of Fine Arts. My first impression was that the culture documented in the exhibit was different from Judaism in profound ways: human sacrifice, polytheism, a cult of the dead. But I was struck by one artifact, the *quipu*. *Quipus* are sets of knotted, coloured cords, with different kinds of knots encoding different information. They reminded me of nothing so much as tzitzit. The challenge of memory is a universal one, shared by many cultures. All the same, in Judaism, memory occupies a special place. "Jews have six senses," writes Jonathan Safran Foer in *Everything is Illuminated*. "Touch, taste, sight, smell, hearing... memory."

This time of year, we remember (or learn, or relearn) that one of the names for Rosh Hashanah is Yom Hazikaron: the day of remembrance. It may seem strange that a day on which we aspire to new beginnings also is connected with memory. What is it we are meant to remember? There are many possible answers: the creation of the world; Abraham's binding of Isaac; our deeds over the year that has passed. But a more interesting question is not *what* we are meant to remember, but *how* we are meant to remember.

In March, Bruce Feiler wrote a piece in the *New York Times* entitled, "The Stories That Bind Us." In it, he makes the case that how we remember – and in particular, how we tell the stories of our families and our lives – matters profoundly. In an attempt to learn what makes some families more resilient than others, Feiler discovered that children do better when they know more about their family stories. Moreover, there is a particular model of family story which is the most effective of all: what psychologists refer to as "the oscillating family narrative." This means a family story which includes challenges as well as successes. Growing up with such stories helps people develop a sense that it is possible to overcome hardships. It also helps them see themselves as part of a greater, intergenerational project: something larger than themselves.

Reading Feiler in the spring, I thought to myself: this is exactly what we do with the Passover story, when we tell it at the seder. We tell the story of our oscillating family narrative as a people, going from slavery to freedom. Now, coming to Rosh Hashanah, I realize: this is what Yom Hazikaron, the day of remembrance, is all about. Yes, it is about remembering the story of Abraham and Isaac, how they went to the precipice of human sacrifice and stepped back, how they found a way to go on. But it is also about remembering our own stories: deciding how we will shape them, and how they will shape us.

The new year gives us the chance to be mindful of how we will tell our stories. Do we see ourselves as part of a larger whole, be it our family, our Jewish people, or all of humanity? Can we identify the failures and triumphs of our own lives? Can we find a way to forgive ourselves and others, recognizing that all of us sometimes need to start again? Can we acknowledge the past without being paralyzed by it? Can we integrate last year into the story of our lives, and step forward into the next?

Our answer to these questions will determine how we make 5774 meaningful. *B'Rosh Hashanah yikateivun...* on Rosh Hashanah it is written. May we remember to write well, and may it be a sweet new year for us all.

Rabbi Lisa J. Grushcow, D.Phil., is the senior rabbi of Temple Emanu-El-Beth Sholom, Montreal's only Reform congregation, founded in 1882. She is the editor of The Sacred Encounter: Jewish Perspectives on Sexuality *(CCAR Press, forthcoming), and the author of* Writing the Wayward Wife.

A tale of Jews and bears

I learned to be Jewish not by going to synagogue but by listening to my mother's and grandmother's stories.

The phone rings in the cottage: an unwelcome sound on a sweet summer day. I grouch my way up from a nap and stomp over to the big, cumbersome, cord-bound phone. The owner of the cottage, a very old friend of ours, doesn't do cordless anything up here. The harsh clangour of the phone can be heard down on the beach, but I'm the only one inside. That phone is tolling for me. But who could it be? Someone calling from work? Unlikely. Our 19-year-old son reporting a police raid on our Toronto home after an all-night beer bash in the backyard which a hundred wild guests crashed because word got out to every teenager in the city? Unlikely. I hope. My mother? Likeliest. I pick up the receiver and grumble a hello. It's my mother. Despite my telephonic phobias we manage to have a surprisingly peaceable conversation - something about her not knowing where I'd put our dog's arthritis medicine - and, as we say goodbye, she makes me laugh. "Have you run into," says this Romanian-Jewish survivor of the war, "any bears or anti-Semites? I laugh, and admit that no, this summer, here on the bright shores of Lac Roddick, outside the village of Bouchette, Quebec, in the middle of the Gatineau Valley, there's been a distinct dearth of both bears and anti-Semites.

Dan Yashinsky

Her question was rooted in family history. A few summers ago, when my father was still well enough to make the trip, my parents had driven up to visit us. It was a highlight - as anybody who has had an attack of cabin fever would know - to drive up to Maniwaki to visit the Thursday morning flea market. It has fishing gear, miracle car wax, old tools, T-shirts with Che/Tupac/Elvis, French country and western cassettes, black velvet paintings, and fresh fruit. My mother and father had just bought some wild blueberries when another customer stepped up to the table. He ordered a basket of blueberries, but found the price a little high. The farm woman, probably tired from picking the damn things, wasn't in a mood to bargain. The man finally muttered, in his good Gatineau accent, "Eh bien, don't be a Jew!"

I doubt that he had ever met a Jew in his whole life. Call me naive, but I also doubt that his soul was deeply tainted by the foul corruption of bigotry. It was probably just a turn of phrase. But I have absolutely no doubt that in his worst nightmares he hadn't imagined that one day he'd spout that ignorant expression standing next to a Jewish French professor who had survived the Holocaust in Romania. My mother, all five-foot-three of her, turned to this unfortunate *citoyen* and chastised him in her impeccable French: "*Monsieur, vous êtes raciste!* I am a Jew, and I was in the war. You are wrong to speak in this way!"

This must rank as one of the great coincidences in the sordid history of racism. What are the chances a dumb comment is made unwittingly at the very elbow of a member of the insulted race, and that said ambassador of a disparaged people can summon - *a l'improviste* - such eloquent, courtly fury to dispatch the perpetrator? The man slunk away abashed, disappearing in the crowd but immortalized in our family legends.

So that's why it made sense for her to ask about anti-Semites. But what about the bears? A few years ago we did see a bear on the mile-long dirt road that leads to the cottage. Then we made the idiotic mistake of mentioning it to her. Never, my friends, never tell a mother (Jewish or no, I suspect it works across all races and religions) you've seen a bear. The cottage is already, in her imagination, a minefield of potential disasters. Poison ivy, drowning, tornado, rabid foxes, snakebite, drowning, bees-and-wasps, escaped prisoners, chainsaws: they start to sound like the plagues we name at Passover, but a holiday version of them. Now add bears. Ever since we told her, every time we head north she implores us to be careful about the huge, ferocious, possibly anti-Semitic bears. She probably pictures them popping off the flimsy roof of the cottage and scooping us up like so many soggy fries in a container of (at least kosher) *poutine*.

Continued on page B20

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Telling tales at the cottage

Continued from page B19

But behind the bears of her over-active imagination are other terrors, and these, unfortunately, she saw with her own eyes. She grew up as a girl in the war. She remembers hiding from the fascist police, the dreaded greenshirts who were as brutal as the German Gestapo, as they hunted down Jews. She remembers being bombed, first by the Allied planes returning from the oil fields of Ploestie, then by the Nazis trying to destroy Bucharest before the Red Army arrived. She remembers rushing down a street looking for a doctor for her sick mother as a German fighter strafed her. She also remembers a Russian officer coming in the middle of the night for a billet. By the grace of God, the officer turned out to be Jewish. Her mother, raising a 16-year-old girl alone after her father was exiled by the fascists, called out, "Come, my darling, don't be afraid. He's one of our brothers. You will be safe." She has seen more violence than I can ever imagine, hidden from machine guns and the malice of her fellow-citizens, struggled as a refugee in the new world, carried the weight of a troubled epoch on her slight shoulders. She can deal with anti-Semites in a Maniwaki flea market, and, if she ever met our bears (oops, I meant "bear"), I suspect my mother would walk out of the woods first.

Phone call over, it's time to swim over to the yellow boat a half-mile away. Yes, yes - with a flotation device tied to my trunks.

Dan Yashinsky is a Toronto storyteller and the recipient of the 1999 Jane Jacobs Prize. His book Swimming With Chaucer: A Storyteller's Logbook *is coming out in fall 2013. This piece is appearing in the book.*

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Lifelong learning as a path to meaning

Martin Lockshin

This past July I had the pleasure of participating in the annual Bible Study Days (*Yemei iyyun be-Tanakh*) in Gush Etzion in Israel, an extremely high-level program that lasts for five days, eight hours a day. The average daily attendance was 2,000 people. At least seven study sessions and sometimes as many as 12 were offered in every time slot. The hallways had a carnival atmosphere, as old friends from all over Israel (and a few from beyond) reconnected with each other, but in the classrooms people had a serious and studious attitude.

This event began years ago on a much smaller scale, for the purpose of offering continuing education credit to Bible teachers in Israeli schools. A small percentage of the participants this year were still teachers seeking such credit. (In fact, I was delighted to learn that the Community Hebrew Academy of Toronto encourages its Jewish studies teachers and administrators to take part in these classes, too.) But what really impressed me were the thousands of people who are not professional Jewish educators who paid a serious registration fee and spent hours or days studying Bible at a high level, some even taking time off work. Around 80 per cent of the sessions are in Hebrew, but since so many Israeli immigrants from English-speaking countries are interested in serious Bible study, around 50 of the study sessions were offered in English this summer.

I could not help wondering whether something like this could ever succeed in Canada. We do have worthwhile adult Jewish education in our country. Synagogues of all denominations offer ongoing classes. One-time events like Limmud (an organized annual day of Jewish learning) sometimes do successfully attract crowds and create an atmosphere of excitement about learning that can and should be part of adult Jewish education. Limmud has a more "democratic" ideology than the Bible Study Days in Israel; at Limmud, almost anyone who has something to teach and wants to teach it will be allowed to do so, while the Israeli event is extremely selective about the quality of its speakers. Aside from that difference (or perhaps as a result of that difference), Limmud in Canada has never experienced great ongoing success from year to year.

In Toronto, we are fortunate to have one successful large-scale provider of high-level adult Jewish education on an ongoing basis: Torah in Motion (TiM). The quality of TiM speakers is excellent and the turnouts are often impressive. But it is hard to imagine Torah in Motion being able to go that next step and put on the type of program that I saw in Israel this July. Torah in Motion does charge a small amount for its programs, but the participants in the Bible Study Days in Israel (who presumably earn much less than Canadian Jews) paid many times more for the classes that they attended. And Torah in Motion's larger programs can succeed in attracting people only if they are held on weekends or statutory holidays. Attracting thousands (or even hundreds) of participants to adult Jewish education in Canada during the workweek, as the Bible Study Days did in Israel, is not realistic.

The difference, in my opinion, is a function of the attitude of the learners. In most circles in Canada, Jewish education is not seen as a life-long commitment, while in many circles in Israel it is. This is true particularly among religious Jews but also among some secular Jews.

People use two different patterns for learning skills. When we learn the multiplication table or how to ride a bicycle, we don't have to continue upgrading that skill throughout life. If you successfully acquired the skill once, then even if five years go by without riding a bicycle or multiplying 8 times 9, you will be able to do those things again without ongoing education. But with other skills, we constantly have to relearn and upgrade. A teacher, a lawyer, a physician or a businessperson has to keep reading and advancing their knowledge and training. If they rely on what they learned in school 25 or even five years ago, they won't succeed.

In my opinion, too many Canadian Jews think their Jewish education is like learning how to ride a bicycle. They learn how to be Jewish once, in childhood, and see no need for upgrading their understanding of Judaism as adults.

Two thousand years ago the sage Hillel offered a pithy but slightly enigmatic Aramaic teaching, "*de-la masif yesoof*" (Pirkei Avot 1:13), which means that if people do not increase their Jewish knowledge, they will find that their knowledge (or perhaps their lives?) will come to an end. Another old rabbinic parable suggests that a day-long break from Jewish learning actually puts you two days behind in your studies.

My personal dream for 5774 is that more Canadian Jews will change their attitude to continuing their adult Jewish education. Canadian Jewry would benefit from having more knowledgeable and more engaged members. And judging from the thousands of satisfied customers whom I saw at the Bible Study Days in Israel this July, the learners would also find the experience uplifting and satisfying.

Shanah Tovah!

Martin Lockshin is Chair of the Department of Humanities at York University, where he also served in the past as Director of the Centre for Jewish Studies. He is also the rabbi of the Toronto Partnership Minyan.

Shana Tova!

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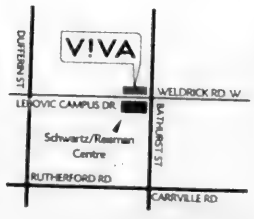

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Finding meaning in tzedakah

Modya Silver

Shortly before Rosh Hashanah I go for a day hike to clear my mind and think about the big questions of what is meaningful to me and how am I to maximize my potential. "Who do I serve" is a big question for me and so this coming year my plans focus on how I can best serve myself, family, community and God. I use my Mussar daily practice to help me identify priorities and then I look within Torah wisdom and ask family and friends to ensure that my plans are achievable and honour my unique strengths. (Mussar is the study and daily practice of Jewish character trait development based on traditional texts and practice models created in the 1800s.)

Last year I launched a charity, Kuppah Canada that runs local projects for youth at risk and also acts as a web portal to help donors find Jewish causes in Canada and Israel. Therefore, it's fitting this year to consider the "Who do I serve" question in the context of tzedakah (charity).

In the "*Unatanay tokef*" prayer on Rosh Hashanah and Yom Kippur we acknowledge that God, in compassionate judgment, decides the future of everyone for better or worse. We follow by saying that tshuvah (returning to a path of connection), tfillah (union with God) and tzedakah (righteous giving) is the three-pronged approach to remove negative energy in our lives.

Each of these three actions requires us to stop thinking about our own needs and compassionately consider the world around us. In the case of tzedakah, we learn to foster selflessness and bring us to the awareness, as Rabbi Jonathan Sacks says, "We are worth what we are willing to share with others."

When I focus on others rather than myself, I begin to see the power of social justice and take the first steps to repair our damaged world. Each of my children has their own tzedakah box and as our kids drop coins in the box, my wife and I try to have them put faces to the names of the causes they choose to support. We know that money is abstract, and so we do what we can to personalize the act of giving.

Throughout history, Jewish communities institutionalized social justice. In Talmudic times each community had a chest (*Kuppah*) into which people would put money throughout the week. On Friday mornings, in time for Shabbat purchases, the chest would be opened and the poorest of the community were provided for. This *Kuppah* attempts to redistribute wealth and ensures that we recognize our sacred obligation to others and through that, recognize and honour everyone.

Social justice requires balance and reciprocity. Even a poor person is required to give tzedakah. In the Torah we read "*Tzedek, tzedek tirdof* – justice, justice shall you pursue," and the commentaries ask why the word justice is repeated. One answer is that it teaches that we must operate justly ourselves and ensure justice for others. It is lessons such as these that I aim to teach my children so that as they grow, they come to love the interconnectedness of all of us.

Now that I'm in the charity business, so to speak, I see and am moved by so many examples of loving kindness to others. I am coming to appreciate more the role of kindness in the process of charity giving. The local projects I run help me see and build connectedness with others and that in turn opens my heart more.

Rabbi Eliyahu Dessler, from the Mussar tradition, posits that at every moment we are either spiritual givers or spiritual takers - there can be no neutral position. Even if I take physically, perhaps a birthday present from my wife, I can be spiritually giving at that moment by providing an expansive, connected space for her expression of love. Perhaps this notion of spiritual giving explains the line in Hosea: "Sow for yourself tzedakah, and harvest kindness." With this connection between charity and kindness, how could this become a central idea for you this year? How might charitable giving help foster greater connection with others?

These probing questions are where real soul development work begins. Am I going to be a giver or a taker? Will I see giving as a statement of loving connection with others? Will I only give when it's easy and suits my schedule and interests or when it's needed by another? These are the questions I will pose to myself as I take my pre-Rosh Hashanah hike.

The challenge of doing something that may not be easy is the very essence of personal growth and perhaps that is why giving tzedakah is not just a suggestion, but a Torah obligation. Therefore, I offer the following opportunity during this time of High Holy Days. Think of a cause that you may want to support (use kuppah.org as a resource if you need some suggestions). Consider how much you'd like to give to that cause and then stretch to add at least one more dollar to the amount you had in mind. Now think about the people that your donation may help and imagine their gratitude. Perform your tzedakah act within 24 hours and reflect on how you are building loving connections with your kind and just acts.

Modya Silver has made Mussar practice his passion for over a decade. Besides chasing his 5 children, he teaches across North America and runs a local Mussar group in Toronto. Last year he launched an innovative charity, Kuppah.org, which supports Jewish causes in Canada and Israel.

Learning to give selflessly in Haiti

We all strive to do good, help others and make our community and our world a better place. This all starts with good intentions but sometimes it stays as an intention. We need to push ourselves to take our intentions and move them into action. Our actions should be as selfless as possible as this is the true way to meaningful action. When we 'do', we often do it for a cause that is dear, for a friend who asked for help, for a community need or sometimes as a passing gesture to the man with the cup on the street corner. All these actions have a benefit for those who 'do' - be it recognition, a sense of obligation or simply because it feels like the right thing to do. As a basic rule, it makes us feel good to help, and there is nothing wrong with that. But when do we 'do' selflessly? I would dare to say that this occurs but rarely.

After the earthquake in Haiti in 2010, I took what I had been taught my whole life and saw that I could help others. They were not part of our community, not even on our continent, but I simply wanted to help because it seemed like the right thing to do.

What I have learned from my experience in post-disaster and development work is that it is rare that a government, donor agency or humanitarian agency gives selflessly. Sure, in the immediate aftermath there was true heroism, plenty of goodwill and lots of action by good people with terrific results.

David Tordjman

But, soon after came the organizations by the planeload to build schools, churches and homes. Business people arrived looking to help by selling their wares and know-how at inflated prices. Governments promised monies that were already earmarked for the prior year, but now were re-gift-wrapped.

The planeloads of volunteers coming to build churches were a drain on valuable resources and replaced a readily available workforce with young enthusiastic voluntourists (volunteer tourists). It was all done with the best of intentions but was truly unnecessary at the time. The governments that were at the forefront of helping after the earthquake had companies from their respective countries being hired in the reconstruction. The humanitarian organizations that were already on the ground had all the more reason to become further entrenched and build long-term establishments.

Much of the assistance was in the form of one-time donations of funds or equipment or construction of a building or infrastructure. What was rarely calculated in the equation was the long-term sustainability of these donations. The photo-op is only as good as what can be immediately seen and this seemed to be the goal of many offers of help.

I discovered all this, bit by bit, but I made it a personal goal not to get jaded by all of these good intentions wrapped in self-benefit and personal gain. I challenged the people I met; I ran my projects to favour local contractors and labour and where possible, co-ordinated efforts with other organizations to ensure the results were for the benefit of the locals. At the end of the day I wanted to walk away and say that what we had done was for the benefit of the recipients, without a hidden agenda.

I realized that we all have a capacity to remove our ego from giving and doing.

I would never want to detract from the good that was done by any form of giving or efforts by private organizations or governments. But I am thinking of Maimonides' eight levels of charity, which we should remind ourselves of continuously. We need to push ourselves into action and motivate others to do the same. We can make our community even better and stronger than it already is. Working together without ego, without the search for personal benefit we can all give and do selflessly. We will benefit from this better world, but more importantly our children will.

David Tordjman lives in Montreal where he is an engineering and project management consultant working on local construction and international development projects. In 2010, he worked for the United Nations in Haiti following the devastating earthquake.

Riding the bus toward meaning

This year, 5773, has been a wonderful year for me personally and professionally. I have celebrated a decade of rabbinic service to Congregation Darchei Noam, a wonderful Reconstructionist community in Toronto, and fulfilled a deep longing to spend more time in Israel exploring and learning about the interplay between the North American Jewish community and Israel.

In February, I joined the Rabbinic Cabinet, 30 North American rabbis, to travel to the Ukraine, the place of my birth, and Israel. I was able to witness the extraordinary work of the Joint Distribution Committee in sustaining Jewish life; things as basic as food and social services to Jewish education and assistance in making aliyah.

One essential theme held these experiences together; the responsibility one Jew has for another. As the Talmud teaches, "All people of Israel are responsible for one another." After all, it was world Jewry that marched, protested and later on sustained my family as we made our way toward freedom.

It was evident in the work of the institutions I visited in the Ukraine and Israel but it really hit home with unexpected intensity on one day, after numerous meetings, I boarded a city bus and took a short ride through mundane, working Jerusalem. Even the holiest of cities have mundane days.

Rabbi Tina Grimberg

It was on this bus when I saw an eight- or nine-year-old boy wearing jeans and a jacket holding something in his fist. The boy moved timidly toward the driver and stretched out his hand.

The bus driver not only had to navigate the challenging Jerusalem traffic, make his way through narrow streets with private vehicles randomly parked, but he was also responsible for selling bus tickets and issuing change.

The young boy caught my attention because he was about my son's age and he was traveling on his own.

It was a chilly February day in Jerusalem. Passengers shivered and hurriedly made their way inside the bus. Following them, the boy handed the driver his bus fare. The driver received the change, hesitated for a moment and said to the boy "This is not enough!"

The boy shrank from the driver's verdict and began searching in his pockets for additional coins. His cheeks flushed a bit as he searched without success.

A woman in a bright blue scarf, observing the scene, turned around and quickly offered to add to the boy's fare. Without surprise, the driver took the woman's change and the boy nodded and whispered "thank you." He scurried to the back of the bus without looking up.

Immediately a debate broke out on the bus. An elderly woman observing the situation commented, "He should have prepared the right amount for the bus before he left his house. How will he learn responsibility and independence if you give him money?"

A man in his 30s removed his earphones and added his thoughts; he learned to take buses at a very young age and would have been embarrassed if anyone had to rescue him, but would have been really happy that someone cared.

The woman who paid for the boy's fare responded, "He will be an adult soon enough. It is cold out. Let him get to where he needs to go. The boy has time to grow up."

As the bus twisted and turned its awkward metal body, the passengers continued to discuss what was best for the boy.

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L'Shanah Tovah

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What you do matters to others

Continued from page B24

I found this incident thought provoking, dynamic and exciting. Israel is a very warm country, and I'm not just referring to the weather. People do not hesitate to openly express their thoughts, feelings and opinions. Other people's business becomes their own business. Just earlier that morning, I was going to cross a busy street to get to a coffee shop; I looked left and right for oncoming traffic but was a few meters from a crosswalk. A grey-haired man with a newspaper walking by paused for a second and with his free hand, he shook his finger at me as though I was a child and said "this is dangerous."

In North America, people often censor their emotions and opinions which, at times, creates a civil and cool distance between people. I would be remiss to say that North American society is not caring, but it tends to be experienced as an individualistically driven society and this level of exposure can be very challenging. However, because of the profound human need for a person to feel noticed, valued and cared for, we have created institutions, like synagogues, that have become our families and second homes. In essence, we have tried to create a stationary Jerusalem bus where people can feel free to express how much they care. It is both wonderful and difficult to live in a light where what you do as a person, and particularly as a Jew, matters to others. It is equally as rewarding to know that what other Jews do, matters to you as well.

Despite our initial discomfort with this level of "caring frankly", it is important that we learn that everything we do matters; our decisions and our behaviour has an impact on us and those around us.

"All people of Israel are responsible for one another" was not a new teaching for me. It was, however, taught in a new, striking way on a mundane bus on the narrow streets of Jerusalem. I wanted to share this story with you because it will influence the way I experience 5774 and I hope it will do the same for you. Have a healthy, vibrant and meaningful year.

Tina Grimberg is a rabbi at Congregation Darchei Noam. She shares her love of Jewish tradition through the medium of story telling, art and literature. She shares her life with her husband Moshe Shizgal and their son David Avracham.

A winter's day in Jerusalem

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Making 5774 meaningful by speaking up for refugees

Canadian Jewish advocacy began in the early part of the 20th century as the Canadian Jewish Alliance which was an amalgam of 13 Jewish organizations flanked by the working-class Poale Zion and Arbeiter Ring.

Indeed there was much opposition to the forming of an organization, democratic in nature that would be both Canadian and Jewish.

Nonetheless this was an idea whose time had come; the issue at hand, what to name this new Jewish advocacy group. Jewish Peoples of Canada, Jewish Canadian Council, the Congress of Jewish Canadians, the Jewish Canadian Council were some of the names that were being bandied about.

Bernie Farber

In the end, in March 1919 dozens of Jewish groups and philanthropists came together in Montreal and voted for delegates to their new Jewish voice in Canada; the Canadian Jewish Congress (CJC). The name was hotly debated and its meaning became pivotal; it told Canada that Jews were first Canadian and with that emphasis we married our Jewish heritage to our belief in this wonderful country.

That 1919 initial "Congress" made two important decisions, the first was to declare its loyalty to Canada and the second, which foretold much of the advocacy work to this very day, was to establish a Jewish Immigrant Aid Society. Its aim was to assist Jewish immigrants and refugees coming into Canada.

In the early part of the 20th century, while the United States was seen as the *Goldineh Medina*, Canada became very often the most desired second choice; not America but close enough. Yet with sad echoes of immigration policy today against Roma, there was a wholesale determination by Canadian government authorities to keep Jews out of Canada. Warned Frederick J. Blair, the Director of Immigration in the years before the Second World War, "unless safeguards are developed Canada is at risk of being flooded with Jewish people."

And in the end Blair was tragically successful. Canada had arguably the worst record when it came to allowing for Jewish immigrants or refugees just prior to the outbreak of the Holocaust. Whereas the Dominican Republic offered to take in thousands of desperate Jews escaping Nazi madness, Canada was nailing its doors shut; truly a shameful period in our history.

Flash forward almost 90 years. Sadly CJC is no more. Indeed many felt that we have come a long way since the early part of the last century so Jewish advocacy in Canada needed a rewrite. Others were less sure pointing to our history that demonstrated there was always a need for Jews to be keenly aware of their surroundings. Canadian Jewish academic icon Irving Abella noted last month in *The CJN*, "How sad. How unnecessary. The two most muscular, most respected voices of Canadian Jewry [here Abella was referring to both the CJC and *The CJN* which thankfully seems to have been saved] have been stilled with no evidence that they can be replaced."

Nonetheless changes came. Today Jewish advocacy in Canada focuses on Israel; to be sure a strong embrace of support for the Jewish state is paramount. Domestic issues not solely identified as "Jewish" or unrelated to Israel advocacy seems to have become less of a priority.

One decision reached in 1919 at the first Congress of Canadian Jews however remains strong and in place; the need to show our support for refugees who are targeted by less enlightened states for humiliation, degradation and even death. And a key voice which has arisen from our community has been the organization established by writ of the first Congress of Canadian Jews, the Jewish Immigrant Aid Society (JIAS).

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'We cannot lose this passion for others'

Continued from page B26

For generations, JIAS Canada has served Jewish refugees and immigrants. From the pogroms of Russia in the early part of the 20th century to assisting Holocaust survivors arriving in Canada in the late 1940s to modern day refugees from Bosnia and elsewhere, JIAS has ensured the voice of refugees was heard.

Thankfully it has not flinched from its perch as the canary in the mine even today as we move through the 21st century. While it may not seem as though Jews require the voice of an advocate for refugees the need still remains; more so for those non-Jews as well where JIAS effectively represents their needs.

While much of our community remained silent last year in the face of our federal government's decision to enact retrograde immigration and refugee legislation, JIAS leadership (and it should be noted the Toronto Board of Rabbis) would have none of it. Like their leaders of yesteryear, JIAS spoke out with focus and determination. Part of the new legislation has in place the right of the minister of immigration to denote a country as "safe". Such designation would virtually render useless any refugee application from such countries. Originally it was meant to stop Roma refugees from entering Canada. Indeed even prior to the legislation being in place, Canada had already purchased billboards in Hungary (a large Roma population resides there) telling them not to even consider Canada as a potential home.

Janis Roth, the executive director of Toronto JIAS, voiced serious concerns stating, "We all know that a country that is deemed safe for some may not be safe for others. This bill also proposes to treat refugee claimants differently depending on how they arrive -- by boat or plane or as a single or in a group -- and whether by way of a 'safe' country, and as such, we are concerned about the implications for the safety and protection of bona fide refugees."

JIAS and its leadership represent all that's best of Canadian Jewish advocacy. We cannot lose this passion for others. In a world where malevolence and wickedness is still robust, Jews of all people must speak out. Holocaust survivor and Nobel laureate Elie Wiesel once intoned, "The memory of evil will serve as a shield against evil."

In order to make 5774 more meaningful let us embrace the need to be the light amongst the nations. Let us work towards tikkun olam, leaving the world a better place and once again as before speak out for those who so desperately need a champion.

Bernie M. Farber former CEO of Canadian Jewish Congress is a human-rights advocate who has written and lectured widely on anti-Semitism and the Holocaust. Today he is senior vice president of Gemini Power Corporation where he works with First Nations to help build sustainable industry and is chairman of the board of Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee.

Three youngsters prepare to celebrate Rosh Hashanah.

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A year of change for Women of the Wall

Women of the Wall is an international Jewish phenomenon. For nearly 25 years, Women of the Wall (WOW) has been working to achieve the social and legal recognition of our right, as women, to wear prayer shawls, pray, and read from the Torah collectively and out loud at the Western Wall. The inequality of women at the Western Wall, a public holy site in Jerusalem and the holiest site for Jews to visit, has galvanized world Jewry. Jews from around the world have raised their voices to end the arrests of women in prayer at the Western Wall and to demand equality for all who visit and pray there.

Israelis, however, were a tough nut to crack. Ultra-Orthodox Jewish tradition and law has been enforced in Israeli daily life for so long that it hardly seemed out of the ordinary to refuse women equal rights in a public holy site. The hard exterior of Israeli society has finally opened up to and embraced Women of the Wall's particular brand of religious pluralism, prayer and activism.

A few years ago, Women of the Wall was virtually unknown in Israel; and those who did know about our work thought that we were a small group of immigrant, extremist feminists. The most recent study by the Israel Democracy Institute shows amazing progress in Israeli public opinion toward Women of the Wall: 63.5 per cent of Israelis who identify as secular support Women of the Wall, as do 53 per cent of those who are traditional but not religious. Of those surveyed, 51.5 per cent of men and 46 per cent of women support WOW's work.

One must ask, what prompted this change?

The Jewish World

Anat Hoffman

• In the summer of 2011, Israel was swept by a mass movement of protests demanding equality and economic and social justice. Women dominated this movement, publicly as leaders and spokespeople. Israelis were inspired and energized and after that summer, Israeli social consciousness was changed and it became harder to call the actions of Women of the Wall "a provocation."

• Over the past few years, Israeli media and the general public have become increasingly aware of the larger problem of the exclusion and segregation of women in the public sphere. After a few short-lived but dramatic news stories that enraged the public, Women of the Wall provides a long-term, monthly saga where this issue is played out on the largest, most watched stage: the Western Wall. The leaders of these early struggles were Orthodox women and they opened the door for us.

• Police have been arresting and detaining Women of the Wall since the winter of 2009 and Israelis are disturbed by the arrests of women. The majority felt that this use of force was too extreme for the "crime" of wearing a tallit.

• Israelis look to the Diaspora as an example of progress and modern democracy. The active Jewish Diaspora support and solidarity with Women of the Wall made international news. This was a strong indicator that standing with Women of the Wall is standing on the right side of history.

• In 2012 Women of the Wall was joined at the Kotel by the paratroopers who liberated the Wall in 1967 after the Six Day War. These men are the quintessential Zionist heroes and their support of Women of the Wall gave us the crucial stamp of "kashrut" we needed to be recognized as Israeli patriots and "the new liberators of the Wall."

• Israelis are drawn to heroes who demonstrate commitment and tenacity. After 24 years of monthly prayer, enduring insults, flying chairs and police intimidation, we have gained the "street credibility" with Israelis that we deserve.

• Women of the Wall's journey taps into a general dissatisfaction with

Continued on page B29

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'Our struggle is not over'

Continued from page B28

religious institutions and authority, which are seen as the most corrupt in Israel (after political parties). Israelis feel a deep frustration with the forced imposition of haredi law and ritual on the public when the ultra-Orthodox make up only 8 per cent of the population.

• In 2013 Israel voted in a government coalition without ultra-Orthodox representation. This allowed politicians to openly express support for Women of the Wall with no political consequences. An unprecedented number of women in the Knesset and a palpable, unabashed identity with feminism sent a message that the 19th Knesset marks a new era for women in Israel.

• A critical mass of Israelis has had enough of standing on a plastic chair to get a glimpse of their son's bar mitzvah. There are many ways to be Jewish and many ways to involve men and women in Jewish ritual life, it is time to offer that to Israelis and they are ready to accept it.

These are amazing achievements but our struggle is not yet over. Despite all of these advancements, women are still prohibited from reading and even holding the Torah at the Kotel. Rabbi Shmuel Rabinowitz, who is the publicly appointed authority of holy sites, has issued regulations and ordinances that effectively deny women, and only women, access to Torah scrolls at the Kotel. The regulated gender discrimination in public spaces in Israel must end. Women must be allowed full religious freedoms and freedom of expression at the Western Wall. For that we will need the help and support of all Jews around the world.

Israeli and international support for Women of the Wall is crucial in order to create real change on the ground at the Western Wall. Pressure, messages of solidarity and articles are extremely important to our progress, so keep them coming!

Shanah Tovah! Help us make this the year that women gain full freedom to pray at the Western Wall.

Anat Hoffman is the executive director of the Israel Religious Action Center, the legal and advocacy arm of the Reform movement in Israel. Previously, she held a seat for 14 years on the Jerusalem city council.

Women gathered to pray at the Kotel in June, 2013.

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Jewish South Africa is flourishing

The Jewish World

Rabbi Jay Kelman

Having just returned from the Torah in Motion African Safari, I would like to share some impressions of the Jewish community in South Africa. While it is lacking in scientific rigour, and although I am a typical victim of "visitor's bias," where one is oblivious to much of the internal workings of a community, I hope you will find some value to these impressions.

I have long known that the South African community is well organized, highly affiliated and a source of immigration to Jewish communities around the world. My in-laws left apartheid South Africa in 1976, when my wife, Ilana, was a young child, giving up the many privileges and wonderful lifestyle it afforded, provided you were white. A community that once numbered over 120,000 today numbers less than 70,000.

Yet the community is, by all appearances, vibrant both spiritually and physically. South African Jewry can boast, by a wide margin, the highest percentage of children attending day schools anywhere in the Diaspora. One notices packed shuls, thriving youth groups, shiurim galore, lots of (good quality) kosher restaurants and a relatively high standard of living. Emigration has slowed, and many are even returning.

We spent one Shabbat in Cape Town and one in Johannesburg (not to mention one in a game reserve). Friday night, we attended what one might call classical South African shuls (Marais Road Shul and Sydenham Highlands North Congregation) and they were packed, each with about 500 people. In what is to my mind a stroke of genius, the main Shabbat service in South Africa is on Friday night, led by a chazzan and choir and including a drashah by the rabbi, all in about one hour.

What is most amazing is that upwards of 90 per cent of these shul-goers are not shomer Shabbat. While, tragically, North American Jewry has (with rare exceptions) successfully driven the non-Orthodox out of Orthodoxy (many even try to drive "other" groups of Orthodox people out of Orthodoxy), South African Jewry is full of what sociologists call the non-Orthodox Orthodox.

Our tour guide in Cape Town proudly told me that he is Orthodox. He does not, he admitted, keep kosher or Shabbat, but he and his children had their bar mitzvahs in an Orthodox shul, he was married in one, and he will be buried in keeping with Orthodox tradition. While many here scoff at this, I find this inspiring, an Orthodoxy where truly all are made to feel welcome.

Most beautiful was how the davening ended, with the many young children in attendance invited up to the bimah to receive the traditional Friday night blessing, sung most beautifully by the rabbi. And on *Shabbat mevarchim*, davening was followed by an elaborate outdoor (it is, after all, winter in South Africa) kiddush.

When my in-laws left South Africa, they were one of the very few shomer Shabbat families. Today, there are thousands, and not surprisingly, upwards of 90 per cent are ba'alei tshuvah. Shabbat morning we davened at the Mizrachi minyan (sans chazzan and choir), which had similar crowds to those of Friday night, populated by people who are observant. After *bracha* (the South African name for kiddush), I had the privilege of giving a shiur - one of five simultaneous ones that are given every Shabbat. Over 50 people attend one of the three daily daf yomi shiurim.

The haredi community has also grown by leaps and bounds, led by the pioneers of Ohr Sameyach. While I only davened there on a Friday morning, the crowd and a quick perusal of their bulletin board attested to the strength of the community.

One cannot travel in South Africa and not notice the awe in which Nelson Mandela is held. When one considers the success rate of fundamental political changes in the rest of the world, this is most deserved. Whereas reasonable people expected a bloodbath, through his efforts there has been a slow but definite move to a functioning (and most importantly, peaceful) democracy. This is most remarkable and a great tribute to Mandela. There are still many issues to resolve and great vigilance is required to avoid future chaos. As one long-time resident told me, South Africa is simultaneously a first- and third-world country, but progress is being made.

It was quite fascinating to hear the rabbi in Cape Town introduce *kabbalat Shabbat* by noting how we begin with *Lechu Neranena*, Psalm 95, corresponding to the recent birthday of Nelson Mandela. With a former (non-Jewish) cabinet minister as the guest speaker for that Friday night, many of the tunes had an African flavour.

A further sign of a strong Jewish community is that much of the rabbinical leadership, especially the younger ones and including the Chief Rabbi, are native South Africans. Those who are not are, by

Continued on page B31

Shuls and day schools are packed

Continued from page B30

and large. Lubavitchers who heeded the call of the Rebbe when he advised the Jewish community to stay put and sent *shluchim* there. Most of these rabbis serve in non-Chabad shuls, including the two we attended on Friday night.

Of course, all is not rosy. As mentioned, a visitor tends to see only the positive, oblivious to the fissures, debates, and strains facing a community. I was assured that here, too, there are political games. I guess that too, is sadly a sign of a confident community. One cannot help but notice how people in the Johannesburg Jewish community live. Homes are fully surrounded, save for the metal gate to allow entrance, by six- to eight-foot walls topped with barbed wire and/or electric fences. In further proof that one can adjust to almost anything, people seem unfazed by this, and have long mastered the system to best protect themselves. This has been aided by a private security force that the Jewish community has hired, and all are more or less forced to contribute to its functioning.

With so many "ex-pat" South Africans, there are few, if any, families where all the children and grandchildren remain. While many go to Israel, many do not. The exodus has not only separated families, it has put a financial burden on what was once perhaps the wealthiest Jewish community in the world.

It is when one travels that one can experience the beauty of being part of the Jewish people. That we can feel at home in communities around the world, and have an immediate connection with fellow Jews anywhere we go, is most inspiring. While we are the fortunate generation that is witnessing the growing centrality of Israel to all things Jewish, we are a people that is spread to the four corners of the globe. Despite our distances and differences, we share so much in common. May that unity be our focus as we take our part in the historical mission of the Jewish People.

Participants in Torah in Motion's African Safari praying at Timbavati Game Reserve. ***(Ilana Kelman photo)***

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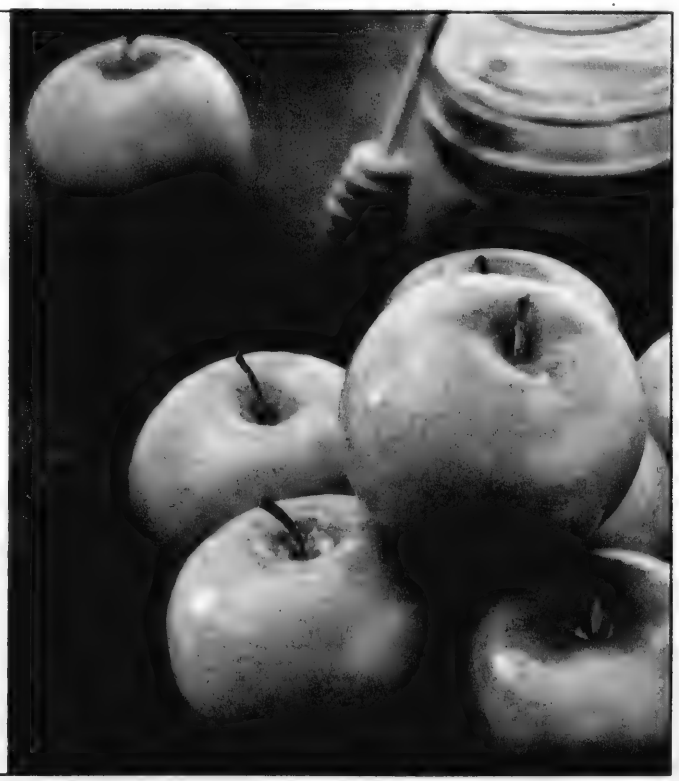

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The Year in Review

Israeli President Shimon Peres visited the family of an IDF soldier who was killed in September after a terrorist attack on the Israeli-Egyptian border.

Rabbi David Hartman 1931-2013

In Brooklyn, N.Y., Torah scrolls dried after being damaged by flood waters when Hurricane Sandy struck the U.S. East Coast in November.

Yair Lapid's supporters celebrated after the newly formed party came second in the Israeli elections in January.

Iron Dome missiles were launched to protect Israel from incoming rockets in November.

Students Against Israeli Apartheid at Toronto's York University held a rally in March that led to their loss of club status until January 2014 for violating rules about noise on campus.

The Year in Review

JTA

September 2012

• Canada severed all diplomatic ties with Iran. Iranian diplomats were given five days to leave Canada. Foreign Minister John Baird blasted the Iranian regime's continued pursuit of nuclear weapons and its deplorable domestic human rights record.

• Representatives from the Centre for Israel and Jewish Affairs (CIJA) met with King Abdullah of Jordan in Amman to discuss how Canada could help the peace process and ease the growing burden of Syrian refuges.

• Islamists threw a homemade grenade into a Jewish supermarket near Paris, injuring one. The incident is part of a major increase in attacks on Jews in France in 2012.

• The Gwen Secter Creative Living Centre, a Jewish seniors centre in Winnipeg and the only provider of kosher meals-on-wheels, was given a temporary lease on life with monthly funding from National Council of Jewish Women.

• A terror attack in the Sinai Peninsula killed an Israeli Defence Forces soldier working on the border fence. Netanel Yahalomi, 20, was killed in the attack.

October 2012

• Canadian Jewish leaders joined members of other faith groups in denouncing Ottawa's plans to effectively cancel funding for non-Christian prison chaplains at federal jails when the government decided not to renew the contracts of part-time chaplains.

• Arlen Specter, the longtime moderate Jewish Republican senator from Pennsylvania whose surprise late-life party switch back to the Democrats helped pass U.S. President Barack Obama's health care reforms, died at 82 following a long struggle with cancer. During his time in the Senate, Specter offered himself as a broker for Syria-Israel peace talks and led efforts to condition aid to the Palestinian Authority on its peace process performance.

• Alvin Roth and Lloyd Shapley, American economists with ties to Israeli universities, won the Nobel Prize in economics.

• The Israeli Knesset voted to dissolve, sending Israel to new elections for the first time since 2009.

• Women of the Wall leader Anat Hoffman was arrested at the Western Wall and ordered to stay away from the site for 30 days after attempting to lead a women's prayer group at the holy site in violation of Kotel rules. The incident, which was witnessed by dozens of American participants in town for the centennial celebration of the women's Zionist group Hadassah, stoked outrage among liberal American Jewish groups.

• Israel, a heated issue throughout the U.S. presidential campaign, was mentioned 31 times by President Barack Obama and Republican nominee Mitt Romney at the final presidential debate, which was devoted to foreign policy. Both candidates sought to score points on the issue, but actual policy differences seemed to be in short supply.

• With a charter flight of some 240 Ethiopian immigrants, the Israeli government launched what it said is the final stage of mass immigration from Ethiopia to Israel. The following summer, the Jewish Agency announced that the last Ethiopian aliyah flight will take place in August 2013.

• Hurricane Sandy hit the U.S. East Coast, killing more than 100 and causing an estimated $50 billion in damages. The populous Jewish areas of New York and New Jersey saw extreme damage, and a Jewish man and woman were killed by a falling tree in Brooklyn. Synagogues and Jewish organizations in the United States and Canada join efforts to raise money to help victims of the superstorm.

November 2012

• U.S. President Barack Obama was re-elected, with exit polls giving the incumbent about 68 per cent of the Jewish vote – down from the estimated 74 to 78 per cent in 2008. Many of the campaign battles between Jewish surrogates were fought over Middle East issues, but surveys suggested that like most other voters, American Jews were most concerned with economic issues.

• Shoresh Jewish Environmental Program in Toronto became the first Canadian organization to be accepted to the Joshua Venture Fellowship. Shoresh received a $100,000 grant.

• Montreal got its first Jewish mayor, Michael Applebaum, replacing Gerald Tremblay who resigned following damning testimony at the Charbonneau Commission on corruption in Quebec politics. Applebaum stepped down as mayor in June 2013, one day after his arrest by Quebec's anti-corruption unit. He is facing 14 charges, including fraud, conspiracy and breach of trust and corruption in municipal politics.

• After days of stepped-up rocket attacks from Gaza, Israel launched Operation Pillar of Defence with a missile strike that killed the head of Hamas' military wing in Gaza, Ahmed Jabari. In all, six Israelis and an estimated 149 to 177 Palestinians were killed during the weeklong exchange of fire. Egypt helped broker the ceasefire between the two sides.

• A constitutional court in Poland bans shchitah, Jewish ritual slaughter, along with Muslim ritual slaughter. An effort in July to overturn the ban failed.

• The decision by Egyptian President Mohamed Morsi to grant himself near absolute powers dismayed U.S. and Israeli observers just days after Morsi was lauded for helping broker a Hamas-Israel ceasefire. Morsi backtracked in December, but the move helped stoke popular discontent in Egypt with the country's first democratically elected president. Morsi was deposed in a coup in July.

•The UN General Assembly voted 138 to 9, with 41 abstentions, to recognize Palestine as a state. Canada was among the nations that opposed the resolution. Israel responded with its own dire warnings and announced new settlement construction in the West Bank. Over the course of months, the change in status in the United Nations proved largely irrelevant.

Residents clean up after a Grad rocket hit Netivot in November 2012.

• Major League Baseball player Delmon Young pleaded guilty to misdemeanor charges related to an incident in New York in which the Detroit Tigers' designated hitter yelled anti-Semitic slurs at a group of tourists talking to a homeless panhandler wearing a kippah. Young was sentenced to 10 days of community service and ordered to participate in a mandatory restorative justice program run by the Museum of Tolerance in New York.

• Moscow's Jewish Museum and Tolerance Center opened to great fanfare.

December 2012

• After months of occasional cross-border fire on the Golan Heights, including errant Syrian and rebel shells landing in Israel, UN Secretary-General Ban Ki-moon said the Syrian government is violating a 1974 disengagement agreement with Israel by deploying military equipment and troops over the ceasefire line.

• Canada and Israel signed an agreement to jointly foster economic and social development in the developing world. The two countries will focus on poverty reduction, the promotion of democracy and the protection of human rights.

• Canadian immigration minister Jason Kenney listed Hungary and the Slovak Republic as "safe countries" for refugees, despite the protests of Roma and Jewish groups who argue that Ottawa is ignoring persecution of minorities in the two countries. Jews in Hungary are experiencing increased anti-Semitism due to the rise of the neo-Nazi Jobbik party.

• Ahmed Ferhani, 27, an Algerian immigrant living in New York, pleaded guilty to planning to blow up synagogues in New York City.

• German lawmakers passed a bill enshrining the right to ritual circumcision but regulating how circumcisions are to be conducted. The law displaced a ban on Jewish ritual circumcision imposed by a court in Cologne in June.

• Yeshiva University president Richard Joel apologized for alleged instances of sexual misconduct and harassment by two former faculty members – rabbis George Finkelstein and Macy Gordon – at the university's high school more than two decades earlier.

• Rabbi Ephraim Mirvis, the leader of one of London's largest congregations and a former chief rabbi of Ireland, was named Britain's chief rabbi-designate. This fall, he is to succeed Rabbi Jonathan Sacks, who has served in the post since 1991.

Continued on page B34

Obama visits Israel

Continued from page B33

• Numerous Jewish groups called for stricter gun control regulations after a gunman killed 20 children and six adults in Newtown, Conn. The youngest victim was a 6-year-old Jewish boy, Noah Pozner.

•A Paris court ordered Twitter to monitor and disclose the identities of users from France who posted anti-Semitic comments online, including Holocaust denials. Twitter later appealed the decision but lost, and the U.S.-based company complied with the demand in July.

Noah Pozner

January 2013

• Toronto residents David (Donny) Pichosky and Rochelle Wise were found murdered in their Hallandale Beach, Fla., condominium. Pichosky had retired after selling his office carpet business and Wise was a former preschool administrator at Bialik Hebrew Day School and a founding director of Crestwood Valley Day Camp. No arrests have been made in the case.

• A failed candidate for Winnipeg city council admitted he was behind a series of posters described as anti-Semitic that were critical of Winnipeg's Jewish mayor, Sam Katz.

• U.S. President Barack Obama nominated Jacob Lew, his chief of staff and an Orthodox Jew who frequently serves as an intermediary with Jewish groups, to be secretary of the Treasury Department.

• Benjamin Netanyahu won re-election as Israel's prime minister, but his Likud-Yisrael Beiteinu faction suffered significant losses at the polls, falling to 31 seats. The big winners were two newcomer parties: Yair Lapid's centrist, domestic-focused Yesh Atid, which came in second with 19 Knesset seats, and Naftali Bennett's nationalist Jewish Home, which won 12 seats. Both later opted to join Netanyahu's coalition government, which took nearly two months to assemble.

David Pichosky and Rochelle Wise

• Iran and Argentina signed an agreement to form an independent commission to investigate the 1994 bombing of the AMIA Jewish community center in Buenos Aires, which killed 85 people and was blamed on Iran. Argentine and U.S. Jews denounced the agreement as a farce. Iran's parliament has yet to sign off on the pact.

•Amid concerns that Syrian President Bashar Assad may be transferring chemical weapons to Hezbollah, Israeli planes bombed a Syrian weapons transport on the Lebanese border. It was one of several Israeli strikes in Syrian territory during the year.

Israeli President Shimon Peres, left, and US President Barack Obama enjoyed a children's concert when Obama visited Israel in March 2013.

February 2013

• Rabbi David Hartman, founder of the Shalom Hartman Institute in Jerusalem and first rabbi of Congregation Tifereth Beth David Jerusalem in Montreal, died at the age of 81 in Jerusalem. He was a leading thinker among philosophers of contemporary Judaism and an internationally renowned author.

• Ed Koch, the pugnacious former New York City mayor whose political imprimatur was eagerly sought by Republicans and Democrats, died at 88 of congestive heart failure. At his funeral, a cast of political luminaries remembered him as a friend of Israel and the Jewish people.

• Bulgaria affirmed that Hezbollah was behind the attack in Burgas in July 2012 that killed six people, including five Israelis. The finding added to pressure on the European Union to recognize Hezbollah as a terrorist entity. After concerns were expressed in the ensuing months that Bulgarian officials were backing away from their assertions, Bulgaria's foreign minister reassured Israel on the attack's one-year anniversary that Bulgaria still holds Hezbollah responsible.

• The Australian Broadcasting Corp. identified a man known as "Prisoner X," who hanged himself in a maximum-security Israeli prison in 2010, as Australian-Israeli citizen Ben Zygier. Zygier is said to have worked for the Mossad.

• A British court convicted three British Muslims of plotting to carry out terrorist attacks in the country, including on Jewish targets.

March 2013

• Yityish Aynaw became the first Ethiopian-Israeli to win the Miss Israel pageant. The 21-year-old model and former Israeli army officer came to Israel with her family when she was 12 years old.

• The Supreme Court of Canada upheld a section of the Saskatchewan Human Rights Code that made it an offence to promote hatred against identifiable groups. B'nai Brith, Canada's League for Human Rights and the now-disbanded Canadian Jewish Congress were interveners in the case.

Yityish Aynaw

• Jewish organizations and MPs slammed the Canadian Union of Postal Workers after its newsletter accused Canada of "perpetuating war crimes" by supporting Israel.

• Jorge Mario Bergoglio, the Argentine cardinal who was elected pope and took the name Francis, is said to have a good relationship with Argentine Jews. In 2012 he hosted a Kristallnacht memorial at the Buenos Aires Metropolitan Cathedral.

• U.S. President Barack Obama made his first visit to Israel since taking office in 2008. In a speech upon arrival at the airport, Obama said the United States is Israel's "strongest ally and greatest friend." His trip received widespread praise from Jewish groups.

• Following prodding by U.S. President Barack Obama, Turkish Prime Minister Recep Tayyip Erdogan and Israeli Prime Minister Benjamin Netanyahu agreed to resume normal ties after Israel apologized for the deaths of nine Turks in 2010 during a clash with Israeli commandos aboard the Mavi Marmara, a ship attempting to break Israel's blockade of Gaza. Erdogan later balked, saying normalization will not take place until Israel fulfils its obligations under the agreement.

•Berlin's Jewish Museum provoked controversy with its *Jew in a Box* exhibit (formally titled "The Whole Truth"), in which Jews spend a shift sitting in a glass box and answering questions from visitors.

Continued on page B35

Students endorse Israeli boycott campaigns

Continued from page B34

April 2013

• The York Federation of Students, Canada's largest university student association, passed a resolution endorsing the boycott, divestment and sanctions campaign against Israel. The University of Toronto Graduate Student Union and student councils at Carleton University and University of Regina also endorsed the BDS campaign. University of Regina later reversed its decision. Meanwhile, the University of Manitoba Students Union voted to stop funding and providing official club status to Students Against Israeli Apartheid.

• Montreal's Orthodox Congregation Shaar Hashomayim announced it will hire Rachel Kohl Finegold, a graduate from the inaugural class of a new yeshiva that ordains women. She will use the title maharat.

• After being asked by Israel's prime minister to come up with a solution to the Women of the Wall controversy, Jewish Agency Chairman Natan Sharansky proposed that the Robinson's Arch area of the Western Wall be expanded and renovated to allow for egalitarian prayer there at any time. Reaction to his proposal was mixed.

• Salam Fayyad, the Palestinian Authority prime minister who was lauded for his technocratic approach to state building in the West Bank, resigned. He was replaced in June by university president Rami Hamdallah, who announced after two weeks on the job that he was quitting.

• The Museum of the History of Polish Jews opened in Warsaw.

Henry Morgentaler

• The Jewish Museum of Casablanca reopened following a major renovation funded by the Moroccan government. The renovation is part of a broad effort led by Morocco's king to restore Jewish heritage sites in the country, including an ancient synagogue in Fez and dozens of former Jewish schools.

May 2013

• York University revoked the club status of Students Against Israeli Apartheid until January 2014 after a March rally that violated the school's noise rules.

• Following complaints from pro-Israel groups, the Newseum in Washington canceled a planned honour for two slain Palestinian cameramen employed by a Hamas affiliate.

• Eric Garcetti, a veteran Los Angeles city councillor, became the first elected Jewish mayor of Los Angeles. With his victory, America's three largest cities boast Jewish mayors.

• The Claims Conference was embroiled in controversy after the public learned that officials at the organization failed to adequately follow up on allegations of fraud in 2001, missing an early chance to stop what turned into a $57-million scheme. The disclosure came during the trial of the scheme's mastermind, Semen Domnitser, who was found guilty. In July, the Claims Conference board agreed to some outside input in formulating plans for its future but voted to re-elect its embattled chairman, Julius Berman, who oversaw a botched probe in 2001 into the allegations. A Toronto woman, Luba Kramrish, was also found guilty of being part of the scheme.

• A 13-year-old Indian-American boy, Arvind Mahankali, spelled the Yiddish-derived word "knaidel"" correctly to win the 2013 Scripps National Spelling Bee.

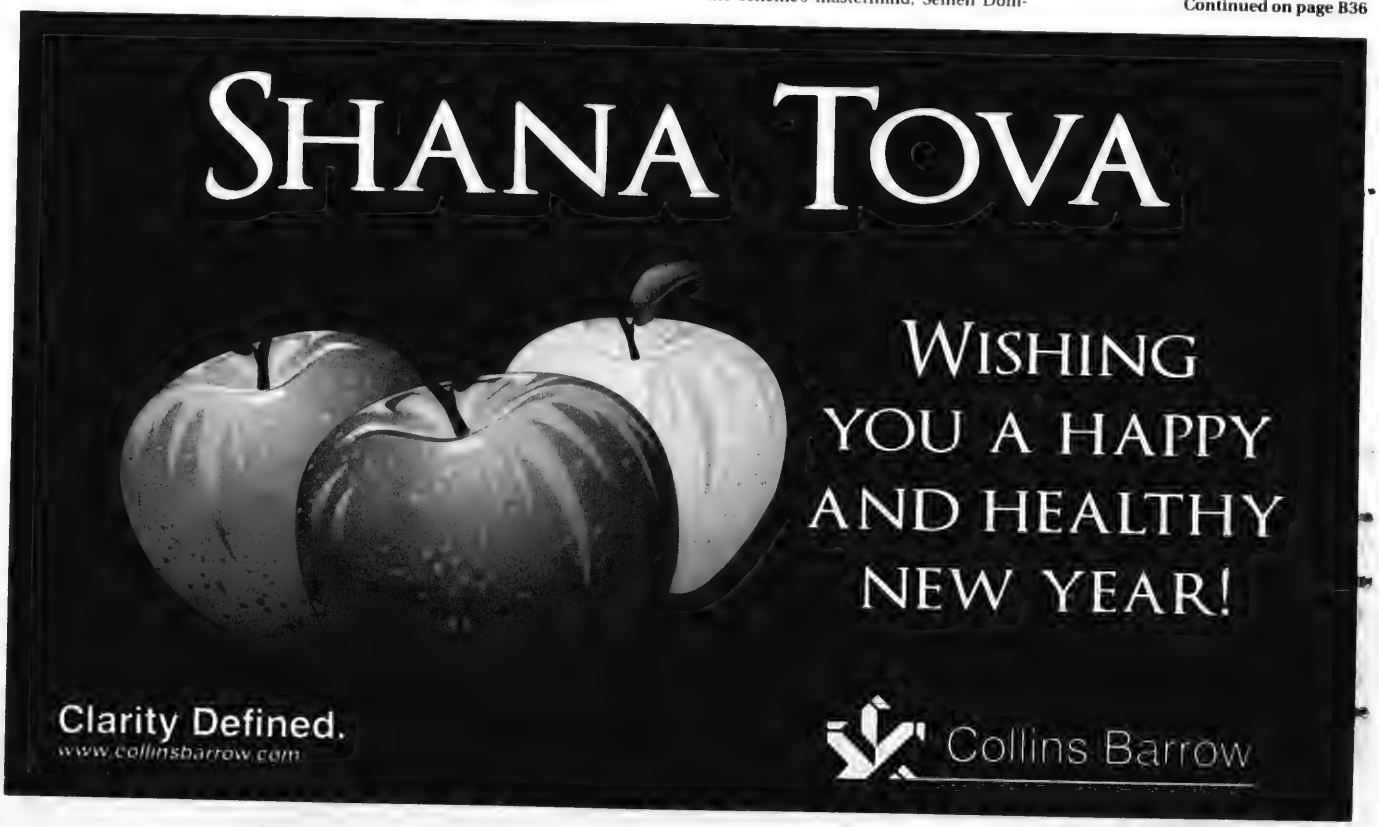
June 2013

• Dr. Henry Morgentaler, the abortion rights activist, died at age 90. A Holocaust survivor, he was sentenced to jail for 18 months (and served 10) for performing illegal abortions. The Supreme Court of Canada, in a landmark 1988 decision, ultimately declared Canada's abortion laws unconstitutional.

• *The Canadian Jewish News* will continue publishing, a reversal of an April announcement that the paper would close.

• Liberal Jewish groups hailed the U.S. Supreme Court decision striking down California's ban on gay marriage, while Orthodox groups expressed muted disappointment.

Continued on page B36



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EU calls Hezbollah a terrorist group

Continued from page B35

• Israel's Ashkenazi chief rabbi, Yona Metzger, was arrested on suspicion of fraud and money laundering.

July 2013

• Egypt's army deposed president Mohamed Morsi, overthrowing the country's first democratically elected leader. The Obama administration stopped short of calling the action a coup, avoiding an automatic cutoff in U.S. aid to Egypt. Morsi had become deeply unpopular among liberal and secular Egyptians but retained deep-rooted support among members of his Muslim Brotherhood.

•The European Union placed Hezbollah's military wing on its list of terror organizations, leaving co-operation with the party's political branch unaffected.

• Israel's ambassador to the United States, Michael Oren, announced he will return to Israel after four years in the position. He is to be replaced by Ron Dermer, a senior adviser to Israeli Prime Minister Benjamin Netanyahu. Both ambassadors are American-born.

•Portugal enacted a law of return to make citizenship available to Jewish descendants of Portuguese Sephardi Jews. The move is intended to address the mass expulsion of Jews from Portugal in the 16th century.

Ron Dermer

• In a letter announcing his retirement, Yeshiva University chancellor Norman Lamm issued an apology for mishandling sex abuse allegations decades earlier against faculty members at YU's high school for boys. Days later, several ex-YU students filed a $380-million lawsuit against the university.

With files from Lila Sarick.

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For the new year, children's books open new worlds

Penny Schwartz
JTA

BOSTON - Shofars, apples and honey, make room for pomegranates, couscous and pumpkins.

The new crop of children's books for the High Holidays opens a world beyond the beloved traditional symbols of the new year.

From ancient times to today, the savoury, engaging reads presented here will take families from the kitchen to the bedroom to the sukkah.

Jewish Fairy Tale Feasts: A Literary Cookbook *Tales Retold by Jane Yolen; recipes by Heidi E.Y. Stemple; illustrated by Sima Elizabeth Shefrin; ages 5 and older*

Master storyteller Jane Yolen and her daughter, Heidi E.Y. Stemple, a cook and children's writer, serve up a collection of richly detailed retellings of Jewish folk tales from around the world paired with kid-friendly recipes for Jewish foods. Yolen presents a range of tales, from the entertaining and humorous to lesser-known sophisticated tales for older readers that pose life's challenges. Stemple offers up tempting recipes adapted for today's families, from the traditional, familiar Eastern European fare to some lesser-known African and Sephardic cuisine.

The brightly coloured collages and recipe illustrations by Sima Elizabeth Shefrin make the book a pleasure to browse for all ages.

Among the 18 stories and recipes are two Rosh Hashanah entries. "Two Jars of Honey," set in the days of King Solomon, where a wise beyond his years Solomon resolves a feud between neighbours. All ends well on a note of compassion and forgiveness. A recipe for honey cake, a traditional sweet eaten during the High Holidays, includes a surprising ingredient - a can of cola.

In "The Pomegranate Seed," a tale that originated in Morocco, a poor man caught stealing uses his wit and a moral challenge to save himself. An appealing recipe for pomegranate couscous is packed with flavour, texture and color from pomegranate seeds, dried apricots, cinnamon, cilantro and fresh mint. An added note explains that pomegranates are associated with Rosh Hashanah because the red, globe-shaped fruit is said to have 613 seeds that correspond with the Torah's 613 mitzvot, or commandments.

It would have been easy to fill a cookbook with Jewish tales about challah and chicken, common Jewish foods, Yolen tells *JTA*, adding that it took plenty of research to find stories that matched the book's breadth of recipes.

"When I found the honey cake story, I was thrilled," Yolen recalls.

Budding storytellers, folklorists and teachers will appreciate Yolen's outstanding end notes that credit other storytellers for their earlier versions and provide the origins and cultural history of the stories.

In the introduction, Yolen and Stemple write that storytelling and cooking change over time and location.

"Be playful," they encourage, and "let's eat!"

What a Way to Start a New Year! A Rosh Hashanah Story *Jacqueline Jules, illustrated by Judy Stead; ages 3-8*

Award-winning author Jacqueline Jules' *What a Way to Start a New Year!* is a lighthearted and authentic story for Rosh Hashanah that reflects the diversity of today's Jewish families and the hustle and bustle of daily life.

In the opening pages, a perky young girl is eating a slice of pizza in her family's new home, which is filled with unpacked boxes. Her family, including two younger brothers, has just moved to a new town. While her dad isn't Jewish, he loves celebrating the High Holidays. But how will they observe the new year, our storyteller wonders with some concern.

When they venture back to their old neighbourhood to share a traditional Rosh Hashanah meal with their friends, one

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New books for Rosh Hashanah

Continued from page B 37

plan after another goes awry. "What a way to start a new year!" they each sigh after mishap follows zany mishap.

Things begin to look up when one of dad's co-workers invites them to synagogue services. While the prayers and songs are familiar, the kids still feel out of place because they don't recognize anyone.

Finally they are welcomed to share Rosh Hashanah dinner with new friends. "What a wonderful way to start a new year!" the young girl exclaims.

Judy Stead's brightly coloured, cartoon-like illustrations are a lively accompaniment to the story.

An author's note reminds parents that while starting in a new home or school can be difficult, it's made easier by generous hosts. She explains the mitzvah of "hachnasat orchim," "welcoming guests."

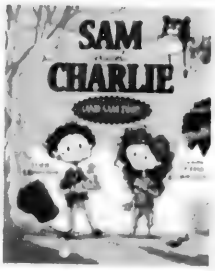
A Watermelon in the Sukkah *Sylvia A. Rouss and Shannan Rouss, illustrated by Ann Iosa; ages 3-8*

Decorating a Jewish school's sukkah becomes inventive when a young boy, Michael, wants to hang his favorite fruit, a watermelon, from the roof. All the kids' usual ideas - think duct tape and string - fall flat. Michael's creative thinking and teamwork save the day. A brief author's note explains the holiday.

Iosa's fall-toned illustrations of gold, green and purple convey the children's excitement and disappointment with lively action that will entertain young kids.

Sam and Charlie (and Sam Too!) *Leslie Kimmelman, illustrated by Stefano Tambellini; ages 6-8*

A delightful chapter book that was published earlier this year, *Sam and Charlie (and Sam Too!)* is a story of friendship of young new neighbours. The book is divided into five stories that tell of the daily ups and downs among two Jewish friends and a younger sibling. The format and Kimmelman's light and endearing touch evokes the classic *George and Martha* series by James Marshall, or the beloved *Frog and Toad* series by Arnold Lobel.



The last of the set, titled "I'm Sorry Day," will have the kids giggling along with Sam and Charlie even as it opens up an easy conversation to the tough subject of apologies and forgiveness. Children of all faiths and backgrounds will have fun with these memorable stories and learn about the meaning of Yom Kippur, the holiday of forgiveness.

Tikkun Olam Ted *Vivian Newman, illustrated by Steve Mack; ages 1-4*

From Sunday to Friday, a young, small boy named Ted spends his days doing some big things to make the world a kinder, better place. On Shabbat he rests, dreaming of tikkun olam, the repair of the world.

Tikkun Olam Ted is a lively toddler book with colourful illustrations that will engage younger kids. Older ones may be inspired by simple, fun ways to help around the house or out in the world.

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Observing Yom Kippur in the shadow of death

Rafael Medoff
JNS.org

Holocaust memoirs and eyewitness testimony record how Jews living under Nazi rule repeatedly took extraordinary risks to mark Yom Kippur in some way. Despite the grave dangers involved, and even though Jewish law permits eating or performing labour on the Day of Atonement in order to save one's life, many Jews endured unimaginable suffering in order to commemorate the holiest day on the Jewish calendar.

In his diary, Rabbi Shimon Huberband described his experiences in the Polish town of Piotrkow in the aftermath of the September 1939 German invasion. The occupation authorities imposed an astronomical fine on the local Jewish community, with Yom Kippur as the deadline. To demonstrate the punishment to be expected if the money was not paid, the Nazis seized a number of local Jews at random on the eve of Yom Kippur and took them to Gestapo headquarters, where they were "beaten, attacked by dogs, forced to crawl on their stomachs... forced to clean toilets with their bare hands... [and] ordered to collect shattered pieces of glass with their mouths."

Rabbi Huberband's diary (published in English under the title *Kiddush Hashem*, edited by Professors Jeffrey Gurock and Robert Hirt) noted that the local Judenrat, the German-appointed Jewish ruling council, "dispatched notices saying that everyone should contribute his designated amount toward the tribute by tomorrow, the last day." At the same time, because all public observances of Yom Kippur had been outlawed, a debate broke out as to whether or not Jewish shopkeepers should open their stores, lest they be accused by the Germans of closing them in honour of the holiday.

Rabbi Huberband records the remarkable "honour system" scheme the Jewish shopkeepers devised to avoid doing business on the Day of Atonement while eluding the Nazis' ire: "Jews' shops were open. The 'salesmen' were all women. Actually, the women didn't sell anything; people took merchandise, but without paying for it. The women didn't take any money, but they did on the other hand give away money. They took their tribute payments over to the [Judenrat] office, Yom Kippur being the last day, the deadline for the tribute."

The entrance to Auschwitz, where Yom Kippur was observed in secret. ***[Wikimedia Commons photo]***

Prof. Yaffa Eliach's book *Hasidic Tales of the Holocaust* recounts the horrors endured by a Hungarian Jewish slave-labour battalion attached to a retreating German army unit in 1944. The prisoners were routinely beaten, starved, and used as human mine detectors.

Continued on B40

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Remembering the High Holidays during the Holocaust

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On the eve of Yom Kippur, the German commanding officer, aware of the approaching Jewish holy day, warned them that anyone who fasted "will be executed by a firing squad."

On Yom Kippur, it rained heavily along the Polish-Slovakian border region where they were working, and the area was covered in deep mud. When the Germans distributed their meager food rations, the Jewish prisoners pretended to consume them but instead "spilled the coffee into the running muddy gullies and tucked the stale bread into their soaked jackets." Those who had memorized portions of the Yom Kippur prayer service recited them by heart until finally, as night fell, their work ended and they prepared to break the fast.

Just then they were confronted by the German commander, who informed them he was aware that they had fasted, and instead of simply executing them, they would have to climb a nearby mountain and slide down it on their stomachs. "Tired, soaked, starved and emaciated," the Jews did as they were told - 10 times "climbing and sliding from an unknown Polish mountain which on that soggy Yom Kippur night became a symbol of Jewish courage and human dignity."

Eventually the Germans tired of this sport and the defiant Jewish prisoners were permitted to break their fast and live - at least for another day.

Isaiah Trunk's classic *Jewish Responses to Nazi Persecution* cites a remarkable anecdote from an Auschwitz survivor about Yom Kippur in the women's block there in 1944. Minutes before sundown, the Jewish barracks leader, or Blokowa, suddenly "put a white tablecloth over the barrack oven, lit some candles, and told all the Jewish women to walk up and pray... The barrack was filled with an unbearable wailing. The women again saw their annihilated homes."

It happened that "Froh Rohtshtat, the famous violinist from Lodz, was also kept in our barracks," and the barracks leader "brought in a fiddle and asked Froh Rohtshtat to play Kol Nidre. She refused, saying she couldn't play because her heart was bursting. The Blokowa threatened to beat her... if she didn't play. When Froh Rohtshtat began playing, the Jewish Blokowa suddenly lost control and started pushing us away and clubbing the Jewish women, yelling, 'Enough! You've had enough pleasure!'"

"What was the reason for the Jewish Blokowa's sudden change of mind?" Dr. Trunk wondered. "One can only guess that, fearing the inmates would see how she was overcome with emotion by the solemn tones of Kol Nidre, she would thus be seen in a state of weakness and would consequently lose the firm grip she had on them."

To maintain her position as a barracks head, the Blokowa needed to forsake all Jewish connections and feeling - and for a few fleeting moments, the emotional power of Yom Kippur had threatened to touch even her iron heart.

Dr. Rafael Medoff is founding director of The David S. Wyman Institute for Holocaust Studies. His latest book is FDR and the Holocaust: A Breach of Faith.

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Tel Aviv's gastronomic amusement park

Viva Sarah Press
ISRAEL 21C

On a walk through a farmers market in France, Israeli food journalist and entrepreneur Michal Ansky came across some of the most delicious-looking red tomatoes. When she asked the tour guide about them, she wasn't expecting to hear that they were imported from Israel.

"In Israel, there are the best fruit and vegetables and herbs I've ever seen. But it doesn't reach the customer. Usually the good stuff goes to export," Ansky, who specializes in food products quality, tells *ISRAEL21c*. "There is no buyer diversity here."

So Ansky, together with chef/journalist Shir Halpern and architect/entrepreneur Roee Hemed, founded Shuk Hanamal (Port Market) to give customers more choice, better products, and knowledge about where their food is coming from.

The one-stop shop for the best ingredients and produce is located in a hangar at the Port of Tel Aviv, overlooking the Mediterranean Sea. During the week, vendors in the covered market

Go ahead: Ask him where this was grown.

offer up local and seasonal fruits and veggies, specialty wines, cheeses, baked goods and fresh meat, fish and deli goods. There are also imported delicacies that are unavailable locally.

On Friday mornings, Shuk Hanamal welcomes the Tel Aviv farmers market vendors and it is culinary and gastronomic heaven for everyone. The small producers set up stalls packed with locally grown, exotic-looking, super-tasty fruits and vegetables that you don't usually see in Israel.

While the tradition of visiting a farmers market is part of day-to-day life in many parts of the world, Israeli shoppers tend to look to open-air city markets for the freshest produce.

But Carmel Market in Tel Aviv and Machane Yehuda in Jerusalem, for example, cannot be compared to a farmers market, the entrepreneurs behind Shuk Hanamal say.

"I love Machane Yehuda and Carmel Market, but they're different," says Ansky. "The sellers at these markets are vendors, not farmers. They bring produce from a warehouse. It's grown industrially. You can get wonderful herbs but you can't get kale or wild berries or white eggplant. You can't get all the varieties you can get at a farmers market."

Indeed, on any given Friday more than 70 farmers are there selling fresh produce.

The variety is astonishing, with some 15 kinds of cherry tomatoes (Israel, after all, improved the technology for cherry tomato production), purple carrots and potatoes, and other special varieties. There's real dirt still caked on many of the leafier goods – a sign that it has come straight from the farm to your basket.

"People come from around the country to buy fresh produce at this market," Halpern, a graduate of the Cordon Bleu in Paris, tells *ISRAEL21c*. "There's a connection between the growers and the customers. It's the place to feel the real character and soul of this country."

"A farmers market offers a different experience and different produce," says Ansky. "The farmers market is more rural and romantic in vibe."

When Ansky and Halpern opened the marketplace in 2010, they had two main goals: to create a marketplace filled with organic and fresh goodness served up by those who grew the produce as can be found in markets around Europe; and to give customers more information about foodstuffs they're eating.

Halpern says that from an ideological perspective, the market supports local producers. "The money goes straight to the cheese maker or to the farmer or baker. There's no middleman," she says. "A lot of farmers cannot compete with the big chains. This is a different consumer experience."

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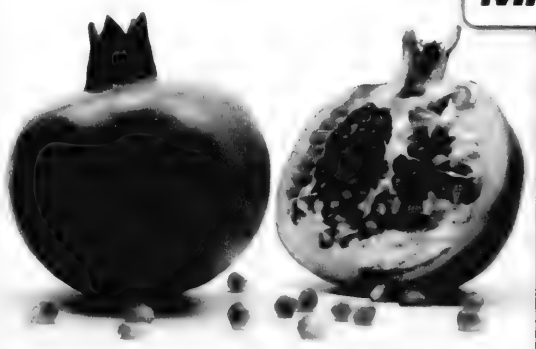

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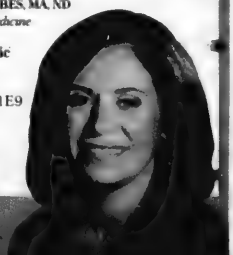

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Over 70 farmers sell produce

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The ideology behind Shuk Hanamal is similar to that of the Slow Food organization, a non-profit association that promotes local food traditions and interest in the food people eat and where it comes from.

There's a rule at the Tel Aviv market that the person who sells the produce must have had a hand in making or growing it.

"Someone who knows to tell you about the product, knows how it's grown, where it's from," Halpern says. They encourage customers to ask questions about whatever they're thinking of buying.

Even the building was designed in tune with the environment. Architect Roee Hemed designed this first green commercial building in Israel with the idea that wind turbines and solar panels will eventually generate and supply the energy needed to power the market's needs.

While farmers markets around the world have seasons, thanks to Israel's perfect weather – every day is market day here.

"It's always exciting," says Halpern. "It's like a gastronomic amusement park."

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You won't find produce like this at a supermarket. *[Photos from Shuk Hanamal]*

Dry Bones

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Jaffa's Bride of the Sea centre empowers Muslim women

Karin Kloosterman
ISRAEL 21C

The pluralistic seaside city of Jaffa, part of the Tel Aviv municipality, is a living testament to Israel's cultural and religious vibrancy. But unlike their Jewish and Christian counterparts, traditional Muslim women in Jaffa have a harder time integrating into the predominantly male social and business fabric of the community.

So Safa Younes, a former parole officer, asked some friends and her mother: If she built a community centre for them, would they go to it?

With an affirmative answer in hand, seven years ago Younes created the Jaffa Bride of the Sea Women's Community Center. Hundreds of other women have helped develop the centre's social projects.

The idea came up when Younes, 38, an educated career woman with an MBA, was on maternity leave with her youngest of three children. "I was working with teenagers and I met many women who said that they wanted a place for themselves, and I looked around and couldn't find any place that would empower them," Younes tells *ISRAEL21c.*

In the Muslim community, especially, "They needed a place because it is not common for women to hang out in public places, and certainly not at cafés. It would be a place that would help them find jobs, attend workshops or lectures," she says. "I wanted to create a place to do that for them — for women that want to work."

The Bride of the Sea centre (Arous Elbahar in Arabic) is located in the hardscrabble Ajami neighborhood in Jaffa.

Younes says that she chose the name because "they say that Jaffa is the bride of the [Mediterranean] Sea. I like that. It's a very feminine name."

Jaffa is an ancient port city, possibly the oldest one in the world. People have lived in Jaffa continuously for thousands of years, and in the not-so-distant past this was the landing point from which Christian, Jewish and Muslim pilgrims made their way to Jerusalem, the Holy City.

Today Jaffa is going through gentrification and is attracting both young students and upper-class homeowners looking for a more alternative and exotic location to Tel Aviv.

About 100 women are currently enrolled in projects at Bride of the Sea, learning new skills such as bookkeeping, home finances, computers, English and small entrepreneurship.

One of the successful projects is Jaffadolls, a small group of seamstresses who make gender-neutral dolls for fair-trade wages from their home. The one-of-a-kind dolls are sold all over Israel, at design stores and crafts fairs.

Last June, the Bride of the Sea centre arranged a crafts fair to let the local community taste and buy some of the products made by women there, including homemade Arabic treats, jewelry and handmade toys like the Jaffadolls.

Designer Yifat Kedmi is responsible for managing the social business projects at the centre. She helped organize the fair, an unusual event for Jaffa's religious Muslim women.

She tells *ISRAEL21c.* "The main purpose of this association is to give a platform to empower women socially or financially. All our projects do the same thing in different aspects – helping women who sew and who like sewing and designing.

"It was a new thing to get the women out of the house to give them security to help them know they are not alone," she adds.

Jaffadolls participants are fabricating about 100 a dolls every month, and hope to ramp up production once they start selling online internationally through websites like Etsy, which are already a hit with Israeli craftspeople looking to sell their wares abroad.

While the centre focuses its efforts mainly on religious Muslim women, it has expanded its programs to include women from the Christian and Jewish communities as well.

A popular Arabic language class offered twice a week gives Jewish Israelis a chance to learn Arabic in an informal setting, while at the same time learning cultural aspects such as Arabian-style cooking.

For many of the Muslim women at the centre, cooking is the main way for them to show off their culture and to reach out to people they love or don't yet know.

The centre is also partnered with other organizations to offer professional services to career-minded women. Tel Aviv University's legal clinic, for instance, offers its student lawyers to help ambitious women start new enterprises, like catering businesses.

The Jaffa Bride of the Sea centre is run by six women and a team of volunteers. It's a community centre, a school and a club with new things going on all the time — all for the women.

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All roads lead to Aroma - even in Poland

Nissan Tzur
Times of Israel

WARSAW — On a sunny Friday afternoon, the Aroma cafe on Warsaw's main boulevard is almost full. Some customers are enjoying a coffee or Mediterranean salad, while others prefer the refreshing frozen strawberry and mango smoothies. The restaurant is decorated simply, with the menu.

No obvious signs or symbols identify the café with Israel. The reason, according to Netzach Mashiach, an owner of Aroma Poland, and Shay Cohen, the recently departed CEO, is that "Aroma is now an international chain."

The Israeli coffee chain entered the Polish market in November 2011, after extensive market research showed great potential for the company to develop there. One and a half years later, there are three branches in Warsaw, a fourth is under construction in Krakow and further outposts are pending, as Polish customers show no sign of abandoning their love for its coffee and shakshuka.

Mashiach and Cohen say the chain is another Israeli success story abroad.

"It was a long process. First we had to find a good location, then we had to design the place to make it look like an Aroma in Israel. The menu is also very similar to that in our branches in Israel, but we did adjust it to Polish tastes," says Mashiach. "Poles don't like everything [on the Israeli menu], and there were some things that we had to add, like toasted sandwiches with ham and cheese, which are very popular among Poles, especially during the cold winter."

Poland's black-and-red Aroma signs are not the first to appear outside Israel, although the country's outposts are different from Aromas already dotting cities in the United States, Canada and Ukraine.

In Israel, Aroma is run by two companies that use identical menus and branding and have split the international market between them. One, Aroma Tel Aviv, has rights to operate in its namesake city and most of Europe, while the other, Aroma Israel, covers the rest of its home country, plus North America, where it opened its first New York branch in 2006. (In accordance with the agreement, Aroma Israel also boasts locations in Ukraine and Kazakhstan.)

Aroma offers outside seating during Poland's brief summer. *[Nissan Tzur/Times of Israel photo]*

For Aroma Tel Aviv, the Polish chain is its first venture abroad.

Its ham-and-cheese sandwiches mean the Polish restaurants aren't kosher, of course, but that's hardly hampering the company's success.

"The beginning wasn't easy, but it became clear to us that everyone who came to Aroma once came again and again," says Mashiach. "Once we realized that our customers were enjoying what we were offering them, we decided to move forward."

"We didn't come here to only open three or four branches — the plan is to open branches of Aroma in every major city in Poland, like Krakow, Wroclaw, Lodz, Gdansk, Poznan and more, and tens of branches across Poland in the next few years," says Mashiach.

Cohen adds, "I believe that we can open about 15 branches in Warsaw alone, and many more around Poland. I think the secret to our success in Poland is that we don't just sell coffee and food — we sell a lifestyle. This includes the design of the place, the high level of service and the fresh and healthy food we offer.

"Poles," he goes on, "are used to cafés that sell coffee and cake, and suddenly they discover that a coffee shop can also offer salads, shakshuka, sandwiches and more – this is one of the reasons for Aroma's rapid success."

Eleven workers are employed at each Aroma branch, receiving training from the chain's Israeli managers, including information about Mediterranean and Israeli foods that are less known to Polish customers.

Aroma's Polish branches are among the few in the world to offer wine and beer, and also offer a Polish borscht. Mashiach and Cohen say the most popular foods among Polish customers are sandwiches with haloumi cheese; Caesar salads, shakshuka and the various hot and iced coffees.

'You won't find hummus in Aroma branches in Israel, either. We don't sell "Israeliness." If people ask, we tell we are from Israel and that we were founded in Jerusalem — we don't hide it. But now we are operating all over the world, and Aroma has become an international chain. Anyone who visits our Facebook page can read about us and discover that we are from Israel," says Mashiach.

Timesofisrael.com

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Could the Yom Kippur War have been avoided?

Robert Gluck
JNS.org

Newly declassified documents have reignited the debate over whether a chance to avoid the 1973 Yom Kippur War was squandered.

Declassified Israeli government protocols released in June reveal that Egypt rejected then-Israeli Prime Minister Golda Meir's proposal for secret peace negotiations in July 1973, three months before the outbreak of the Yom Kippur War. Israel's State Archives and Israeli-born German historian Professor Michael Wolffsohn jointly released the protocols in commemoration of the 40th anniversary of the visit to Israel by then-West German Chancellor Willy Brandt, through whom Meir sent her proposal for peace negotiations to Egyptian President Anwar Sadat.

The Yom Kippur War was fought against Israel by a coalition of Arab states led by Egypt and Syria from Oct. 6-25, 1973. The Arab coalition launched a surprise attack on Israel on Yom Kippur, the holiest day of the Jewish calendar.

Egyptian and Syrian forces crossed ceasefire lines to enter the Sinai Peninsula and Golan Heights, territories captured by Israel in the 1967 Six Day War. Both the United States (aligning with Israel) and the Soviet Union (siding with the Arab states) initiated massive resupply efforts to their respective allies during the war, leading to a near-confrontation between the two nuclear superpowers.

Ehud Yaari, the Lafer International Fellow at the Washington Institute for Near East Policy and author of *Toward Israeli-Palestinian Disengagement* and *Peace by Piece: a Decade of Egyptian Policy*, said the newly released Israeli State Archives documents "prove, in my opinion, that the Israeli leadership at the time, primarily Moshe Dayan and then Golda Meir, failed to understand the sea change in Sadat's thinking."

"I doubt that Sadat could move to peace with Israel without some fighting taking place, but the 1973 war could have been averted had Israel moved towards negotiations with Sadat through [then-U.S. national security adviser Henry] Kissinger," Yaari told *JNS.org*. "Kissinger's own private documents, which will be published in a few years, will certainly support this view."

Yaari said he was always convinced Dayan thought that it was better to absorb and repel an Egyptian attack than to negotiate with Egypt.

Israel Defence Forces Chief of Staff Lt. Gen. Benny Gantz salutes Yom Kippur War heroes at an official annual memorial service for fallen soldiers on Oct. 9, 2011. ***[Sgt. Ori Shifrin, IDF Spokesperson's Unit photo.]***

"He was wrong. Now we have the evidence," Yaari said.

But Elan Journo - fellow and director of policy research at the Irvine, Calif.-based Ayn Rand Institute and the author of the book *Winning the Unwinnable War: America's Self-Crippled Response to Islamic Totalitarianism* - offered a divergent take on the build-up to the Yom Kippur War. He said the newly declassified documents "seem to provide added evidence that for his own political goals, Sadat was bent on armed conflict, whereas the Israelis sought to avoid it - a recurring pattern in Israel's history."

Continued on page B46

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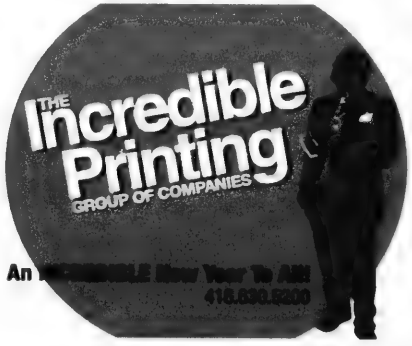

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'One of the most well-researched wars in history'

Continued from page B45

"Blame Sadat for choosing militancy," Journo told *JNS.org*.

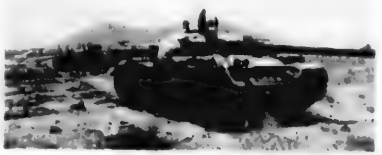
According to William Quandt, professor emeritus in politics at the University of Virginia and author of *Peace Process: American Diplomacy and the Arab-Israeli Conflict Since 1967*, the newly declassified documents are of some interest, but pale in comparison with other documents concerning the deliberations of Meir and her inner circle, and communications with Kissinger as revealed in the Hebrew-language book *1973, The Way to War* by historian Yigal Kipnis. The book's English translation will be released this fall.

"[In Kipnis's book] we learn that Golda was adamant that she did not want a diplomatic process before the scheduled elections toward the end of 1973," Quandt told *JNS.org*. "[We learn] that she distrusted Sadat; and that she was unwilling to pay the price that he was asking for (the return of the Sinai to Egypt) in an agreement even though Kissinger pressed her to give him something. Her attitude was - if he threatens war, that will be his problem - because we will beat him again, as in 1967."

Michael Herzog, the Milton Fine International Fellow at the Washington Institute and a retired brigadier general in the Israel Defence Forces, called the Yom Kippur War "one of the most documented and well-researched wars in modern history."

But Herzog told *JNS.org* that one important aspect of the war that has not been sufficiently covered "relates to the diplomatic efforts in the year preceding the war and whether these efforts could have prevented the war."

Herzog held senior positions under Israeli ministers of defence including Ehud Barak, Amir Peretz, Shaul Mofaz, and Binyamin Ben-Eliezer. Like Quandt, he referenced Kipnis's book as a resource for studying the Yom Kippur War, due to its revelation of "the contents of a secret diplomatic channel between Egypt and Israel, managed through the then-U.S. national security adviser, Henry Kissinger."



A Syrian T62 tank during the Yom Kippur War *[Egged History Archive photo]*

"In January 1973, Egyptian President Sadat launched the initiative through his advisor, Hafez Ismail," Herzog said. "Egypt's time frame for the initiative was until September 1973. According to Kipnis, the Egyptian initiative was serious, but Israel missed the opportunity to avoid the war by opting to postpone any serious discussion until after the Israeli elections scheduled for Oct. 30, 1973."

According to Herzog, it is a well-established historic fact that Sadat initiated a diplomatic move following the ouster of the Soviet military presence from Egypt in July 1972 and Richard Nixon's re-election as U.S. president in November 1972.

Kipnis's research, however, has been disputed in Israel, Herzog explained.

"Some criticize it for misrepresenting the accurate context of the 1973 diplomatic discussions, ignoring certain facts and therefore creating an imbalanced picture," Herzog said. "Specifically, Kipnis is criticized for ignoring Israeli initiatives which were rejected by Egypt, beginning with [Israeli] defence minister Dayan's initiative in late 1970 for a partial Israeli withdrawal in the Sinai Peninsula. Additionally, it is claimed, Israel had legitimate concerns which were not sufficiently met in the secret discussions and was right in being cautious in the face of Egypt's build-up towards war and its co-ordination with the Soviet Union."

Herzog said that whatever is the right interpretation of the events leading up to the Yom Kippur War, what is clear is that when Meir sent her proposal for peace negotiations to Sadat through German Chancellor Brandt in July 1973, it was too late, and Sadat was already bent on going to war.

"The question remains open whether a chance to avoid a war was squandered and if so, whose fault was it," Herzog said. "Kissinger himself never provided clear answers. It seems that further research is required. These are important questions not only historically but also to guide us in the future. We owe it at least to the thousands who perished in this war."

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Completing the puzzle of the Cairo genizah

Abigail Klein Leichman
ISRAEL 21C

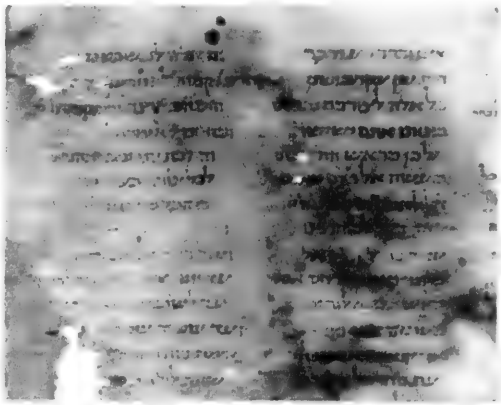
Think of it as the world's oldest and largest jigsaw puzzle: images of about 200,000 fragments of ancient Jewish documents, held in 67 separate locations across the world, are being matched up digitally by a powerful computer network in the basement of Tel Aviv University.

At the rate of half a million comparisons per minute, the task ran from May 16 through the end of June.

This awesome accomplishment of the Jerusalem-based Friedberg Genizah Project finally will allow scholars – and anyone else with Internet access – to examine complete pages of documents retrieved more than a century ago from the legendary Cairo genizah.

In this crypt in the old Ben Ezra Synagogue in Cairo, Egypt, Jews discarded records and religious writings between the eighth and 17th centuries. They range from sacred texts to letters, poems and receipts giving a glimpse into medieval life in the Middle East.

Most of the trove was in fragments that ended up scattered among libraries and private collectors over the years. Putting them together in their original form seemed impossible and only a few scholars found "joins" among the pieces.



A manuscript from the Cairo genizah.

"The project has been waiting 120 years until someone could solve the riddle of the Cairo genizah, and my heritage gives me a special connection to the project," says Cairo-born Prof. Yaacov Choueka, chief computerization scientist for the Friedberg Genizah Project, launched in 2006 by Albert Dov Friedberg of Canada in a joint venture with the Jewish Manuscript Preservation Society of Toronto.

Choueka tells *ISRAEL21c* that the original goal was to assemble computerized image files of the entire contents of the famous genizah.

The first hurdle was obtaining permission from every holder of genizah fragments to digitize and put the manuscripts on the Internet. At this time, the only one yet to give permission is the Russian National Library in St. Petersburg, which has about 1,000 fragments.

Continued on page B48

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Complex computer matches fragments of documents

Continued from page B47

Fifteen programmers created the largest library of digitized historical manuscripts in the world, with about 450,000 digital images (there are several views of some pages included) and sophisticated software to view and manipulate the images. Some 3,000 people are registered on the site.

But there was more to be done.

At the end of 2008, in collaboration with professors Lior Wolf and Nachum Deshwitz of Tel Aviv University's Blavatnik School of Computer Science, the Friedberg team decided to tackle the major problem in genizah research: how to join fragments of documents from different locations.

"There is no way to know if a piece I'm studying has a brother fragment somewhere," says Choueka. "It takes imagination and scholarship and luck. We found a way for the computer to help in this task, using techniques from artificial intelligence and image analysis."

They built a complex system that enables a computer to compare two images of handwritten fragments and determine the probability that they were written by the same scribe. Once this was possible, they realized that it could be done not just on a by-request basis.

"Why not try to match every genizah image to every other to solve this problem once and for all, rather than when a scholar is seeking help with a particular fragment?" Choueka reasoned.

"We had to do a lot of preparation because this is a gigantic operation, matching each of about 350,000 images to each other – the other 100,000 cannot be matched – requiring about 15 billion comparisons done by computer."

Such a task was only possible thanks to a network of hundreds of supercomputers at the university.

"This is the breakthrough: implementing what we've prepared for a few years. When the results come in with all the joins, it will be the starting point of another research," says Choueka, professor emeritus of computer science at Bar Ilan University.

The Friedberg Project assigned four researchers and several programmers to this effort. One of the researchers is Choueka's son Roni, who holds advanced degrees in Talmudic studies and computer science.

Choueka muses that had the collection been found in any other city of the world, it might not have been as exciting for him.

"It's the personal connection that I cherish," says Choueka. "When I present the project, I usually say 'From the alleys of Cairo to the Internet highway.' And not just the manuscripts, but myself as well. I was 20 when I left Egypt, so I can read more or less naturally all the manuscripts in the genizah, which are mostly in Arabic written in Hebrew characters. Not many others can do this."

At 77, Choueka is now starting to digitize old Babylonian Talmud manuscripts with the hope of building a website where people can view the variant texts of every chapter and a synopsis of the entire work. He estimates it will take five or six years to complete.

"Time is the sole remaining obstacle left between age-old mysteries and revelations on the verge of being discovered," according to the Friedberg Genizah Project website.

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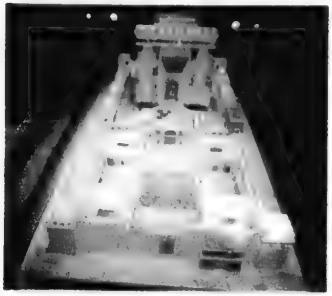
Laying the groundwork for a Third Temple in Jerusalem

Ben Sales
JTA

JERUSALEM – No praying. No kneeling. No bowing. No prostrating. No dancing. No singing. No ripping clothes.

These are the rules that Jews must abide by when visiting the Temple Mount, the site where the First and Second Holy Temples once stood, located above and behind the Western Wall in the heart of Jerusalem's Old City.

Although the area is under Israeli sovereignty, the mount — known to Muslims as Haram al-Sharif — is controlled by the Islamic Wakf, a joint Palestinian-Jordanian religious body. As the site of the Al-Aqsa Mosque and the Dome of the Rock, whose golden dome overlooks the city, the Temple Mount attracts daily crowds of Muslim worshipers.

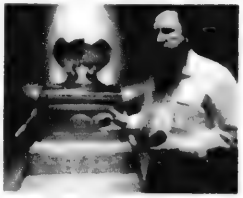


A model of the Second Temple in the Temple Institute's offices in Jerusalem.
[Ben Sales /JTA photos]

Under Wakf regulations, Jews may only access the mount for 4 1/2 hours per day and are forbidden from praying there.

But when Rabbi Chaim Richman stands only feet from the Dome of the Rock, surrounded by Muslim visitors, he whispers a chapter of Psalms.

"God will answer you on your day of trouble," he mutters on a recent visit. "The name of the God of Jacob will protect you."



Chaim Richman, international director of the Temple Institute, stands next to a replica of the holy ark at an exhibit of Third Temple vessels in the institute's offices in Jerusalem.

On previous visits to the mount, Richman says he's sung the entire *Hallel* prayer under his breath.

A frequent presence on the mount who knows the guards by name, Richman is the international director of the Temple Institute, an organization based in the Old City with a singular goal: to rebuild the Holy Temple in Jerusalem.

Before Tisha b'Av, the fast day that commemorates the destruction of the First and Second Temples, the institute released a video showing Jewish children donning tool belts and leading their fathers out of synagogue to begin construction of the Holy Temple.

"Our goal is to fulfill the commandment of 'They shall make a Temple for me and I will dwell among them,' " Richman says, quoting Exodus. "The basis of a Torah life is action."

Following the Second Temple's destruction in 70 CE, most rabbis adopted the position that Jewish law prohibits reconstructing the Holy Temple prior to the age of messianic redemption, or that the law is too ambiguous and that the messiah must come first.

The Temple Institute takes a different position.

"There are no Jewish legal barriers" to rebuilding the Temple, Richman says, only political ones.

The institute isn't shy about advocating what many see as a radical goal: replacing the mosque at the Dome of the Rock with a new Jewish Holy Temple. A painting in the institute's exhibition depicts this scenario, with the city's light rail line taking residents to the Temple Mount. The Temple Institute is dedicated to laying the groundwork for this vision.

The organization has formulated a program for where the Temple will stand and what its vessels will look like, aided by 20 men who study Temple law full-time. The products of this research — 40 ritual objects — are on display in Plexiglas cases at the institute's headquarters in the Old City.

Silver trumpets to be blown by priests and a wooden lyre are perched next to two deep pans with long handles — one for collecting blood from small sacrificial offerings and another for large sacrifices like the Passover lamb.

In another room, mannequins with beards wear the respective vestments for deputy priests and the high priest. The high priest's outfit, with azure weaves, gold thread and a breastplate with 12 precious stones, took 11 years of research and $150,000 to complete. Next to it stands a massive 12-spigot sink with electric faucets — technology that Richman says will be permitted in the Third Temple.

Continued on page B60

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Debate over Temple site

Continued from page B49

The institute's crowning achievement — the Temple's golden, 200-pound, seven-branch menorah — stands outside in a case overlooking the Western Wall. Unlike art or history museums, the institute's goal is to remove the objects from their cases and bring them to the mount for use as soon as possible.

Many Israelis view the goal as a danger to the status quo that has kept this site holy to Muslims and Jews from turning into a tinderbox.

In 1984, Israel's security services stopped a group of Jewish terrorists conspiring to blow up the mosque at the mount who reportedly got very close to achieving their goal. Ever since, authorities say they have kept a close watch on any attempts to disturb the peace on the mount.

Though observant Jews pray thrice daily in the *Amidah* prayer for the Temple to be rebuilt, few do anything about it. That's as it should be, says Michael Melchior, an Orthodox rabbi and former Knesset member who is considered a religious moderate.

The high priest's diadem, created by the Temple Institutes in Jerusalem.
[Ben Sales /JTA photo]

"We pray for holiness, but we also need to be careful of others' desire for holiness," Melchior said. "The moment you want to translate that into building a Temple, you upset the sensitive balance we've created here, by which we exist here." He called Temple construction advocates "irresponsible."

Given the obstacles to breaking ground on a Holy Temple, the institute also has taken up a more modest cause: expanding Jewish rights on the Temple Mount to allow unrestricted access and prayer. In that endeavour, Richman is joined by several right-wing Knesset members and a group of archaeologists who say the Wakf is reckless with archaeological remains at the site.

"It has exceptional historical importance," Eilat Mazar, a Hebrew University archaeologist, said of the site. "There needs to be access for everyone. Authorities don't take care of it."

Moshe Feiglin, a nationalist Likud Knesset member, made a practice of visiting the Temple Mount monthly until Prime Minister Benjamin Netanyahu banned him from the site in order to prevent provocations there. Last month, Feiglin wrote on Facebook, "Whoever turns his back on the Temple Mount is also giving up on construction in the city."

Richman says support for the institute's goals is growing. For him, the issue involves far more than politics, archaeology or even Jewish legal research. The Temple Institute, he says, is doing God's work.

"The point is that we can't live without the Temple," Richman says. "It's not about building, it's about a concept: the idea that all of human experience can be elevated to a sense of divine purpose."

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Reimagining and rewriting the Binding of Isaac

Rabbi Jack Riemer
JNS.org

There are only 19 verses in the story of the Binding of Isaac, which we read in synagogue each Rosh Hashanah, but there are — without exaggeration — hundreds, if not thousands, of commentaries on this story.

These commentaries ask: How could a good God command a father to kill his child, and how could a good father possibly obey? What was it like on the three days when Abraham and Isaac journeyed together towards the place where the sacrifice would take place? Did they talk along the way, or just ride together in silence? Did Sarah know? What does it mean when the text says that Abraham "returned to his servants"? Above all, in this age of jihad and suicide bombers who train their children to be killers and martyrs for the sake of Allah, how can we still read this story, which seems to praise murder in the name of God?

The nuances of every word of the Binding of Isaac story — and of the silences in the story — have been weighed and studied in every generation. Yet every year, when we confront this awesome tale on Rosh Hashanah, we wince. If you are a father, you wonder: Could I do this to my child? If you are a son, you wonder: Could my father do this to me? If you are a human being, you wonder: What kind of a God is this? And whoever you are, you ask yourself: Why do we read this story on Rosh Hashanah?

James Goodman's new book, *But Where is the Lamb? Imagining the Story of Abraham and Isaac (Schocken Books)*, is a fresh and exciting take on the different ways in which the Binding of Isaac has been understood down through the centuries, and also covers how we should understand it today. He writes as one who is both a son and a father, both a Jew and a person in search of meaning, and, above all, as a storyteller who is fascinated by this ancient tale, and who lets his imagination run free over what it meant and what it means.

It is impossible to determine exactly where a story has its origin, because every story has a story that came before it. Goodman imagines a writer whom he calls "G," who was asked to do a rewrite of this story, but who turned it in to the editors before he was completely satisfied with it. G wanted to struggle some more with the silences in the story, but the editors took it away from him and published it before he could finish it. Then G learned the lesson that every writer must learn, which is that once you have published a story, it no longer belongs to you. It is out of your hands, and every reader who picks up your tale has the right to see in it whatever it means to him. I once saw a famous novelist listen to someone's interpretation of one of his stories. He took out a pen and made some notes, and said, "I never realized that this was what my story meant." Such is the case with the Binding of Isaac story.

For the author of the book of Jubilees, the Binding of Isaac was a precursor to the Passover story, in which the Israelites were rescued at the last minute by the sacrifice of a lamb, and the purpose of the story was to show the envious angels why Abraham was worthy of being so beloved by God.

For Philo, who wrote in the midst of Greek culture, Abraham was a stirring example of stoicism. He understood Abraham as a noble example of the wise man who suppresses emotion for the sake of reason. A weaker man might have wavered, or cried, or been struck dumb by Isaac's question, "Where is the lamb?" But Abraham showed no change of colour, no weakening of soul. He remained as steadfast as ever and did not waver, as befits a true stoic.

For Pseudo-Philo and for the second book of Maccabees, Abraham was the prototype for those parents who surrendered their children to martyrdom in the time of the Hellenists.

Continued on page B52

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חג שמח

Story reinterpreted through the ages

Continued from page B51

For the early Christians, the story became a preview of the story of Jesus. In Sarah, they saw Mary. In Abraham's willingness to sacrifice his son, they saw God's willingness to sacrifice His. In the three-day journey, they saw a prefiguration of the three days from the crucifixion to the resurrection. In Isaac's carrying of the wood, they saw Jesus carrying the cross. In God's promise to provide the lamb, they saw the lamb of God. In the ram caught in the thicket, they saw the crown of thorns. In the whole story, they saw the supremacy of faith, and themselves as the new Israel that replaced the old one.

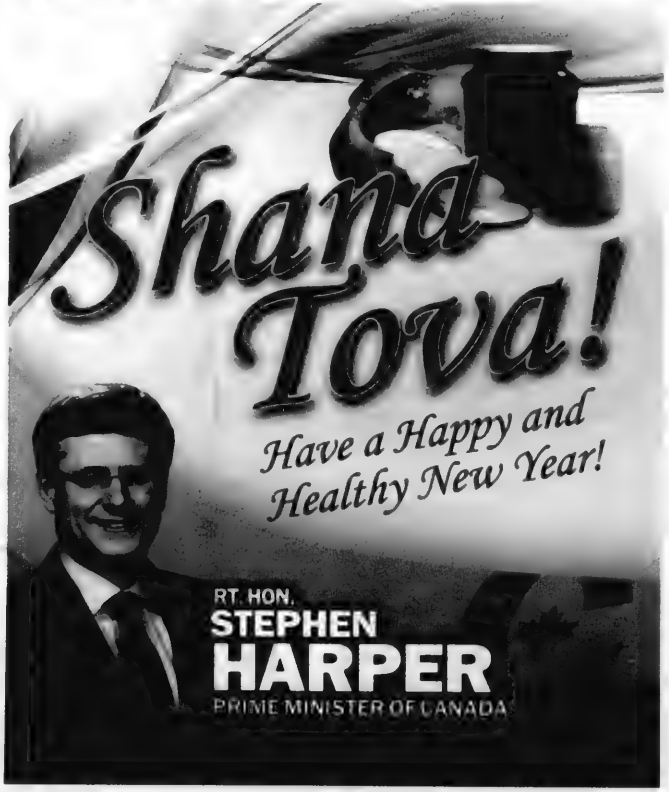
Goodman's book goes on, chapter after chapter, teaching us what the generations read into and out of the Binding of Isaac tale. As Goodman says, when you read this book, you feel like an observer who has been privileged with a seat at a great convention, at which the scholars and sages of all the generations are sitting together and exchanging insights into what the ancient tale means to them. You look around the room and you see people who told the tale with an emphasis on Isaac's courage, and sitting near them you see people who focused on Sarah and what she would have said if she could have spoken.

You see people who read the story in Hebrew sitting next to people who read it in Coptic, or in Aramaic, Greek, or Latin, all sitting together and comparing notes on what it means. Over in one corner, you see a newcomer from the religion of Islam who carries a book called the Qur'an with him that says that it was Ishmael, not Isaac, who was bound upon the altar, and in another corner, you can eavesdrop on a Midrashic Sage who firmly believes that Sarah should have been informed of what was going on, and that when the Satan told her, she was so upset that she had a heart attack on the spot. In the centre of the room sit the Sages of the Talmud, who insist that the Binding of Isaac was an achievement that God promised He would always remember, and that, because of what Abraham and Isaac did that day, God would always care for His people. Near them sit the poets of the Crusades, who dare to say that Isaac really died on the altar that day, but then came back to life.

A painting depicting the Binding of Isaac, now in the Uffizi Gallery.
[Wikimedia Commons photo]

The book goes on and on, letting us in on the conversations of Soren Kierkegaard, Wilfred Owen, Shalom Spiegel, A. B. Yehoshua, Bob Dylan, Yitzhak Lamdan, and others closer to our own time. It is enough to say that this book is a must-read for all of us who want to prepare for the High Holidays, and that I think that Goodman's character "G" would be both surprised and pleased with what readers have discovered in his story.

I come away from this book with a sense that the conversation about the Binding of Isaac is not over yet. In synagogue this Rosh Hashanah, who knows what we may yet find in this fascinating tale that we have read so often, but that has within it the capacity to surprise us and enable us to see new things each time we read it?



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Jewish history of Budapest

Day trip to a golden age

Raphi Bloom
JNS.org

Budapest is the 25th most-visited city in the world, and it's easy to understand why, with its amazing architecture, its enormous World Heritage Site, and its therapeutic hot springs. But Jewish travelers also have a captivating Jewish story beckoning them to Budapest. When I visited with my family, I was determined to get the inside track on that Jewish story. The guidebooks only tell you so much, so I wanted somebody who could help us to really feel the place, as well as see it.

Growing up under Communist rule has made Andrea Medgyesi very proactive in protecting and furthering Jewish life in Budapest and across Hungary. She helps visitors of all Jewish backgrounds, from secular to ultra-Orthodox, to appreciate the city.

Andrea collected us from our hotel, the Palazzo Zichy, and her insights started there. The hotel, she said, belonged to the same Zichy family that was particularly kind to the Jews in the 18th century.

We drove to the Jewish Quarter and walked through some of the old, narrow streets where Andrea pointed out the multitude of Jewish markings on the buildings — Stars of David and menorahs carved into the brickwork. They immediately gave us a sense of the centuries of Jewish life here.

Andrea explained that in Budapest the Jewish people lived in the "Jewish Quarter," as opposed to the "Jewish Ghetto" and that buildings and not walls marked the area's perimeter. The Ghetto only came into existence and walls were only built when the Nazi occupation began.

We made our way to one of three main synagogues in Budapest, the Kazinczy, and marveled at the beautiful art nouveau building. As we sat on the pews, Andrea gave us a fascinating talk on the history of Jews in Hungary and Budapest, covering centuries and complete with maps and pictures. Her enthusiasm is spellbinding, and she answered all our questions with ease and knowledge.

From there, we continued walking, making a quick stop at the kosher bakery. Andrea then surprised us with a stop at a rundown courtyard where there was a farmers' market with traditional Hungarian food, drink, and entertainment. This gave a glimpse of Hungary you do not see from the modern, international shops lining the streets.

Dohany Synagogue in Budapest *[Raphi Bloom photo]*

Next was the Dohany Street Synagogue. Built in the mid-19th century in the Moorish style, this cathedral-like synagogue is

Continued on page B54

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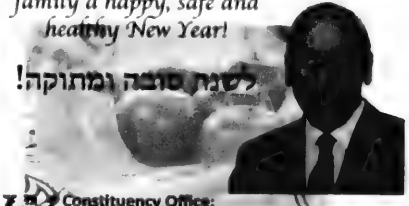

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Jews flourished in prewar Hungary

Continued from page B53

the most well known Jewish site in Budapest. Seating 3,000 people in total, it is the third largest synagogue in the world. The Dohany was built for the Neolog movement — an early non-Orthodox movement. Two of the most obvious deviations from Orthodox synagogues of its time are that the bimah is at the front of the synagogue instead of in the centre, and there is a huge organ.

The synagogue was actually built before such other impressive Budapest landmarks as the Opera House, which underscores the fact that Jewish influence and life in Budapest burgeoned even before the heyday of the Austro-Hungarian empire.

In the grounds of the Dohany Synagogue is a mass grave of some 2,000 Jewish souls from the time of the Second World War. There is also a silver weeping willow tree commissioned by Tony Curtis, the Jewish Hollywood actor, in memory of his parents. By the tree people can make a donation and inscribe the names of family members lost in the Holocaust.

The Hungarian Jewish Museum is located in the synagogue complex. It has a sad and fascinating exhibition on Hungary during World War II and features on some of the famous gentiles such as Raoul Wallenberg who saved thousands of Jews.

Andrea told us a very moving story of children who were saved or hidden by the church during the war so that they could be converted later on. After the war, rabbis asked for permission to visit orphanages at bedtime, and went into the dormitories and starting saying the *Shema* prayer. Immediately many children, whose memories were triggered by this universal Jewish bedtime prayer, started crying. The rabbis then knew which children were Jewish and removed them to Jewish homes.

From the Dohany we walked to the city's historic modern-Orthodox synagogue, the Rumbach, which is now sadly derelict. Despite its sad condition, the synagogue, another Moorish building, conveys a sense of the grandeur of Budapest Jewry from a past age.

I found the next site particularly moving. Located in a quiet back street, you could walk by the Glass House and never have the slightest idea what went on there. Carl Lutz, a Swiss diplomat, protected and issued Swiss papers to tens of thousands of Hungarian Jews from there, saving their lives. Working from a nondescript glass factory owned by a Jewish family, Lutz became one of the true righteous among the nations — non-Jews who risked their lives to save Jews. We all know about Wallenberg, but here was a true unsung hero who saved thousands of our brothers and sisters. How many tens, if not hundreds of thousands of Jewish people are alive today because of his selfless acts?

After mid-October 1944, when the Hungarian Arrow Cross Party came into power, the Glass House was the only fragile island of some relative safety during the raging terror for the persecuted in Budapest. The exhibition tells its story.

Our final stop was the Danube River, where we saw the *Shoes on the Danube* Promenade, a memorial to Jews who were killed by fascist Arrow Cross militiamen in Budapest during World War II. They were ordered to take off their shoes, and were shot at the edge of the water so that their bodies fell into the river and were carried away. *Shoes on the Danube* represents their shoes left behind on the bank. The tour left us with a huge amount of knowledge about the history of our Hungarian Jewish brothers and sisters, and a feeling of pride at what they had accomplished for themselves over centuries of life there.

Andrea Medgyesi's website is www.jewishvisitorsservice.com

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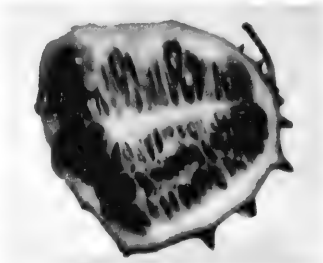
Punt the pomegranate

New fruits for Rosh Hashanah

Binyamin Kagedan
JNS.org

Let's be honest, people — it's 2013, and with rows of bottled pomegranate juice lining every convenience store refrigerator, the sight of those hundreds of little red stains-to-be on Rosh Hashanah night is just all too humdrum. So when you usher in the Jewish New Year with a new fruit this holiday season, why not treat your family to one of these uber-exotic natural delicacies? That is, if you can find them (and afford them).



Ackee

The ackee is native to tropical West Africa, and was imported to Jamaica in 1778, where it now holds the rank of national fruit. A relative of the lychee and similar in taste and consistency, the ackee's fruit is soft and white and grows around three large, dark seeds. Ackees are generally cooked and canned before being sold, with good reason: Eating an unripe ackee can result in a bout of the very bluntly named Jamaican vomiting sickness.

Kiwano

Also known as the horned melon, jelly melon, hedged gourd, blowfish fruit, or my personal favorite, the African horned cucumber, the kiwano is native to Africa but now grows in California, Chile, Africa, and New Zealand. Its flesh is bright green and jelly-like, and tastes like a cucumber with a hint of citrus. The peel can also be eaten and is rich in Vitamin C and fibre. Kiwanos can be eaten raw or cooked, juiced and mixed into lemonade, or even turned into gourmet ice cubes!

Mangosteen

If you're like me, the name of this fruit conjures up the image of a family of stubborn and misinformed German-Jewish farmers. Thankfully, the mangosteen is actually a tasty and widely desired fruit that grows almost exclusively in Thailand. Mangosteens are renowned for their delectable flavour and fresh fragrance, which prompted one botanist to say, "The mangosteen only has one fault; it is impossible to eat enough of it," according to Mangosteen.com. Fresh mangosteens can be expensive and hard to find in Canada and the U.S. but the canned variety are easier to come by.

Jabuticaba

The jabuticaba tree is very striking, its fruit growing in clusters up and down its trunk rather than hanging from branches. It is native to southeastern Brazil, and is somewhat of a cultural icon for peoples of that region. The jabuticaba fruit is usually eaten fresh, but because it starts to ferment only three or four days after being picked, is also widely used in jams, wines, and liqueurs. Despite being deliciously sweet and chock full of antioxidants, the jabuticaba has not gained much popularity outside Brazil, as its very brief shelf life makes it impossible to export efficiently. In other words, good luck finding a fresh one outside Sao Paolo.

Squared watermelon

Not only do these really exist, you can actually grow them in your backyard (see YouTube for the instructional video). Whether they should count as a new fruit is debatable, however. The secret of squared, or cubic, watermelons is that they are really just regular watermelons grown into square-shaped glass boxes. An enterprising farmer on the Japanese island of Shikoku developed this method about 20 years ago to make the large, cumbersome melons easier to store. Today, the product is fashionable among the elite of Tokyo and Osaka and can be purchased for a mere 10,000 yen (about $83, or 16 round watermelons).

In bits and pieces: Mosaic splendor at Tzippori

Aviva and **Shmuel Bar-Am**
Times of Israel

In the year 67 CE, residents of Tzippori watched in sombre silence from across the valley as the town of Yodfat went up in smoke. Yodfat, the first Galilean city to seriously resist the Romans during the Great Revolt, had been soundly trounced. Tzippori, on the other hand, had stubbornly refused to participate. Her attitude was understandable, perhaps, for 63 years earlier when Tzippori residents *had* tried rebelling against Roman rule, their lovely city had been destroyed.

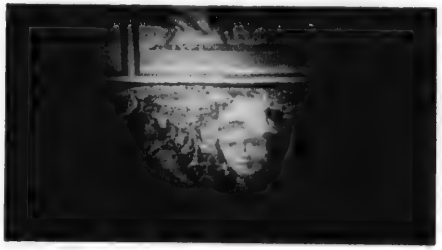
Following that early Tzippori revolt, King Herod's son Antipas had restored the city to its former beauty. And, while he was at it, Antipas added a small theatre and an intricate underground water system. Now, blessed with plenty of water, fertile fields flowing with milk and honey, and lovely homes, Tzippori hoped to remain at peace with the Romans. Or, perhaps, she was afraid to risk everything she had by joining the revolt. Whatever the reason, Tzippori remained untouched.

Tzippori rested on a hill 292 meters above sea level, towering over the Beit Netufa Valley below. Her climate was perfect, for even in summer the city remained cool, as sweet breezes blew softly through the trees. Her name reflected her situation: the Babylonian Talmud notes that she "sat at the top of the hill like a bird" (*tzippor*).

The most famous of Tzippori's residents was Rabbi Yehuda Hanasi, tall, handsome, and extremely well-connected. One of the greatest Jewish sages of all time, it is said that he was born on the day that Rabbi Akiva was flogged to death by the Romans for his part in the Bar Kochba Revolt of 132-135.

Yehuda Hanasi, known simply as "Rebbi", lived in Beit Shearim and reigned as president of the Sanhedrin (Jewish courts). When his health began to fail, the Roman Emperor Antoninus granted him land in Tzippori. Taking with him his fellow sages, Rebbi set up house in Tzippori, a lovely city where Jews and pagans lived together in peace.

It was in Tzippori, at the end of the 3rd century, that the eminent rabbi edited a compilation of Jewish traditional literature and Oral Law known as the Mishnah. Considered the second most important book in Judaism (after the Torah), the Mishnah shaped, and continues to shape, all aspects of Jewish life everywhere in the world.



Mona Lisa of the Galilee *[Shmuel Bar-Am photo]*

Despite its indisputable importance, there was little to see at the site of ancient Tzippori until the early 1980s. Although small-scale excavations were carried out during the British Mandate, and remains of a Roman theatre were discovered, no effort was made to find the rest of the famous Jewish city.

When serious digs were finally begun, archaeologists could hardly believe the result: not only did the ancient city sport a theatre, but well-preserved, unique mosaics were uncovered along with entire neighbourhoods, a market street, and the marvelous underground water system.

Today, ancient Tzippori is one of the most exciting national parks in Israel. Visitors follow a wide cardo (typical Roman central boulevard) to stunning 5th-century mosaics illustrating the Nile River Festival and featuring fabulously designed Amazon warriors. Easily visible are crevices made by chariot wheels and, carved into the stones, a menorah, along with games played by children here long ago.

At Tzippori, you will walk atop the very stones that emperors used to tread on their way to the theatre, and sit in the seats from which they watched their performances. The 4,500-seat Roman theatre at Tzippori, built on the slopes, has been partially restored and affords a beautiful view of the Beit Netufa Valley.

The Crusaders, who believed that Mary's parents had lived in the town they now called Le Saphorie, built a church whose remains can still be seen.

Their citadel was restored by Daher el Omer, the Bedouin leader who ruled the Galilee in the 18th century. Fortunately air conditioned in the summer months, it features an exquisite display of Tzippori artifacts. A climb up to the rooftop yields a fabulous view of the valley below — dotted with both Jewish and Arab villages.

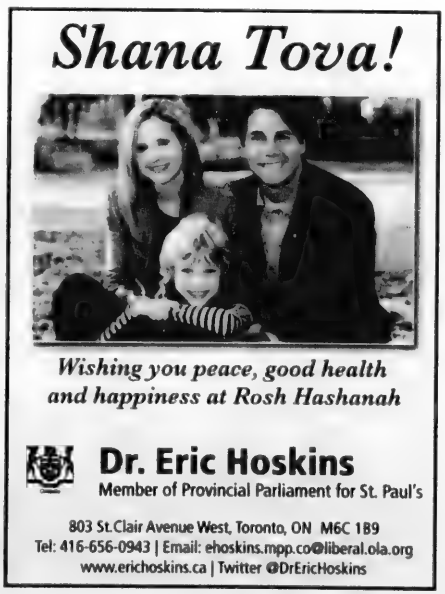
One of the highlights at Tzippori is a fashionable villa featuring the breathtakingly beautiful mosaic dubbed the Mona Lisa of the Galilee. While it may not look much like the *Mona Lisa* that Leonardo da Vinci painted, it has that same ethereal quality and eyes that seem to follow you around.

Much of the mosaic is a depiction of a wine-drinking contest between the mythological Greek Heracles and his half-brother Dionysus — god of wine and theatre. Heracles drank too much, and collapsed on the floor, while Dionysus practiced moderation. Interestingly, the nudity common to this theme in other parts of the world — and that would have embarrassed Jewish visitors — is missing.

After the Second Temple was destroyed in 70 CE, synagogues became the center of Jewish life – as they are today. During the period in which Rebbi resided in Tzippori there were 18 different synagogues in the city, but so far none of them has been discovered.

The 5th-century synagogue almost makes up for this, however, for the mosaic floor is absolutely magnificent. One portion of the elongated mosaic carpet boasts a zodiac in the middle, with the sun god Helios in his chariot and surrounded by zodiac signs and human figures. Another portion depicts ritual offerings, and scenes from the Bible including the *akeda* – the binding of Isaac — and the angels visiting Sarah and Abraham to tell them of their impending parenthood. More common Jewish symbols, like the Holy Ark and the menorah, are also woven into the mosaics, which are scattered throughout with inscriptions in both Greek and Aramaic.

TimesofIsrael.com


Shana Tova!
Wishing you peace, good health
and happiness at Rosh Hashanah
Dr. Eric Hoskins
Member of Provincial Parliament for St. Paul's
803 St.Clair Avenue West, Toronto, ON M6C 1B9
Tel: 416-656-0943 | Email: ehoskins.mpp.co@liberal.ola.org
www.erichoskins.ca | Twitter @DrEricHoskins

A's . . .

Tom & Sharon Adler
wish our parents, children, grandchildren, relatives and friends a happy and healthy New Year

KEITH, SHEILA & DENISE ALEXANDER
SUE-ANN LEVY, DONNA, JASON, CHLOE, JACKLYN & JOSHUA BERNS
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Stephen and Karen Applebaum
Jason & Madison
Wish their relatives, friends & neighbours a happy and healthy New Year.

Barry & Eleanor Appleby and Family
Wish their relatives and friends a peaceful, happy and healthy New Year.

David & Margaret Attis and Family
Grand Barachois, New Brunswick
Wish their relatives & friends a healthy and happy New Year

B's . . .

Anne & Allan Bank
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Carmella & Joe Betel
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family
Wish all their relatives and friends a Happy and Healthy New Year.

Arthur Birnbaum and Susan McCallum
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Joe and Sarah Bogoroch
Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year

Kalman & Cynthia Bielak
Yakov, Pamela, Daniel & Naiomi
Simcha, Barbara, Brandon, Brooke & Breanne
Shneur, Tracy & Sophia, Moran & Coby,
Shlomo, Tania, Gabriel & Aidan
wish their relatives & friends a happy and healthy New Year

Richard, Melanie, Adam, Samantha & Matthew Bogoroch
Wish all their relatives and friends a happy and healthy New Year.

Sharon, Syd & Michael Bojarski
Michelle, Jordan & Emma Waldman
wish their relatives and friends a happy, and healthy New Year.

Sam Brown and Family
Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people in Israel.

C's . . .

Wayne and Ann Caplan
wish our parents, children, grandchildren, relatives and friends a very happy and healthy New Year.

Elsa & Howard Chandler & Family
Wish their relatives, friends & neighbours a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Ella & Marshall Cohen

Joe & Sidia Cowen

Best wishes to our children, grandchildren, relatives, friends and clients for a happy, healthy & peaceful New Year.

D's . . .

Gloria & Morris Dadoun

Best wishes for a year of peace and serenity, health and happiness to our family and friends and the people of Israel

Michael & Sally Robyn, Jamie, Adam and David Deverett

Wish their relatives & friends a healthy, happy & prosperous New Year.

E's . . .

Lily Elsner & Bob Ritter

Michelle, Alan, Zachary & Taylor Drimer, David Elsner, Shawna, Mike, Dylan & Max Zitney, Brooke, Jordan & Jillian Halpert, & Stacey Ritter

Wish their relatives, friends & neighbours a happy, healthy New Year.

F's . . .

Sylvia & Edward Fisch & Family

Wish their relatives, friends & neighbours a happy and healthy New Year

Allan and Pat Friedland Marla, Ilan, Samuel, Elisha & Asher Saksznajder

Wish their relatives and friends a happy and healthy New Year.

Miriam & Ignatz Fulop Children & Grandchildren

Wish their relatives and friends a happy and healthy New Year

Allan and Caryn Friedman Amanda and Cassie

Wish their relatives, friends & neighbours a happy and healthy New Year

G's . . .

Sam & Gitta Ganz and Family

wish their relatives and friends a happy and healthy New Year.

Kristen, Len Aaron and Jack Ganz

Wish their relatives, friends & neighbours a very happy and healthy New Year!

Al Gelfant & Family Susan Gelfant & Children

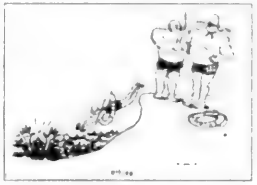
wish their relatives and friends a happy and healthy New Year.

'It can be done': Recalling the Rosh Hashanah 1943 escape of Danish Jews

Rafael Medoff
JNS.org

As the final minutes of Rosh Hashanah ticked away, 13-year-old Leo Goldberger was hiding, along with his parents and three brothers, in the thick brush along the shore of Dragor, a small fishing village south of Copenhagen. The year was 1943, and the Goldbergers, like thousands of other Danish Jews, were desperately trying to escape an imminent Nazi roundup.

"Finally, after what seemed like an excruciatingly long wait, we saw our signal offshore," Goldberger later recalled. His family "strode straight into the ocean and waded through three or four feet of icy water until we were hauled aboard a fishing boat" and covered themselves "with smelly canvases." Shivering and frightened, but grateful, the Goldberger family soon found itself in the safety and freedom of neighbouring Sweden.



This cartoon by Arie Navon appeared in the Hebrew-language daily newspaper *Davar* on Oct. 13, 1943. Navon contrasted the rescue of Denmark's Jews with the farcical refugee conference that the Allies staged earlier that year in Bermuda. The title of the cartoon is a Hebrew word that means both "lifeguards" and "rescuers." The lifeguards, one smoking a Churchill-style pipe, and the other wearing Roosevelt-style glasses, are standing next to an unused life preserver labeled "Bermuda." The scrawny man diving into the swastika-infested ocean to rescue a drowning person is labeled "Sweden." *[From the forthcoming book* Cartoonists Against the Holocaust, *by Rafael Medoff and Craig Yoe.]*

For years, the Allied leaders had insisted that nothing could be done to rescue Jews from the Nazis except to win the war. But in one extraordinary night, 70 years ago next month, the Danish people exploded that myth and changed history.

When the Nazis occupied Denmark during the Holocaust in 1940, the Danes put up little resistance. As a result, the German authorities agreed to let the Danish government continue functioning with greater autonomy than other occupied countries. They also postponed taking steps against Denmark's 8,000 Jewish citizens.

In the late summer of 1943, amid rising tensions between the occupation regime and the Danish government, the Nazis declared martial law and decided the time had come to deport Danish Jews to the death camps. But Georg Duckwitz, a German diplomat in Denmark, leaked the information to Danish friends. Duckwitz was later honoured by Yad Vashem as one of the Righteous Among the Nations. As word of the Germans' plans spread, the Danish public responded with a spontaneous nationwide grassroots effort to help the Jews.

The Danes' remarkable response gave rise to the legend that King Christian X himself rode through the streets of Copenhagen on horseback, wearing a yellow Star of David, and that the citizens of the city likewise donned the star in solidarity with the Jews.

The story may have had its origins in a political cartoon that appeared in a Swedish newspaper in 1942. It showed King Christian pointing to a Star of David and declaring that if the Nazis imposed it upon the Jews of Demark, "then we must all wear the star." Leon Uris's novel *Exodus*, and the movie based on that book, helped spread the legend. But subsequent investigations by historians have concluded that the story is a myth.

Continued on page B60

Cathy and Frank Gold
Ashley & Jessica

Wish their relatives and friends
a peaceful, happy and healthy New Year.

Irving & Faye Gold

Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peacful New Year.

Regina and Charles Goldfinger and Family

Best wishes to our children, grandchildren,
great-grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Best wishes for a year of
peace and serenity, health and happiness
to relatives and friends and the people of Israel

Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych
Children, Grandchildren & Great-grandchildren

Michael & Francine Goldrich
Yaakov, Kayla, Shimon
Lana, Yechiel, Naomi & Ari

Best wishes to all our
family and friends
for a joyous and happy New Year

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel

IRWIN AND NETTA GREENBLATT
Andrea, Erin & Josh

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.

Moishe Gruda

Marilyn & Joel Gold
Leslie & Lori and Natalie

Wish their relatives, friends & neighbours
a happy and healthy New Year

H's . . .

ADAM & ZELDA HARRIS
and Family

Wish their relatives and friends
a happy, healthy and peaceful New Year.

Sylvia and Barry Hennick
Eleanor, Jeff, Ryan and Joshua Stainsby
Karen, Eric, Jackson and Veronica Machtinger

Wish their relatives and friends
a peaceful, happy and healthy New Year.

J's . . .

Bruce & Cathy Jacobs
Jeffrey & Jordan

wish their relatives, friends & neighbours
a happy, and healthy New Year.

Lily Rosenberg, The Jacobs,
Elias and Krelstein Families

wish their relatives and friends
a peaceful, happy and healthy New Year.

Miriam Justein

Best wishes to my children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year

K's . . .

The Kalifer Family

Bernyce & Marv, Ron & Nancy Kalifer,
Ellen & Gerry Fialkov, Debbie & Wayne
Steinberg and all their families would
like to send their best wishes for a
Happy & Healthy New Year

Wishing all our family and friends
a happy and healthy New Year

Murray & Susie Klein
David, Lisa, Abbi & Madyson
Robbie, Dana, Lev, Aliyah & Shia
and Jamie, Joelle, Mia, Harlie & Lexi

Howard & Nancy Kleinberg

Wish their children, grandchildren,
great-grandchildren, relatives &
friends a happy and healthy New Year

Israel Koplowitz

Best wishes to our children, grandchildren,
relatives & friends for a happy, healthy
and peaceful New Year

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.

Dorry & Alex Korn
and Family

Marilyn Kostman
Elayne, Roberto & Jonathan Slimak
Sasha, Keren & Alexa, Noah & Galit
Arny Ian Kostman & Tyler, Jesse, Samantha & Jake

Best wishes for a year of
Peace and Serenity, Health & Happiness
to all our friends

L's . . .

Yetta Lanys, Shayne & Patti & Family,
Marty & Sandy Lanys & Family
Wish their relatives and many friends
a happy and healthy New Year.

Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay
and Sean Cheskes
wish their relatives and friends
a happy and healthy New Year.

Fela Lichtblau
Children & Grandchildren
Wish all their relatives and friends
a peaceful, happy and healthy
New Year

BARRY AND MINKY LIPSON
& Family
Wish their relatives, friends & neighbours
a happy and healthy New Year

Shelly & Marilyn Little
Adam & Amy, Jeremy & Amy,
Sari & Ilan
Wish their relatives, friends & neighbours
a happy and healthy New Year

Natalie & Manny Langer
Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year.

Wishing all our family and friends
a happy and healthy New Year.
Marilyn and Bruce Lubelsky
Michael, Brian,
Erin & Jesse (Wolfstadt)

M's . . .

Wishing our relatives & friends
a happy, healthy and peaceful New Year.
Sylvia (Cesia) and Mahler Family

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel
Honey & Milton Mandel
and Family

Ida Melnik,
children, grandchildren
& great-grandchildren
Wish all their relatives, friends & neighbours
a peaceful, happy and healthy New Year.
In loving memory of our beloved Harry ז"ל

JOE & HELEN MORGAN
AND FAMILY
wish their relatives and friends
a happy and healthy New Year.

Seymour & Florene Moskovitz
and Family
wish their relatives and friends
a happy and healthy New Year

'The Danes and Swedes have shown us the way'

Continued from page B58

On Rosh Hashanah—which fell on Sept. 30 and Oct. 1 in 1943—and the days that followed, numerous Danish Christian families hid Jews from Holocaust persecution in their homes or farms, and then smuggled them to the seashore late at night. From there, fishermen took them across the Kattegat Straits to neighbouring Sweden. This three-week operation had the strong support of Danish church leaders, who used their pulpits to urge aid to the Jews, as well as Danish universities, which shut down so that students could assist the smugglers. More than 7,000 Danish Jews reached Sweden and were sheltered there until the end of the war.

Esther Finkler, a young newlywed, was hidden, together with her husband and their mothers, in a greenhouse. "At night, we saw the [German] searchlights sweeping back and forth throughout the neighbourhood," as the Nazis hunted for Jews, Esther later recalled. One evening, a member of the Danish Underground arrived and drove the four "through streets saturated with Nazi storm troopers," to a point near the shore.

There they hid in an underground shelter, and then in the attic of a bakery, until finally they were brought to a beach, where they boarded a small fishing vessel together with other Jewish refugees. "There were nine of us, lying down on the deck or the floor," Esther said. "The captain covered us with fishing nets. When everyone had been properly concealed, the fishermen started the boat, and as the motor started to run, so did my pent-up tears."

Then, suddenly, trouble. "The captain began to sing and whistle nonchalantly, which puzzled us. Soon we heard him shouting in German toward a passing Nazi patrol boat: '*Wollen sie einen bier haben?*' (Would you like a beer?)—a clever gimmick designed to avoid the Germans' suspicions. After three tense hours at sea, we heard shouting: 'Get up! Get up! And welcome to Sweden!' It was hard to believe, but we were now safe. We cried and the Swedes cried with us as they escorted us ashore. The nightmare was over," Esther recalled.

The implications of the Danish rescue operation resonated strongly in the United States. The Roosevelt administration had long insisted that rescue of Jews from the Nazis was not possible. The refugee advocates known as the Bergson Group began citing the escape of Denmark's Jews as evidence that if the Allies were sufficiently interested, ways could be found to save many European Jews.

The Bergson Group sponsored a series of full-page newspaper advertisements about the Danish-Swedish effort, headlined "It Can Be Done!" On Oct. 31, thousands of New Yorkers jammed Carnegie Hall for the Bergson Group's "Salute to Sweden and Denmark" rally.

Keynote speakers included members of Congress, Danish and Swedish diplomats, and one of the biggest names in Hollywood—Orson Welles, director of *Citizen Kane* and *The War of the Worlds*. In another coup for the Bergson Group, one of the speakers was Leon Henderson, one of President Franklin Delano Roosevelt's own former economic advisers (Henderson had headed the White House's Office of Price Administration).

In blunt language that summed up the tragedy—and the hope—Henderson declared: "The Allied Governments have been guilty of moral cowardice. The issue of saving the Jewish people of Europe has been avoided, submerged, played down, hushed up, resisted with all the forms of political force that are available… Sweden and Denmark have proved the tragedy of Allied indecision… The Danes and Swedes have shown us the way… If this be a war for civilization, then most surely this is the time to be civilized!"

Rafael Medoff is director of The David S. Wyman Institute for Holocaust Studies, in Washington, D.C. His latest book is FDR and the Holocaust: A Breach of Faith.

N's . . .

Bernard & Edie Nayman

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Irving & Eva Nightingale & Family

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year and to am Yisrael

O's . . .

Best wishes for a year of peace and serenity, health and happiness to my relatives and friends and the people of Israel.

Norma Orlan

P's . . .

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Wishing our children, grandchildren, great-grandchildren, family and friends a happy, healthy New Year

Isaac and Minny Peters

R's . . .

Ralph & Karen Rabinowicz and Family

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Rene Rechtsman and Family

Adele & Jan Rolin

Best wishes to our children, grandchildren, great-grand children, friends and relatives for a happy, healthy and peaceful New Year.

THE ROSENS
Hannah, John and Eric

wish their relatives and friends a happy and healthy New Year.

Mike & Sally Rosen and Family

31 Denmark Crescent

Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

Paul & Phyllis Rosengarten

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Pinchos Rywiec (Rivietz)

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Willie & Bertha Rosengarten & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

S's . . .

Rosita & David Salomon

Wish their relatives, friends & neighbours a happy and healthy New Year.

Alice Schmid
Monique Irwin
Amanda Irwin Ratner & family
Jordana Irwin Joseph & family

Wish their relatives and friends Happy and Healthy New Year.

Sam, Gwyn & Aaron Seidman

Wish all their relatives and friends a peaceful, happy and healthy New Year

Nachum & Lea Shore

7 North Park Rd., Ste. 2104
Thornhill

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends

Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family

Laury & Evy Snow

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year

Joel Steinman, Victoria Apanovich & Family

Zanvel & Sylvia Stern
Derek & Jill Stern
Brett & Corinne Starkman and Family

Wish their relatives, friends & neighbours a Happy and Healthy New Year

Morris & Yetta Sternberg and Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

Jack, Lola, Rose-Mary Sylman
Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam, Janice, Dale, Jennifer, Jordan, Aliza and Mason Stern

Wish their relatives and friends a year of peace, good health and happiness.

Sandy, Ida & Maury Shessel
Elie, Lindsay, Maryam & Gavi Kochman

Wish their relatives, friends & neighbours a happy and healthy New Year.

T's . . .

Mr. & Mrs. Joseph Tenenbaum
Sid, Judy, Ari-Lev, Elie & Avichai
Gary, Louise & Josh
Uli, Tamara, Odeyah, Daniel, Eliya & Elisha Erez Friedman

Wish their relatives, friends & neighbours here and in Israel a happy and healthy New Year.

Dina and Willie Tenenbaum

Best wishes to our children, grandchildren, great-grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mrs. Rose Tenenbaum

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Karen Hacker & Irv Teper and family

Ruth Trachter

Wishes her children, grandchildren, relatives and friends a happy, healthy and prosperous New Year.

U's . . .

Irving & Sylvia Ungerman and family

Wish their relatives & friends a peaceful, happy and healthy New Year.

For meaningful holidays preparation is key

Jacob Kamaras
JNS.org

LOS ANGELES—The holiest days on the Jewish calendar, Rosh Hashanah and Yom Kippur, are largely spent in synagogue. Yet prayer isn't usually the focus when Jews prepare for the High Holidays, observes Cantor Arik Wollheim.

"Hopefully people go through this process of repentance, and they give charity, but what about prayer?" Wollheim tells *JNS.org*. "People neglect that. How many people open the prayer book before Rosh Hashanah and Yom Kippur and go over the davening?"

The answer, Wollheim says, is almost no one. But he is looking to change that. At Congregation Beth Jacob in Beverly Hills, Calif., where he is in his first year as cantor, Wollheim organized a sing-along preparation event in advance of the High Holidays, in addition to posting melodies on the synagogue's website.

Wollheim sat down with *JNS.org* to give his perspective on the Rosh Hashanah and Yom Kippur services.

Cantor Arik Wollheim ***(Beth Jacob Congregation photo)***

JNS.org: What are the challenges of trying to engage a congregation in High Holidays services?

Wollheim: For the holidays, together with the regulars, the people who come every week, or several times a month, in every congregation you also have a number of people that come only for the High Holidays. And they are a little bit disconnected with what's going on throughout the year in the synagogue.

The challenge is [figuring out] how to create a service that makes everybody happy. My approach is to create a salad of styles and selections. And by that I mean, for instance, I use classical cantorial music, what I call 'nice oldies' that congregations sing, that everybody knows. I use Israeli songs. The most recent melodies that religious music and the yeshiva world provide. And I use every form of Jewish music, almost. My challenge is, what's the balance between all those different components?

Not everybody understands all the text. Thank God we have prayer books with an English translation, but it's not the same [as understanding the Hebrew], and people sometimes don't bother to look at the translations. It's not that they don't want to, but you're engaged already in the recitation of the prayer, you don't have time to also look [at the translation].

For the High Holidays liturgy, we have a lot of poems, and many of them were written during the Middle Ages. It's very poetic, high language that is not that easy to understand. How do I create that inspiration? What can I do to make people engaged in the service, even though it's very difficult? It's a long day, they've been standing for hours, they're fasting, they're tired, and they don't understand the text, in many cases.

How does a cantor prepare for the High Holidays?

I'm going through a tremendous amount of research in order to create that 'salad' that I spoke about.

You have to understand what your objectives are. Do I want to do congregation singing? How much congregation singing do I want to do? What is the mood that I'm trying to create? There's a connection between one [objective] and the other. It's like one symphony. You have a theme, and a theme, and a theme, and then the fillers in between, and the question is: What do you do with those fillers? How are they going to work together?

Continued on page B63

'Every cantor feels a huge responsibility on those days'

An illustration of Jews praying in synagogue on Yom Kippur. *[Wikimedia Commons.]*

Continued from B62

Preparation is huge. Every year we're different. I'm not the same person I was last year. This is the day of judgment. I think every cantor feels a huge responsibility on those days, because we're praying not only on our behalf, we're praying on behalf of the entire congregation. It's a tremendous responsibility, and you go through the text, and you try to figure out: How does it resonate with you? What is the meaning of the text? How can you make it relevant to you, to your life, to the lives of your congregants?

Which prayers do you see as the highlights of the High Holidays service?

I think without doubt, *Unetaneh Tokef* is one of the highlights. First of all, because of the text. [It includes] the description of the process that goes on in Heaven. It gives us an idea of how God examines each case, so to say. From a musical perspective, this is your chance as a cantor to really shine, to show what you can do, especially because the text is so moving. This is your moment to try to inspire people, to really get them to try to feel something.

Number two, there's a prayer called the *Hineni*. It's the first thing that the cantor says before *Mussaf*. The cantor is the only one who recites that prayer. And basically it's a prayer for the cantor, asking, 'God, please help me in this task, and don't judge them, my congregation, because of my sins. If I'm doing it wrong, don't let if affect them.' It's really a personal prayer that reminds us cantors that at the end of the day, this is not about how we sing, and the music, and all that kind of stuff. It's about this tremendous responsibility that we have of pleading on behalf of the congregation.

What do you remember about the first time you led a High Holidays service?

I was 14. It was a little synagogue in the town where I grew up in Israel, Azor (a suburb of Tel Aviv). I led the services with my dad. Obviously I was nervous, but I felt comfortable because I started leading services as soon as I was bar mitzvahed, so already I led services for a whole year prior to that. So I felt comfortable leading services, and I knew my dad was next to me.

It was a congregation where everybody knew me since I was born, so it felt like [leading the service] amongst your family. It was a very supportive audience.

I did that for a couple of years, and that gave me confidence later on, when I started taking on jobs elsewhere.

What advice would you give about how to approach High Holidays prayer?

The service is very long, we have a lot of text. If I have one recommendation to people for the holidays, it's don't take a prayer as something obvious, that we've done every year, and that's it. Take the prayer book, take the machzor, and go over the text. See what it means to you. See what prayers resonate with you. Refresh your memory with some of the tunes. Read the English translation, so you'll know what you're saying.

I can guarantee that if you do some preparation, you will get much more out of the service, and this is regardless of who is leading it.

W's . . .

Mark & Jodi Weisleder, Hillary & Jillian
Louis & Marlene Weisleder, Joshua, Lindsay & Zachary
Marsha Weisleder & David Brouillette
Anne & Sam Himelfarb
Adam, Susan, Eric & Myriam
wish their family and friends a happy and healthy New Year.

Dr. & Mrs. S. Joseph Weinstock
David, Lauren, Jacob & Anne
Moss, Michelle, Nina, Sari & Tillie
Mark, Donna & Olivia, Dan & Neely
Wish their relatives, friends & neighbours a happy & healthy New Year.

Perlan and Ted Waxman & Family
Wish their family and friends a happy and healthy New Year

Jack & Anne Weinbaum & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

THE WISEBERG'S
Gloria
Barb, Darrel & Joey Hotz (Canada)
Azriel, Sigal, Nitzan, Dafna, Maya, Dvir & Noga Har Lavan (Israel)
Wish their relatives and friends a happy and healthy New Year.

Albert & Helen Waisglass
wish our dear children, grandchildren relatives and friends, a Happy, Healthy New Year & peace for the people in Israel.

John & Marcia Wenus
Dustin, Shelby, Brittany, Dylan and Eden
Wish their relatives, friends & neighbours a happy & healthy New Year.

The Wine Family
Ted, Annette, Madison & Eden
wish their family & friends a happy and healthy New Year

RHODA & HARRY WAISGLASS
Wish all our family and friends good health and happiness in the New Year.

Sidney Wolbrom
Best wishes to my children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Y's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

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